

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 praise 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 6

PASSOVER TO PENTECOST



A Spiritual Journey

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The Dead Sea Scrolls and other texts speak of “mysteries” in the Scriptures that only the spiritually enlightened can understand; for Paul in Colossians, Christians are now enlightened:

- **Col. 1:9** For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;

□ Although philosophers sought “**wisdom**” and “**knowledge**,” Paul here emphasizes the OT moral sense of the terms

□ **Prov. 1:2-7** To know *wisdom and instruction*, To perceive the *words of understanding*,³ To receive the *instruction of wisdom, Justice, judgment, and equity*;⁴ To give *prudence to the simple [pethîy – easily seducible]*, To the young man knowledge and discretion--⁵ A wise *man* will hear and increase learning, And a man of understanding will attain wise counsel,⁶ To understand a proverb and an enigma, The words of the wise and their riddles.⁷ The fear of the LORD is the beginning of knowledge, *But* fools despise wisdom and instruction.

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□ **V 6** lists three of the many types of **wisdom writings**:

1)The proverb is a short statement often consisting of contrasting parallel lines which generally moral-laden and always didactic in character.

2)The riddle is a form of intellectual game (e.g., Samson's riddle in Judges 14:12-14). The term used for riddle only appears in Proverbs and comes from a root that is usually translated as “scornful” or “cynical.”

3)Philosophy is the largest category of all teaching in the Hebrew Bible. It uses the common theme of suffering, and testing of the causation of pain by the righteous

• **Col. 1:12** “...giving thanks to the Father who has qualified us to be *partakers of the inheritance* of the saints in the light.

□ In the OT, the “saints” or “holy” or “set-apart ones” were Israel.

□ Israel’s “inheritance” was first of all the **Promised Land** but in Jewish tradition pointed toward the ultimate possession of the world to come.

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- ❑ Christians become heirs of these promises in Christ.
- ❑ **“Light”** and **“darkness”** were regularly contrasted as good and bad respectively (e.g., **Ps. 27:1**; **Isa. 9:2**; **42:6**; **49:6**; **58:8-10**; **59:9**; **60:1**)

God’s Word filled with intrigue, can seem like a mystery to be solved; for He is the One Who created all things, including you and me?

- How does He operate? What are His motives, and how do we fit into His plan?

When approached as a book of knowledge, the Scriptures often are misunderstood and can leave people confused.

But when approached as a mystery to be solved through the Spirit of the author, the Bible imparts a life-giving revelation of truth into our inner man and reveals the God and Creator of all, desires to have a connection and relationship with the people He created.

When we receive Jesus, we also receive the Father and the Spirit into our hearts and souls, bringing us into oneness in spirit with the Creator.

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- **Gal. 4:6** And because we are his children, God has sent the Spirit of His Son into our hearts, prompting us to call out, “Abba, Father.”
 - In Galatians 4, Paul offers discourse concerning the abrogation of the ceremonial law, under which the OT saints were as children under tutors (Gal. 3:24-26)
 - He blames the Galatians for returning to the law when they were freed from it; and he puts them in mind of their former affection to him and to his ministry
 - As he describes the false apostles, who became so on the occasion of their departure from the truth, by a beautiful allegory sets forth the difference between the legal and Gospel dispensations (***Matt. 5:17-20** think not I came to destroy the law*)
 - The Jews were under the schoolmaster of law until Christ came; but in Galatians 4 he makes use of another simile to express the same thing.
 - He now speaks of an heir who was under age, and still resided under the governance of a tutors and governors, until the time fixed by the parent's will (Gal. 4:1)

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- Speaking in a simile in Galatians 4:3, he noted that the Jews under the former dispensation are represented as children, and as in a state of bondage to the ceremonial law, from which there is a deliverance by Christ at the appointed time.

Now, the act of sending is ascribed to God the Father; the person sent is described as the Son of God; the time when He is to come is called the fulness of time.

- Just as in the time from Pesach to Shavout, there is anticipation and waiting
- But when the “fulness of time was come, He [Jesus] was made of a woman under the law to redeem His people from the authority of ceremonial law
- God’s purposes was to bequeath to His adopted children the privilege and spirit of this new relationship, thereby becoming a fruit and effect of His redemption by Christ.

The Spirit of God is sent down into the hearts of His adopted children, to make known His possession and show witness of their adoption (Gal. 4:6), and the benefits arising from it

- God’s children are no longer the servants of the law, but heirs of God ([Gal. 4:7](#))

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This text manifest how it feels to experience God's love at its deepest level; for the benefits we enjoy are not the result of being born with a silver spoon in our mouths

- 1) Adoption is a reflection of God's love -- Because He first loved us, He will equip us to love each of our children, whether they are children by birth or adoption.
- 2) When we become weary or feel unworthy as a parent, we can rest in God's grace. He doesn't ask us to be perfect, only to rely on Him to sustain us.
- 3) Sharing the love of Jesus is the most important gift we can give to our children. Material provisions will fade away, but teaching our kids about God's glorious deeds will have a lasting impact for generations.

