

# God and Commission

Commission = Power and Authority

- (1) Authorization to perform certain duties or task or to take on certain powers; a document giving such authorization.
- (2) Authority to act in behalf of another
- (3) That which a person is authorized to do for another.
- (4) An entrusting as of power authority, etc., to a person or body.
- (5) A group of people officially appointed to perform specified duties.
- (6) An official certificate conferring rank to give a commission to give power or authority; authorize, give an order for a thing to be made or done.

We can see from the definition of this word what a vital part it plays in our daily lives as we use it + Live it without being aware of it.

It is all about stewardship and responsibility; what we are supposed to be doing. Have we been called to do it? Are we capable of doing it? The Sheriff has the Authority by the badge on his coat, but he may need the power from the gun on his hip.

When we act on behalf of another, then we are the servant of that person. The servants of the King need to know how to serve on His behalf. The same is true for servants of God.

From this definition, we can see why The King James Bible is called the "AV."- The Authorized Version. King James gave the order for the thing to be done.

Maybe we should call it "The Commission Bible" or "The Committee Bible" since it was written by 54 scholars authorized to do so.

The British people of 1611 would certainly call it The Great Commission for it was the greatest work of their day.

We use the word 'great' to designate something as much higher in some quality or degree; much above the ordinary or average. Therefore, we have Alexander The Great and Herod The Great, and Pope Gregory The Great, etc., etc.

Great is in the eyes of the beholder.

## Bible Commissions

The Church today refers to the commission given by the resurrected Jesus to his eleven disciples as The Great Commission.

It is often taught as a task that is still relative to the church today. This is why it is designated The Great Commission.

We can understand this commission better when

we compare it with other commissions in the Bible where God is giving authority to perform tasks and the power to do so.

We do not find any written documents involved in such authorization, but we do find the authority to act on behalf of another.

It is important to notice the lack of document and official certification in all of God's Commissions in the Bible including the so called "Great" Commission given by Jesus to His eleven disciples.

The Bible tells us that God created both the world and man for His pleasure. God would observe the creation and glory in His works. He would observe the creatures and glory in their works. Observing what He had created was good to God and He was pleased. His pleasure would continue in observing the moving creatures as they lived and moved according to design.

The man creature was given faith to live by which enabled him to please God as he moved or to please himself. This power of choice made the pleasure of God subject to the will of man.

Man was not limited to natural activity by natural design. Man was free to live and move as he desired. This makes man different from other creatures but it makes him like God and capable of knowing God.

Mutual knowledge is necessary in relationships but especially in commissions. Man must know God's will and purpose, else he could not accomplish it. Every servant must know what he is authorized to do.

A child does not know the parent's will...but can learn and mature to the knowledge of it. Only then can the child be given the responsibility of life or any commission related to life.

Mankind was commissioned with responsibility for the pleasure of God. Noah was commissioned to build an ark (an order for a thing to be made). Both are commissions with authorization and knowledge to perform the duties but without written documents of certification.

The First Commission by God with official documentary certification was given to Israel, the nation chosen for the task. A group of people officially appointed to act in behalf of God In other words, God's First Committee.

The Church in the wilderness led by Moses was the first congregation of people to ever receive a written covenant to perform certain duties and take on certain powers. "An entrusting of power and authority to a body, not a person."

This commission by Moses is now known as the Old Testament. It is well documented in the archives of the Jews. The New Testament is a commission by Jesus and certified by the written documents of Christianity.

The Jews will call their commission 'Great' while Christians will call their commission 'Great'. God is concerned with the fulfilling of Commissions; whether to one person or to a body of people (Church - Congregation - Committee).

### The Great Commission

The Old Testament is a God given commission by Moses to one nation while the New Testament is a God given commission by Jesus to everyone.

Jesus did not certify the New Covenant in writing nor did He authorize His disciples to document it. This is different from the First Covenant where God wrote upon tablets of stone and authorized Moses to write commentary on each of the Ten Commissions (duties).

