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Gospel in Eschatology: A Theology of Dominion

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For The King - Rocky Ramsey

Bryce and I continue to apply the Gospel, but now in the area of Eschatology. We hope that this primer on the idea of dominion in God's word paints a new picture eschatologically than you have heard before. For The King!

Key Text:

* Matthew 28:16-20

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Transcript

(music) Don't think I will even ask you to make Jesus Lord of your life. That's the most preposterous thing I could ever tell you to do. Jesus Christ is Lord of your life.

Whether you serve him or not, whether you bless him, curse him, hate him, or love him, he is the Lord of your life because God has given him a name that is above every name, so that the name of Jesus Christ every knee shall bow and tongue confess that he is Lord. Some of you will bow out of the grace that has been given to you and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron.

(music) And I'll not apologize for this God of the Bible.

(music) Hello everyone. Welcome to the For the King podcast. On this podcast, we declare the edicts of the king, the namely and chiefly, ultimately, that Yahweh reigns.

That is the main thing we would like you to walk away with. You say it every week. How do you mess it up? I don't know, dude.

I don't know. We just, we want you guys to understand Jesus is king, okay? That's the main command he's given us to bend the knee. It's kind of in the title.

Bend the knee, okay? Just bend, bend your bloody knee. Okay, so we have been... Busting kneecaps, doing it together. Busting kneecaps with the baseball bat.

So what we have been talking about on this gospel scope series, on the Sunday series that Bryce and I do, we've been talking about the gospel scope, how big the gospel is when you blow it up and you apply it to a bunch of different things in the world because God's gospel is great. Jesus' works towards us, his revelation towards us, applies to everything in life. So now moving forward on this, the scope of the gospel, we're going to close that series but in an adjacent way, actually continue it.

That makes any sense. If that makes any sense at all. Absolutely.

But here, we're just going to keep going in a different facet of it. We're going to be mainly talking about eschatology, okay? So eschatology, all it is to define it is the study of ultimate things, final things. It doesn't have to entail what's going to happen the very last millisecond of human history, right? Because most people, when they think about eschatology, they think there's going to be Armageddon for, I don't know, how long they think it's going to last and then Jesus comes back and it's done.

When your eschatology can actually be rooted in your just view of human history unfolding as the final things come closer, if that makes sense. So Bryce and I are going to be honing in on post-millennialism. We are post-millennial in our eschatology.

We've been learning a lot about it recently. We want to share some thoughts of some

really formative things about post-millennialism when we think about the gospel, the good news of Christ and how it operates in the world, okay? You think I'm going to add? No, that's good. So the first, the place we wanted to start would be the great command that the king has given us as king.

This is found in Matthew 28. It reads as such, verses 16 to 20. "But the eleven disciples proceeded to Galilee to the mountain which Jesus had designated.

When they saw him, they worshiped him, but some were doubtful. And Jesus came up and spoke to them, saying, 'All authority has been given to me in heaven and on earth.' Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you, and lo, I am with you always, even to the end of the age." Okay, so this is like definitely one of the cornerstone texts for all of Christendom. Every Christian around the world knows this command.

It's the last thing Jesus said before in Acts 1, he ascends. One of the very last things. So walk me through, Bryce, what is Jesus saying here? How does this apply? Well, we'll actually get into the nitty-gritty of post-millennialism at some point and actually give like some scriptural support for why we think Jesus' return, his final coming is after the millennial.

But let's just think about, let's back up first and talk about the gospel going forth. What's Jesus teaching here? Yeah, well, this is just basic Christianity, basic Christian doctrine that when Jesus Christ came into this world, he came as a baby born in a manger. Yes, he was born in humility, but he was also born the king of the world.

That was the express purpose. That's what when Pila asked him, "Are you a king?" He says, "For this purpose, I have been born." Right, Jesus was born as the infant conqueror, the infant king, which is why Isaiah 9, 6-7 says that unto us the Son shall be born and the government shall be upon his shoulders, and of the increase of his government and of peace there shall be no end. Right.

And that begins in his birth, yes. But also, when Christ ascended on high, when he died, when he was buried, when he was raised, that is not the whole gospel. The whole gospel is that not only those things, but he was ascended.

