

Sunday June 3rd
After the Resurrection Part Six
Pentecost – 2

1). Ac 2:1 ¶ *When the Day of Pentecost had fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. 5 ¶ And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. 7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? 8 "And how is it that we hear, each in our own language in which we were born? 9 "Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 "Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, 11 "Cretans and Arabs--we hear them speaking in our own tongues the wonderful works of God." 12 So they were all amazed and perplexed, saying to one another, "Whatever could this mean?" 13 Others mocking said, "They are full of new wine." 14 ¶ But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 15 "For these are not drunk, as you suppose, since it is only the third hour of the day. 16 "But this is what was spoken by the prophet Joel: 17 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams.*

a) As we had seen in our previous message on Pentecost – the events of this day were the result of the Lord's promised sending of the Holy Spirit, and that the sending of the Spirit in the manner we have just witnessed is inextricably linked to the restoration of Israel, following repentance, within the Theocratic Kingdom. Peter says, 'this is what was spoken by the prophet Joel', and Joel's prophecy is all about the restoration of Israel.

b). And we had seen that a re-offer of the Kingdom of the Heavens was being made by the Church, those who would now be the possessors of that Kingdom, to Israel for a period of around thirty years.

c). This really was the same offer that had been previously made, only now it was being made with Messiah no longer present, and repentance having to include the death of Israel's King.

d). Following the types of Joseph and Moses, Messiah had been rejected by His brothers and there would now have to follow a period of intense hardship

i/ Typified by the seven years of famine in respect of Joseph

ii/ And the brick yards of Egypt in respect of Moses

Hardship that could be averted through national repentance that would have been the prelude to Messiah's return and the establishment of His Kingdom.

e). This is the essence of Stephen's message to the religious leaders in Acts Chapter 7, where he draws on both these types. We will no doubt remember the events that come at the conclusion to his message –

Ac 7:54 ¶ When they heard these things they were cut to the heart, and they gnashed at him with their teeth. 55 But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, 56 and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!" 57 Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; 58 and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul.

2). Throughout this period of the re-offer of the Kingdom to Israel, those Jews who believed and those Gentiles who were saved, experienced the same baptism in the Holy Spirit, and the same manifestation of signs and wonders as we saw on the Day of Pentecost itself. And all of this we must keep within the context of the re-offer of the Kingdom.

a). This however, was not the sole purpose for the sending of the Holy Spirit that day – He was, if we can describe it this way, commissioned to empower the Church to make the re-offer of the Kingdom and also – to begin with, at the same time, and then exclusively, to search out a bride for God's Son from amongst the Church after the antitype of Genesis Chapter 24.

3). And we should note that neither the Holy Spirit's dealing with Israel, in respect of the re-offer of the Kingdom, nor His dealing with the Church, in respect of searching out the Bride, has anything to do with the lost or eternity. The focus is the saved and the Kingdom.

4). In respect of the lost and eternal salvation the Holy Spirit has been in the world from the beginning, and will continue in the same way until the end of the Millennial Kingdom, until that time when sin and death no longer exist

a). Re 20:14 *Then Death and Hades were cast into the lake of fire.*

b). Re 21:1 ¶ *Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.*

5). We will remember that it is the Spirit who hovers over the darkness and implements the command of God, bringing light and making a division between the two - Ge 1:2 *The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 ¶ Then God said, "Let there be light"; and there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness.*

a). And this pictures for us the sovereign act of God that brings about our new birth, providing our eternal redemption.

b). More detail on the process is then given to us in - Ge 2:7 *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.*

c). God's breath and the Spirit are One and the same, and it is only the Spirit that can bring life to that which is spiritually dead - Joh 6:63 *"It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.*

d). Eph 2:1 ¶ *And you He made alive, who were dead in trespasses and sins,*

6). So can we allow for the Holy Spirit to be doing more than one thing at once? – Of course – not only because He is God, but also because of the clear evidence of scripture. And the tasks He is performing during this dispensation are of necessity completely interrelated – the coming Kingdom cannot be in view without the new birth and the new birth is not there for its own sake, but to bring us to the Kingdom.