Some of Jesus' disciples did write His memoirs decades later before they died to preserve the memory of Jesus' Life for the next generation - not for instruction in the covenant life as with Moses for His generation.

There were no New Testament documents in the first 20 years of Christianity. Paul is the first to write a New Testament document. The Gospel narratives of the life of Christ were written after the death of Peter, Paul and James. The Old Testament scrolls of Judaism were the only documents when Christianity began.

We might ask why there were written documents when Moses cut the Old Testament - but none when Jesus cut the New Testament?

Both covenants are a commission to perform certain duties, but the Jesus Covenant had no documents for Jesus to sprinkle with blood.

Maybe this is because the New Testament laws are written upon the table of the heart, not on the tablets of stone. Therefore, the Blood of Jesus was sprinkled on the Word of God just as Moses had sprinkled animal blood on both the people and The Book of Law.

There were no documents to authorize the Pentecost Commission (that authorized the Disciples to act in Jesus' absence) with the same power of witness that the 'sign' prophets (Moses, Elijah, Jesus, etc.) possessed.

Before He died, Jesus sent the twelve disciples out to preach the Good News of a coming kingdom. But after He arose from the dead, He sent the eleven disciples out with the Good News that The Kingdom had now come.

Before He died, He sent out the twelve disciples with tidings about the future and He forbade them to go to Gentiles. After He arose from the dead with The Spirit from His Father, Jesus sent the eleven out with tidings about the Kingdom they had now received in the Breath of God. The New Testament begins on resurrection day.

This Easter commission to the eleven was to be declared to the Jews first, in Jerusalem, then to the Jews outside Jerusalem; including all of the Diaspora Jews.

The eleven were not to begin their commission until they received the power to do so. This new power would be given to them at Pentecost. So they had to wait until the Jewish Feast of Pentecost before beginning this new commission to their Jewish peers because it would enable them to do signs and wonders which would be God's signature of approval.

When Judas was with them before Easter they had the power of signs and wonders. But they had it immediately, or simultaneously, with the commission. Now - in the Easter Commission - the eleven had to wait 50 days for the power before they could begin the commission of "Jew First".

The Gospel before Jesus died was that "The Kingdom was at hand" (coming soon). After Jesus arose with the Kingdom, the Gospel had to change to "The Kingdom has come". They could no longer say that The Kingdom was something to believe when it is now something to *receive*. The promise of a Kingdom was now the provision of a Kingdom. They could no longer say, "The Kingdom is at hand," once it had come.

This explains how "Jew Only" became "Jew First". Only Jews received the announcement but everyone can now receive The Kingdom that was offered to the Jews first.

Jesus taught the eleven for 40 days and ascended, leaving them with the new commission. The eleven replaced Judas with Mathias and waited until Pentecost when they were to receive the power for their new commission. Their witness at Pentecost brought 3,000 Jews into The Kingdom of Jesus. Soon there were 5,000 more and the commission had begun with great success. This is why it is known as the Great Commission.

The Judas commission can be compared with the Mathias commission to see how Pentecost made it so great. There was no invitation to receive The Kingdom when the twelve were sent out; the message was "The Kingdom to come". But at Pentecost, 3,000 Jews came into the Messianic Kingdom which Jesus had given to the eleven on Resurrection Day.

The Judas twelve had nothing to share but tidings while the Mathias twelve had The Kingdom to share. The Judas twelve had the Power but not The Kingdom. They could not even share the Power, much less The Kingdom.

The Mathias twelve had both The Kingdom and The Power and they shared both at Pentecost.

The Judas twelve had nothing to give or share. They were like John and Jesus with only a message of Hope. The Mathias twelve had The Kingdom (within) and a Commission to give it to anyone that would receive it. They had to wait until they had the power

of signs and wonders because they were sent to the people that had believed John and Jesus and the Judas twelve. These people had believed that Jesus was The Messiah. But when they saw him die, they ceased to believe.

The Mathias twelve would not be able to prove their Gospel with the risen body that they had seen; they needed something of God to indicate that they spoke the truth when they announced that Jesus was alive.