He ascended to the right hand of the Father, to the right hand of power, like he said to the Jews, right? And you shall see the Son of God seated at the right hand of power. Yeah, which is the end of seven. And with coming on the clouds of heaven.

Yeah, he's alluding to Daniel 7, which again, more prophecy about what the kings would be like. So this is basic Christianity. All Christians must affirm this, that when Christ ascended to the heavenly places, he ascended and sat at the right hand of Father.

And as the Bible says in Ephesians and Philippians and all over the place, that everything is put in subjection under his feet formally. Everything is put under his feet because he's the king over all things. Or as it might, in other words, be said, all authority in heaven and on earth was given to him.

Yeah. Right. Jesus has every single square inch of authority, of power, of dominion, of everything.

He owns it all. The God owns the cattle on the thousand hills, right? There's no maverick molecule. Yeah, no maverick molecule.

There's not a square edge outside of his control. Everything belongs to Jesus. He's the king.

Whether you serve him or not, whether you bow down to him or not, right? He is king. He will break your knees and you will worship him. So when Jesus says all power or all authority in heaven and earth is given to him, out of that authority, he then issues a command.

Yeah, exactly. And everybody knows verses 19 and 20, but we always forget about verse 18. That it is out of his, Jesus does not say go therefore.

He does not say go and teach all the nations. He says go therefore, right? It is based upon his authority that he now issues this command of discipling the nations. Right? Teach all nations, baptize them in the name of the father and the son and the holy ghost, right? This is what you're supposed to do.

And it's out of his authority that he has in heaven and on earth. Yeah. Right? It is both.

Yeah. He owns everything. Everything is his.

You'd be hard pressed to conjure up a reason why Jesus makes a statement here that all authority has been given to him. And the reason why we're post-mill is because the millenniums already happened. But we have language in Revelation 20 that acts like Jesus is going to have a special reign for the pre-anominal in the future.

There's going to be a special kind of reign. The reason why we reject this is because Jesus said he already has all of it. How is he going to have, how is he going to have a unique reign for a thousand years? Yeah.

What's happening now? What's this in between point? What kind of authority does Jesus have? Well, he's saying, I have all of it. Yeah. So I don't know how the reign would change.

Well, and especially when you're bringing up Isaiah 9, of the increase of his government, there's no end. To govern, you have to have a kingdom. Now, the classic pre-mill, we're

pretty much mostly on the same page of a classic pre-mill or even a more ancient post-mill leading ommill.

The position's a newer position. It's not even really, like you were telling me that there was some systematic theology that didn't even have ommill as a category. Loose golf.

Yeah. So let's not even use it as its own category. Anybody that's post-mill or classic pre-mill, we don't really have beef with.

The main point of talking about eschatology here and the gospel going forth is, would be the dispensational pre-mills, who were really trying to fight here. Yeah. Well, and in reality, what we're trying to do is, I don't know what you want to do, but I don't even really want to talk about pre-mill post-mill.

I just want to talk about the theology of dominion. Exactly. Because when you read Spurgeon, yes, Spurgeon was formally a pre-millennial.

Yeah. But he 100% believed in everything we just said. Exactly.

That's why we're not here to fight these little tiny, big, biggy battles. We just want people to get on board with the classic Christian thought that Jesus actually has all authority in heaven and earth now, and the nations will bend the knee. That's the main thing we want to articulate.

So we're just talking about this theology of dominion, that Christ will have the victory in history before he returns. Exactly. That's what we're talking about.

This is the historic position of the Christian church. Yeah. Whether you're pre-mill or if you want to try and claim on it.

Pre-mill, pre-mill, whatever. Yeah, pre-mill. Yeah, pre-mill.

So now that that's said, not trying to... The only feathers we're trying to rustle would be the pre-mill dyspia that says, Satan is still the god of this world. That's the kind of defeatist, non-domidian eschatology we're trying to really... Which is so foreign to the New Testament. Yeah.

Yeah. It's not present. The judge of this world was actually cast out, we see in the book of John.

Second Corinthians 4 is about the old covenant. Yeah, exactly. Yeah.

Satan is not the god of this world. He's the god of the epoch, which the Greek word, the Aeon, sorry, the Aeon. Yeah.

He's the god of that age. That age. And that age is passed away.

Yeah. It's gone. Yep.

So let's not get too much into the weeds yet. We could do more of that stuff later. But you were getting out here, we got to hone in on verse 18 and then look at that in light of what happens in 19 and 20.