7). So to return to the Holy Spirit's dealing with the church.

a). Remember our types – firstly from Ruth - Ru 1:3 *Then Elimelech, Naomi's husband, died; and she was left, and her two sons. 4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years. 5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband. 6 ¶ Then she arose with her daughters-in-law that she might return*

from the country of Moab, for she had heard in the country of Moab that the LORD had visited His people by giving them bread. 7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

b). We see Orpah and Ruth married to Mahlon and Chilion for ten years, for a complete period of time picturing for us the re-offer of the Kingdom. After the death of their husbands Orpah and Ruth continue with Naomi, with Orpah then separating from Ruth and Ruth alone continuing the journey to a redeemed inheritance, marriage and ultimately regality –
Ru 1:16 *But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God.*

i/ This pictures for us the work of the Holy Spirit within the Church.

c). And secondly from the foundation in - Le 23:16 *'Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. 17 'You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD.*

d). Where we find two loaves baked with leaven being waved before the Lord at the Feast of Pentecost, picturing for us both Israel and the Church standing before the Lord, on the day of the same feast, following the Lord's ascension.

e). What we see in our types here is God initially dealing with Israel, through the Church, and dealing with the Church at the same time and then subsequently, following the conclusion of the Book of Acts, dealing exclusively with the Church, wherein a separation takes place, leading the one who is faithful to an inheritance, a marriage relationship and ultimately regality, and the one who is unfaithful being excluded, by their own choice from these events – which is the subject of the Epistles.

f). And this of course corresponds exactly to what we find in Genesis Chapter 24.

8). The events of Genesis Chapter 24, contextually take place between Genesis 23, where we see the death of Sarah, the setting aside of Israel, and Genesis 25, where Abraham marries Keturah – the restoration of Israel.

a). The same picture we see in Joseph taking a Gentile bride after he had been rejected by his brothers and before his dealing with them a second time in respect of blessing.

b). And Moses taking a Gentile bride having been rejected by his brothers before he returns a second time as their deliverer.

9). And as we would imagine the events of Genesis 24 are replete with information and teaching, indispensable to our understanding of God's plans and purposes for us.

10). Ge 24:1 ¶ *Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things. 2 So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, 3 "and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; 4 "but you shall go to my country and to my family, and take a wife for my son Isaac."*

a). Abraham we would see as a type of God the Father, the oldest servant as a type of the Holy Spirit, and Isaac as a type of the Lord Jesus Christ.

b). And we will note that the wife for Isaac is only to be taken from Abraham's family – so important is this that the servant is made to swear an oath to that effect. In the same way, the Bride for the Lord Jesus Christ can only be taken from the ranks of the eternally saved from this dispensation, only from those who comprise the one new man in Christ Jesus – the Church.

c). The instant a person is born again, receiving their spirit salvation, securing their eternal redemption, they become part of God's family and are now able to receive the Holy Spirit's ministry in respect of the Kingdom. The ability to receive His ministry and the choice to do so are of course different things - Ge 24:8 *"And if the woman is not willing to follow you, then you will be released from this oath;*

11). Now as the Oldest Servant departs we find - Ge 24:10 ¶ *Then the servant took ten of his master's camels and departed, for all his master's goods were in his hand.*

a). Ten of course is the number of ordinal completion showing that all the master's goods are pictured here, and all has been placed in the hands of the servant.

b). If we follow this down into verse 35 this is what we find – the Oldest Servant is speaking - Ge 24:35 *"The LORD has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys. 36 "And*

Sarah my master's wife bore a son to my master when she was old; and to him he has given all that he has.

c). What we see here is that all the master possesses has been given to his son and that the servant is charged with showing to the prospective bride what will be hers by way of inheritance should she choose to marry the son of promise.

d). And again this is exactly what we find in the scriptures in relation to ourselves and the ministry of the Holy Spirit.

e). Witness the Lord's words to His disciples as He anticipates His crucifixion - Joh 16:13 *"However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. 14 "He will glorify Me, for He will take of what is Mine and declare it to you. 15 "All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.*

f). Note especially verse 15 here (Re-read) – the ‘all things’ would of necessity have to include everything within the universe, but more particularly, for our purposes, given the focus of scripture on the 7th Day, we would be looking at issues to do with rulership of the earth from the heavens. Remember - Col 1:16 *For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.*

i/ Mt 28:18 *And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.*

g). Left to the working of our finite mind we could not begin to imagine the enormity of that which God has planned for us, but thankfully we do not need to rely on the capacity of our mind, but on the voracity of the scriptures - 1Co 2:9 *But as it is written: Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.*

12). I am sure it would be easy for us to put all this together – all authority in heaven and on earth have been given to the Son – this authority has to do with visible and invisible thrones, dominions, principalities and powers. The Holy Spirit takes all of this, which yet remain ‘things to come’, and declares them to us – revealing to us what will be our inheritance if we choose to follow His leading. An inheritance that is so amazing we couldn't begin to imagine it for ourselves.