We saw the Promised Power come upon 120 Disciples at Pentecost - then saw others receive The Kingdom and The Power to witness to it.

Such results could not occur from the witness of the Judas twelve. No Kingdom was available to share, nor were they sharing a commission with others. The Commission was theirs and the Power went with the Commission, just as it always had. Moses, Elijah, Samson, etc.; could use The Power for their commission but could not share it or give it to others. This power (not The Kingdom) was what Simon of Samaria wanted.

This was also the case with the Twelve sent out before The Kingdom came. They were not the church (the Body of Christ) at this time – they were only the Church chosen and called to be His Disciples who would later be His Apostles in His Kingdom.

If one is an Apostle he has a commission because “one sent” is an Apostle (Disciple means Follower or Learner). The word Church means “called out”, not “sent out”. So we saw the Disciples following Jesus after being “called out” to do so. Then we saw the Apostles *go* after they had been *sent*.

We saw Jesus teaching the Disciples about The Kingdom before His death and giving them The Kingdom to share with others after His death. The Great Commission was to be given to others and The Power was to go with The Commission. Not so, with the Judas twelve, they could not pass on their stewardship and responsibility to others. Others are simply hearing the tidings and seeing the signs which testify that God has sent them.

There was nothing for the people to receive who heard the preaching of the Judas twelve and saw the signs and wonders which The Power manifested. But the people who heard the tidings and saw The Power of the Mathias twelve could not only believe the tidings they could also receive The Kingdom with it's power.

### **A Greater Commission**

Jesus himself, was first a Disciple; then an Apostle, and then a King and Master who sends out agents and Apostles. We typically don't think of Jesus as a Disciple and an Apostle - only as a King and Master who sends out agents and Apostles.

Jesus was called by His Father to be The Savior of

the world. He was a Disciple of His Father God and a follower of His Father God. He was not a Disciple of men and neither was He a follower of men. He did not get his calling from man. Neither did He get His gospel from man.

If Jesus had a calling from man He would have to please man. Every servant must please the master who called and sent him . Else he would no longer be a servant. This is exactly the problem in Judaism at the time when God called Jesus. Israel had been called of God to be stewards of the Mosaic covenant but failed to please God in this commission.

A remnant of Jews were now deceived by their piety that they were pleasing God. Jesus rebuked these rulers of the Jews and exposed their blindness.

It is very easy to be deceived by doing right. But when we do wrong, the act or the deed (work) will manifest itself truthfully. The rulers of the Jews piously observed every letter of Judaism according to Moses and the tradition of the fathers. These works of righteousness led them to believe they were pleasing God when actually they were making him angry.

They were righteous outwardly in the observance of the rules, but lacked love for God and others in their spirit. They appeared righteous to men, but to God they were extremely unrighteous.

These were the people who saw themselves as servants of God when Jesus proclaimed himself to be sent by God. He exposed their hypocrisy with His power in signs and wonders. “*This man doeth miracles. What doeth we?*” The people concluded Jesus must be of God and the rulers were not.

We can see from this why Jesus had to give power to his Disciples and his Apostles because they, too, were witnessing to the same blind, stiff neck people. Without power to do signs and wonders, Jesus could not witness to his Messianic works. Prophecy had given the Messiah signs that the people would need to see fulfilled before they could identify Him. There were many who claimed to be The Christ but they did not have these prophetic indicators.

John the Baptist preached The Gospel of The Kingdom. But he did not have The Power to witness with signs and wonders. He only witnessed with words. The very words themselves are signs and wonders in The Great Commission because they are communicating a message in an unknown tongue .

Imagine the vanity and futility of Jesus preaching and teaching without signs and wonders. Even though He is considered to be the greatest teacher of all times, would He have succeeded in gathering a following? Would even the twelve He had called continue to be followers without signs to prove that He was truly of God?

The signs identified Jesus as The Messiah to Israel. What will identify Him as The Savior of the world?

