

The background of the slide features a vibrant, warm-toned image. It depicts a large crowd of people, with many individuals having their hands raised in the air, suggesting a moment of worship or celebration. A bright, glowing light source, possibly a fire or a large lamp, is visible in the center, casting a golden glow over the scene. The overall atmosphere is one of joy and spiritual fervor.

**PASSOVER**

**TO**

**PENTECOST**

**LESSON 4**

# PASSOVER TO PENTECOST



## A Spiritual Journey

# PASSOVER TO PENTECOST

During the journey from Pesach to Shavout, as one patiently waits God's work on the future harvest, one might find themselves in a season of delightful dialogue with God

We are told in Luke 5:16 that 'Jesus often withdrew to lonely places to pray. How often do you steal away and seek the joyful presence of God? Some alone time with the Creator?

If Jesus, our mentor and teacher, withdrew often to be alone with Father God, then doing so must be a key to living a supernatural life.

- He sought the Father for wisdom and strength.
- He even sought Him to process His emotions, including His anguish over the pain He would endure on the cross.
- The times Jesus spent in prayer kept Him unified with His Father and fueled Him with the heavenly power.

# PASSOVER TO PENTECOST

Jesus qualified His understanding of His relationship to the Father; which was far from usurping God's honor (John 5:18), rather He acted only on the Father's authority and in conjunction with His will.

In the backdrop of John 5 is the healing of a crippled man on the Sabbath was contrary to Jewish tradition, so the Jews persecuted Christ as a law-breaker. In the first part of His message, He raises a threefold equality with the Father (V 17–23).

**(1) Equal in works** (V. 17–21). The Father's Sabbath rest was broken in Gen. 3 when Adam and Eve sinned.

- Since that time, God has been at work seeking and saving the lost.
- Christ states that the Father enables Him to do what He does and reveals His knowledge to Him personally.
- His works (miracles) come from the Father, including the miracle of raising the dead.

# PASSOVER TO PENTECOST

- (2) **Equal in judgment** (v. 22). God has committed all judgment to the Son. This makes the Son equal with the Father, for only God can judge a man for his sins.
- (3) **Equal in honor** (v. 23). No mortal man would dare ask men to show him the honor that only God deserves. People who ignore Christ but who claim to worship God are deceived

Jesus expanded this comprehension by applying another analogy: it was common wisdom that sons imitated their fathers.

- **John 5:19-23** Then Jesus answered and said to them, "Most assuredly, I say to you, the Son **can do nothing of Himself**, but what He sees the Father do; for whatever He does, the Son also **does in like manner**.<sup>20</sup> For the Father **loves** the Son, and **shows** Him all things that He Himself does; and He will show Him greater works than these, that you may **marvel**.<sup>21</sup> For as the Father **raises** the dead and **gives life to them**, even so the **Son gives life** to whom He will.<sup>22</sup> For the Father **judges** no one, but has committed all judgment to the Son,<sup>23</sup> that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

# PASSOVER TO PENTECOST

- **V 19** can do nothing = (or) is not able.
- **Of Himself** -- the sense is 'of His own independent volition.'
- **Does in like manner** -- literally the Son does likewise as the Father does
- **V 20 loves** -- significantly, the word for love here is not *agapeo* (which speaks to a being 1<sup>st</sup> in one's affections), but *phileo* (meaning having deep feelings for)
- The verse emphasizes the deep emotional bond between the Father and the Son.
- **Shows** (deiknyō – reveals; to show to the eyes; **give evidence or proof of a thing**)
- **Marvel** (thaumazō -- be amazed; to wonder; **have admiration in**)
- **V 21 raises** (egeirō -- makes live [gives life to them]; collecting one's faculties; **awaken**)
- **V 22 Judges** (krinō – distinguish; decide; condemn; approve; to separate)
  - ☐ **John 12:47** And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.
  - ☐ **Matt 25:31-46** speaks of the separation at the time of end time harvest <sup>31</sup>  
"When the **Son of Man comes in His glory**, and all the **holy angels with Him**, then He will **sit on the throne of His glory**. <sup>32</sup> All the **nations will be gathered**

# PASSOVER TO PENTECOST

before Him, and **He will separate them** one from another, as a shepherd divides *his sheep from the goats*. <sup>33</sup>And He will set the sheep on His **right hand**, but the goats on **the left**. <sup>34</sup>Then the King will say to those on His **right hand**, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

- It is important to note, too, that it is a judgment of sheep and goats, not one of sheep and wolves!
- Jesus is not choosing between the obviously bad and the obviously good, nor of the opponents of the gospel and the believers in it.
- That separation is to be made in the very hour of the appearing of Jesus in power and glory; as Paul tells us in **II Thess. 1:9** "When the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus."