13). And just so that we keep this ever before us let's recall, in part, what the scriptures say, let's look at what the Holy Spirit declares to us –

a). 1Pe 1:3 ¶ *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.*

b). Ro 4:13 *For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.*

c). Ro 8:16 *The Spirit Himself bears witness with our spirit that we are children of God, 17 ¶ and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*

d). Heb 2:6 *But one testified in a certain place, saying: "What is man that You are mindful of him, Or the son of man that You take care of him? 7 You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands. 8 You have put all things in subjection under his feet." For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him. 9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. 10 ¶ For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.*

e). 1Co 6:3 *Do you not know that we shall judge angels?*

14). In our scripture from Romans 8 we see the conditional word 'if', placing our joint heir with Christ status within the realm of our own choice. And again Genesis 24 is foundational to our understanding of this.

a). Ge 24:15 *And it happened, before he had finished speaking, that behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder. 16 Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up.*

b). Where does the oldest servant find Rebekah? – Coming to draw from the well of water.

c). Exactly the same location where Jacob, who is a type of Christ, meets Rachel, who will become his wife.

d). And also where Moses, who is also a type of Christ, meets Zipporah, who will become his wife.

e). And where the Lord encounters the Samaritan woman, speaking to her of living water.

f). Water being a type of the Spirit and by extension a type of the Word – just as we see here in - Eph 5:25 *Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.*

g). The Holy Spirit then is looking for those Christians from within the family of God, who are prepared to draw deeply from the Word, and this is a choice that we make – this is not just reading the Bible, but allowing the word of God to transform us by the renewing of our minds – having a seeking heart and being prepared to let the scriptures teach what scripture says, rather than following denominational doctrine and the ideology of men - Isa 28:9 ¶ *"Whom will he teach knowledge? And whom will he make to understand the message? Those just weaned from milk? Those just drawn from the breasts? 10 For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little."*

15). And it is to this one, who chooses to draw deeply from the well that the oldest servant reveals his masters goods - Ge 24:53 *Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.*

a). The jewelry of silver and jewelry of gold will inevitably take us to the works revealed at the Judgment Seat - 1Co 3:11 ¶ *For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14 If anyone's work which he has built on it endures, he will receive a reward. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*

b). The good works that God had prepared beforehand for us to walk in them.

c). And the clothing would take us to the best garment of Ruth, another facet of the picture concluding with the wedding garment of –

Re 19:7 *"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*

16). And again the revealing of these things to those who choose to draw deeply from the well of water is not the end of the matter – knowing what God is offering us is a very positive step, but something more than knowing is required - 1Co 15:1 ¶ *Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, 2 by which also you are saved, if you hold fast that word which I preached to you--unless you believed in vain.*

a). The something more is typified for us in - Ge 24:58 *Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."*

b). There must be a determination on our part to go with this man – to follow the leading of the Spirit – Jas 1:22 *But be doers of the word, and not hearers only, deceiving yourselves.*

c). This will require denying our self, picking up our cross and following Jesus, it will require laying our life down now that we may take it up again in the age to come – all of that which is encompassed in suffering with Him. We must not only believe what God has said, but also act upon it, organizing our lives so as to be faithfully obedient.

d). Nothing half hearted, part time or casual will do – this is to be the focus and motivation of our life.

e). God Himself became flesh and dwelt among us and died on the cross to make all this possible – and for almost 2000 years the Holy Spirit has been searching within the family for those who will make the choice. Heb 2:1 ¶ *Therefore we must give the more earnest heed to the things we have heard, lest we drift away.*

f). Let us reaffirm today, while it is still called today, our determination to finish our race of the faith.

g). 2Ti 4:7 *I have fought the good fight, I have finished the race, I have kept the faith. 8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.*