Walk me through that. How's 19 and 20, how's the power given to us? How do we... Right. How are we taking part in that with the gospel if Jesus has all of it? Well, and that's what's brought up in Revelation 1.5 is that Jesus is the ruler of the kings on earth.

And then a little bit later on, he says that we are now a kingdom of priests. Yes. Right.

We are kings, essentially. Ambassadors. We are ambassadors for Christ.

We are under princes, nobles. That's what we are. Right.

So we go out in light of his authority because now we are coheirs with Christ and we are more than conquerors through Christ. Exactly. Right.

So out of that commandment, we now go as Christ's messenger. And a messenger is to be treated as the king in all the early societies. You would have a messenger who would go out for Caesar.

He would declare the edicts of Caesar. And if this messenger was trifled with, it was as if you were trifling against the king. Yeah, him himself.

Because you go in his authority. And that's what we do. We bear the name of Christ.

That's what we do. Well, isn't that-- It is no longer us who live, but it is Christ who lives in us. Yeah.

Isn't that what 3 John says for the sake of the name? Yeah, for the sake of the name. Yeah, for the sake of the name. That's what we do.

That's what we're doing. We're bearing the name. Right.

So we go out and we go therefore in the authority of Christ. And what is our responsibility? We teach all nations. And we baptize them in the name of the Father and of the Son and of the Holy Ghost.

That's what we do. We teach and we baptize. That is the goal.

And notice it says we teach all nations. That's what we do. That's the command.

Does Christ not have authority to fulfill that commandment? Exactly. Right. Christ commands us to go and do this in his kingdom, in his authority.

Yeah. And does he not? Does the, as Spurgeon said, does the Spirit not have the power to convert the world? Right. The Spirit will convert the world.

That's what he's saying here. We are to teach all nations and baptize all of them. That's what we're doing.

That's the Christian goal. Exactly. Christian nationalism.

Yeah. It's Christian, yeah, effectively. We want, Christian nationalism is essentially, "Thy kingdom come, thy will be done." Yeah, go baptize the nations.

It isn't happening. Jesus makes it clear. I want the nations to be baptized in my commands.

Yes. I want them to obey me because guess what? I'm the one that created the world and all the other gods are actually demons. Right.

That's the claim. So all nations ought to be Christian in this regard. And then in verse 20, we're supposed to be teaching them to reserve all things whatsoever I have commanded you.

Right? So everything that Jesus commanded, which is all the logical maximalism. Yeah. That's what he said.

Everything. Everything he's commanded. Nothing too small.

Nothing. Nothing at all. No stone left uncovered.

All of it. Everything is to be taught to every single person, whether you're a magistrate, whether you're a pastor, whether you're a school teacher, whether you're a carpenter or a Mason. Yep.

Everybody. Everybody's supposed to be taught to observe all that Christ commanded of us. And that's the authority that Christ says.

He's the ruler of kings on earth. He has all authority in heaven and on earth. Exactly.

This is more accurately, like Bryce was saying, described as the theology of dominion. God having dominion over the earth and we, we walking that out because our God already rules. You know, we are post-mill.

So we're going to walk through that. Why that's a more accurate depiction. If you really do take seriously the theology of dominion.

So we'll get into that a little bit as we progress in this. But the, like Bryce was saying, the main thing we want to walk away with is in light of verse 18, 19 and 20 is necessarily true. It's almost like a logical argument.

It's an if then argument. If I have all authority on heaven and earth, then you will go baptize the nations. It's just a classic logical syllogism where it's this if then argument.

In Jesus' sake, it necessarily follows. Amen. No, well, a syllogism is different from a hypothetical.

Is it? Yeah. This is it. What do you mean? How's this a hypothetical? Hypothetical argument is an if then.

That's logically in some log logic. That's a hypothetical. Okay.

That's what I meant. Sorry. That's what I meant.

A syllogism is something different. Okay. I meant, I meant the, whatever the if then argumentation falls on here.

No, yeah, you're right. That's what Jesus is saying. If these things are true about me and my rule.

I wasn't going to say anything, but you were asking me to amen that. If you were saying something, if I say something wrong, you got to hit me. I don't want to crack everything.

We'd be here all day. Okay. Fine, dude.