# PASSOVER TO PENTECOST

- They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of His might
- But in the judgment of the sheep and the goats Jesus is distinguishing sharply among persons all of whom **profess to be Christians** and claim to belong to Him as members of the family of God.
- It is the separation of the hypocrites from the real; of the false from the true.

This is a judgment fulfillment of the wheat and tare scenario:

**Matt. 13:24-30** Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed **good seed** in his field; <sup>25</sup>but **while men slept**, his **enemy came** and **sowed tares** among the wheat and **went his way**. <sup>26</sup>But when the grain had sprouted and produced a crop, then the tares also appeared. <sup>27</sup>So the servants of the owner came and said to him, 'Sir, **did you not sow good seed** in your field? How then does it have tares?' <sup>28</sup>He said to them, 'An **enemy has done this**.' The servants said to him, 'Do you want us then to go and gather them up?' <sup>29</sup>But he said, 'No, lest while you gather up the tares you also uproot the wheat with them.'

# PASSOVER TO PENTECOST

<sup>30</sup> **Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."**

The condition of the people's hearts made it necessary for Christ to use parables (a story in which something familiar explains something unfamiliar.)

- Christ quotes **Isa. 6:9–10** to explain why He was using parables: the ***hearts, ears, and eyes*** of the people had become **dull, hard, and blind**.
- People age 55 and over with combined vision and hearing loss comprise the largest group of people who are deaf-blind in the United States. (<https://www.helenkeller.org/hknc/common-causes-0>)
- Parables excite the curiosity of the **concerned** (who want to know the truth), but flee from the attention of the **rebellious** – so as not to cast pearls of truth before swine (Matt. 7:6)

Later in Matthew 13, As Jesus and **His disciples** came **into** a **house** away from **the crowd** they asked for an explanation of this “wheat and weeds” **parable**.

# PASSOVER TO PENTECOST

- Jesus would expound on the meaning of the parabolic symbols:
  1. The **man** Who is the sower of the good seed is Christ (v. 37)
    - The parables cover the time beginning with the Lord Himself on earth ministering and proclaiming the good news.
  2. The good **seed** is believers who produce good crops, children of the kingdom (v. 38)
  3. The **field** is the world in which the good seed is spread (v. 38)
  4. The **enemy** is Satan (v. 39)
  5. The **tares** are the children of the devil, one with evil intent (v. 38)
    - This condition of the kingdom was never revealed in the OT, which spoke of a kingdom of righteousness in which evil would be overcome
  6. The **reapers** are angels (v. 39)
  7. The **harvest** is the end of the age before Christ establishes the messianic kingdom (v. 39)

Thus, the parables in Matthew 13 cover the period of time from **Christ's work on earth** to the time of the judgment at **His return**.

# PASSOVER TO PENTECOST

At His second coming, the **angels** will gather the wicked and **throw them into** judgment (V. 40–42; V. 49–50; II Thes. 1:7–10; Rev. 19:15).

Then there will be **weeping and gnashing of teeth**. Matthew frequently mentioned this reaction to judgment (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30), and Luke mentioned it once (Luke 13:28).

- Each time it is used, it refers to judgment on sinners before the Millennium is established.
- “Weeping” suggests sorrow and grief (emotional agony of the lost in hell), and grinding of one’s teeth speaks of pain (physical agony in hell).
- These are some of the many references in Matthew to judgment. **Then the righteous will shine like the sun in the kingdom of their Father** (Matt. 13:43; cf. Dan. 12:3).

In this period between Jesus’ **rejection** and His **future return**, He the King is absent but His kingdom continues, although in a **newly revealed form**.

- This Age is broader than but includes the Church Age.

# PASSOVER TO PENTECOST

The church did not begin until the day of Pentecost (Shavout), and it will conclude at the Rapture, at least seven years before the end of this Age.

This “mystery period” is characterized by **profession of faith** but also by a **counter-profession** that cannot be separated until the final judgment.

This mystery period does not involve a universal triumph of the gospel, as postmillennialists affirm, nor does it include Christ’s earthly reign.