As a prophet sent to be The Christ, He must have the signs for His people to see. As one who will save the world He must take away the sin of the world. This He did by the sacrifice of himself.

Two commissions are given Jesus by His Father God. One as The Christ to His people, the other to save the world from death in Adam.

One commission is fulfilled as a prophet to His people, the other requires a ransom payment which is His Soul. Both are great, but which is greater?

One commission fulfills a covenant promise. The other a promise of covenant. The covenant prophets had promised the covenant people a Messiah. God had promised a covenant to every family of Adam long before the Mosaic Covenant.

Obviously, the promise of God to the world without covenant is far greater than the promise of God to the nation in covenant, unless you see them as the same.

More people will benefit from Jesus fulfilling His Greater Commission than from any benefit the covenant people ever had. Also, the cost to Jesus and God to save the world demands that we make this commission the Greatest Commission ever given by God or man.

#### **A change in Commission (Apostleship)**

We see a drastic change in commission, not of commission. Moses and the prophets had been the apostolic servants of God to the heirs of the First Covenant. Now the Mathias twelve are sent to Jews inviting them to be heirs of the New Testament. This invitation is not restricted to Jews only, but to the Jews *first*.

When the commission includes the Gentiles, the message changes from Jesus as the Christ to Jesus as the Savior of the world.

The commission now has good news for anyone and everyone and does not require circumcision and observance of Jewish law for Christian living.

The commission is now greater than before, but is not to the same people with the same message, with the same power of signs and wonders.

The Gentile people had never seen a Bible or heard any of God's promises to them or to Jews.

The word of God must now be taught to these people. They will learn that they are heirs to the Messianic Kingdom through God's promise to Abram that he would bless every family of Adam.

The Apostles of Pentecost (to the Jews) did not know this. They thought The Kingdom resulted from God's promise to Abraham to bless one family in Jacob.

Questions: Which blessing in Abraham does the commission speak of? Which Blessings did Jesus

fulfill? Which promise did Jesus fulfill?

The Jewish Christians of Pentecost were later to learn that Moses had fulfilled the promise to Jacob and his children and that the Messiah had fulfilled the promised to Adam's children. Therefore, the blessings of Abraham to Adam's children are not the blessings to the children of Jacob – they are the blessing God has promised to every family.

An Apostle of any commission should know who sent him...to whom..and what His message is. John the Baptist made an announcement. The Judas twelve gave a Demonstration. The Mathias twelve gave an Invitation to the Jews. The Apostle Paul was sent to invite the Children of Adam to be heirs of the Messianic Kingdom.

One Faith, one Lord, one Father, one Church, one Family. All because of one Promise.

Christians from the family of Jacob later learned they were also heirs to the same Adam family promise. They were to count their circumcision as uncircumcision, join the Family of God with the Gentiles, and cease to circumcise their children.

The commission of Paul to go to the Gentiles with The Gospel of Uncircumcision was "Gentile first" because he also gave it to Pentecostal Christian Jews later.

We now can see how the message of Christ to the covenant people could not be given to those without such covenant. But the message of Savior can be given to anyone needing salvation.

A marriage covenant is between two parties. No spouse can invite others into the covenant. God is the husband and Israel is the wife in the Moses Covenant.

The wife could only bring in the children that were born of her circumcised husband. This limits the blessings of covenant to the children of the covenant. It also makes the children victims of any adultery.

This was the hopeless estate of the remnant under the curse of covenant when Jesus was born.

To restore the covenant blessings would only remove the curse from the covenant people. It would only bless the wife and children of the covenant; it would not include those without covenant.

God remembered His promise to the (seed of The Woman) world and commissioned Jesus to cut a better covenant to include everyone that is without covenant. This is good news to the Gentiles because they had no inheritance in God's covenant with Israel.

It is also good news to Jews because all they have in covenant is a curse. A New Covenant would deliver them from the curse of circumcision and give them an inheritance with the Gentiles in The Blessings of Abraham.

'Ain't God good!'

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