Yeah. I mean, I think we've pretty much expounded it. We went, we went verse by verse and I want us to also hone in on Jesus is saying things in light of their doubts in verse 17.

When they saw him, they worshiped him, but some were doubtful. You don't have to be doubtful because your King reigns. The Christian are not to be one full of doubt and apprehension on God's command.

Although we may be persecuted in this life. That's true. It can happen.

Right. You know, they will hate to hear the good news of Christ. They will.

Some people don't want to bend the knee. They hate it. But you ought not to be doubtful because God's spirit is much powerful than the human will.

We're Calvinists. God can overpower that person in a heartbeat. Your job is to scatter some seed.

Right. So, so be faithful to that. That's what Driller Jesus is saying.

Just go and do it. Go and do it. And you'll have victory no matter what.

Because I read. Just go and do it no matter what. And also what we need to be recognizing here is Christ is no tyrant.

Yeah. Christ is better than all the tyrants of this age. That's why we want a theocracy is because under the theocratic government of Christ, under Jesus knew what order.

Yeah. Under that there is nothing but love and peace and security. They will learn war no more Isaiah 2. Exactly.

They won't know war. There will be no reason for war. Right.

And that's what happens. That's what happens when you keep God's commandments. Yeah.

So, Jesus is no tyrant. Exactly. And the reason he's no.

No pressure. What tyrants do is they titillate and encourage sin in the world. What Christ does as a ruler, he's not a tyrant because he doesn't increase sin.

He actually, he actually changes the heart. He takes their sin away. He takes their sin away.

And that's what makes Jesus a fundamentally different ruler. And that's why he must rule. That's good.

He's the only one that can solve that issue. Yeah. Every other tyrant that comes with some utopian promise.

Yeah. It does not pan out. Stalin can't take our sins away.

Hitler can't take our sins away. Biden can't take our sins away. No one can.

Trump can't. Trump can't. Nobody can.

Nobody can. Only Christ. Only Christ.

So, we must remember that that's why we say Lex Rex, the law's king. Because it's Christ's law. That's the kind of law that regulates sin properly and actually points us to the Savior.

Yeah. Other law won't do that. Yeah.

There's no remedy. There's no remedy. Yeah.

Apart from Christ. So, that's what we mean about, you know, Christian nationalism, theocracy, all these teaching like that, but also just the theology of dominion in the Christian faith. It's this promise that Jesus has given us.

That if we go, do you guys remember the story in Acts when Paul is discouraged and Jesus says, "No, I have people here. Keep going. Where are you, Elijah?" He says, "I got

people here.

I'm going to convert this nation eventually." Yeah. I think I don't want to belabor it too much. I want to hone in on Jesus' promise here at the end of 20 as we wrap up.

And lo, I am with you always. Jesus is always with us, but he specifically encourages the disciples that he's with them to the end of the age because guess what? Satan is still the God of that age. Jesus says, "I will strengthen you in the midst of the great tribulation." So, that's also very characteristic of a post-Mileschatology, you'd be partial preterists.

We would say the great tribulation is actually what came upon these disciples. It's specifically culminated in AD 70 and Jesus says, "I'm with you during that." Because guess what? Satan is still prowling around like a roaring lion. He wants to devour you.

He is still the God of this age until that old covenant age ends with the temple being destroyed in AD 70. That's what Jesus is specifically promising them because they were doubtful. But even more than that, he promises us he's with us to the always.

Yeah, he's always with us. He's always with us. And that's how Jesus starts, "I'm with you always." It's a good promise.

Christians need to recapture this. We've taken a backseat in society. We've let very sinful activities happen as we have not been assault preservative in the culture.

And we need to go with the victory and Christ has already won in Isaiah 9. The increase of his government will no end. So, we need to go forth. We need to get motivated.

Yeah. Any last thoughts? That's good. Okay.

So, be tuning in on these Sunday series episodes as we continue to talk about post-millennialism. We'll get into some more actual eschatology texts. But we wanted to start today actually laying out more of this theology of demanding the undergirds post-millennialism.

And it is classic primo present too. So, yep. Hey, thanks for listening, guys.

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To the king of the ages, a mortal and visible, the only God in the honor and glory forever and ever in it, solely, deo, glory. Amen. Amen.

Amen.

[MUSIC]