It simply is the time between His two Advents, before He returns to institute the kingdom promised to David through his greater Son.

In the separation motif of Matthew 25, Jesus says something that many miss in their reading:

**Matt. 25:34-40** Then the King **will say to those on His right hand**, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:  
<sup>35</sup> for I was **hungry** and you **gave Me food**; I was **thirsty** and you **gave Me drink**

# PASSOVER TO PENTECOST

I was a **stranger** and **you took Me in**; <sup>36</sup> I *was naked* and you **clothed Me**; I was **sick** and you **visited Me**; I was **in prison** and you **came to Me**.' <sup>37</sup> Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed *You*, or thirsty and give *You* drink? <sup>38</sup> When did we see You a stranger and take *You* in, or naked and clothe *You*? <sup>39</sup> Or when did we see You sick, or in prison, and come to You?' <sup>40</sup> And the King will answer and say to them, 'Assuredly, I say to you, **inasmuch as you did it to one of the least of these My brethren, you did it to Me.**'

Did you see it – there is a litmus test of the ones on the right hand of Jesus and the arresting thing about this is that Jesus is clearly saying that the ultimate mark of an authentic Christian is not his creed, or his faith, or his Bible knowledge, but the concern which he shows to those who are in need.

- The practical demonstration of love is the final proof.
- And note also that Jesus does not ask anyone to present his case or argue his cause.
- He asks no questions nor requests any evidence.

# PASSOVER TO PENTECOST

- He simply extends to this one group the invitation, "Come, O blessed of my Father, inherit the kingdom."

Then He explains the basis of his choice. He has simply noted that when they had opportunity to help someone in need, they did it. Nothing more is required.

- It is sobering to realize that Jesus identifies himself with those in need.
- If we help them, we are really helping Jesus; and ignoring them we are ignoring Him
- He flings the cloak of relationship around them and calls them "my brethren" identifying the deeds in the parable of the Good Samaritan

Jesus' sheep who inherit the kingdom are those who have responded to the needs of others in love, concern, and ministry.

- They may have done so at considerable cost or risk to themselves.
- But no matter, they did what they could
- With the goats who were waiting for the same harvest, it is the opposite story – **Matt. 25:41** Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.'

# PASSOVER TO PENTECOST

The seriousness of this matter of demonstrating God's love, rather than talking about it, is seen in the severity of the Lord's words here:

- "Depart from me you cursed, into the eternal fire prepared for the devil and his angels."
- Please don't forget these are people who honestly think they are sheep!
- They can point with pride to a moment when they made a profession of belief
- Perhaps they are dogmatic about a creed and are church members in good standing
- But by their lack of compassion to the pleas for help that come to them from every side they stand revealed as goats-false sheep-who never were sheep at all.

One more thing of note in this teaching -- the reaction of both the sheep and the goats to the Lord's words is one of stunned surprise.

- They are completely taken aback by what he says.
- It is clearly evident that both groups expected a different basis of judgment.

# PASSOVER TO PENTECOST

As they were being divided into one group or another they doubtless felt they knew the reason for the choice.

- Surely the sheep would feel that the basis was that of faith.
- There would be ringing in their ears all the great and marvelous words of Scripture declaring that justification before God is by faith alone.

Can't you see them waiting to come before the King, each one nervously reviewing his testimony, trying to recall the exact wording of the great promises on which he would rest all his hopes for this moment?

But the strange thing is, not one is ever given the chance to say a word. The issue is already settled. Each person is simply told to which group he belongs.

- But of course, the issue really is one of faith.

The sheep are asked to take their place on the right hand of the throne because all through their lives their genuine faith has been producing its inevitable fruit of good works

# PASSOVER TO PENTECOST

- Unthinkingly, they kept no records, they expected no praise -- for them it has been a glad privilege.
- They were unaware they were doing anything unusual, but found a real delight in meeting the needs of others.
- They felt it was a continuing joy to be permitted to minister in Christ's name.
- But not one deed performed in that way has ever escaped the eye of their watching Lord.
- There is no need for Him to examine them for they had laid up abundant treasure in heaven.

Yet the goats may have guessed even more closely than the sheep the true basis for judgment.

- Very likely they are sure that it is good works.
- They know that God is interested in the poor, the down-trodden, the oppressed, and they are all ready for him.

# **BIBLE ESSENTIALS**

Wednesday – 12 Noon



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