The more we read the Scriptures and search them with the Spirit of the Author as our guide, only then do we discover what it means to have Christ in us the hope of Glory.

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The relational joy expressed here is what Rudolf Otto called the “**Numinous**” -- a term derived from the Latin numen, meaning "arousing spiritual or religious emotion

- The mysteries of God are awe-inspiring as related by the German theologian and philosopher in his influential 1917 German book *The Idea of the Holy*.
- Although the *mysterium*, which Otto represents as the form of the numinous experience, is beyond conception, he insists, is something intensely positive.
- *Mysterium* can be experienced in feelings that convey the qualitative content of the numinous experience.
- This content presents itself under two aspects:
 - (1) that of “daunting awfulness and majesty,” exposing the sense of the uncanniness , of divine wrath and judgment
 - (2) “as something uniquely attractive and *fascinating*” producing a reassurance and heightening experiences of grace and divine love.

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- This dual impact of awesome mystery and fascination was Otto's characteristic way of expressing man's encounter with the holy.
- We are "in Christ" and Christ is "in us" and that is both mysterious and fascinating
 - ☐ **Rom 3:24** Being justified freely by his grace through the **redemption** that is **in Christ Jesus**
 - ☐ **Rom 8:1** There is therefore now **no condemnation** to them which are **in Christ Jesus**
 - ☐ **Rom 8:2** For the law of the **Spirit of life in Christ Jesus** hath made me free from the law of sin and death.
 - ☐ **Rom 8:39** Nor height, nor depth, nor any other creature, shall be able to separate us from the **love of God**, which is **in Christ Jesus** our Lord.
 - ☐ **Rom 12:5** So we, being many, are **one body in Christ**, and every one members one of another.
 - ☐ **Rom 16:10** Salute Apelles (Ap-el-lace) **approved [dokimos—acceptable] in Christ.**

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- ❑ I Cor 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus
- ❑ I Cor 4:10 We are fools for Christ's sake, but ye are **wise in Christ**
- ❑ I Cor 15:19 If in this life only we have **hope in Christ**, we are of all men most miserable.
- ❑ I Cor 15:22 For as in Adam all die, even so **in Christ shall all be made alive.**
- ❑ II Cor 3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the OT; which **vail is done away in Christ.**[Heb. 10:20]

But not only are we *afforded much in Christ*, we have **Christ in us**; and there are many passages of Scripture communicating Jesus Christ lives within those who trust Him for salvation

- II Cor. 13:5 Examine yourselves *as to* whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus **Christ is in you?**-- unless indeed you are disqualified

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While this is an astonishing truth, it isn't easy to grasp.

- Not only is Jesus Christ alive today, but through God's Holy Spirit—called the “Spirit of Christ” in Romans 8:9—He lives and dwells within every child of God.
- The life of Christ in us is our hope of eternal glory.

Again note, Paul called the indwelling of Christ a great mystery:

- **Col. 1:24-27** “I now **rejoice in my sufferings** for you, and **fill up in my flesh** what is lacking in the afflictions of Christ, for the sake of His body, which is the church, ²⁵ of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God, ²⁶the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. ²⁷To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

- Paul says he celebrates the sorrows he has experienced on behalf of Colosse
- He felt his difficulties helps them to discover what they were lacking *in their understanding* of the sufferings Jesus Christ experienced for his body, the church.

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- He believed his calling to be a minister and a servant to the body was by the authority of God, so that in His detailed plan he could equip them with the Word of God.
- He noted that the divine mystery, the secret surprise that has been concealed from the world for generations, was now being unfolded for every believer to experience.
- How profound to state that 'living within us is the Christ Who floods us with the expectation of glory!
 - ❑ Christ's mystery, embedded within us, becomes a treasure chest of hope filled with the riches of glory for His people, and God wants everyone to know it!

Paul often spoke of Christ taking up residence in the hearts of those who accept Him as Lord and Savior.

When he prayed for the believers in Ephesus, Paul longed for their faith to deepen so that Christ would be at home in their hearts:

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- **Eph. 3:16-17** “I pray that from his glorious, unlimited resources he will empower you with inner strength through his Spirit. Then Christ will make his home in your hearts as you trust in him. Your roots will grow down into God’s love and keep you strong”(NLT)

This statement would refute mystics who claimed special, elite revelations belonging only to themselves (Col. 2:18).

When a person believes in Jesus, they are united to Him, first in His death and then in the newness of His resurrection life.

- **Gal. 2:20** “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.”
- Paul explained to the church in Rome, *“For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives. Since we have been united with him in his death, we will also be raised to life as he was”* (Rom. 6:4–5, NLT)

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- Our old selves —full of rebellion, sin, and unbelief—died with Christ, who paid the penalty for our sins on the cross.
- Through our union with Christ in His death, we are made alive by God’s Spirit to walk in the newness of life because we have been made right with God (Rom. 8:10).

In our ordinary human condition of weakness, we are but **jars of clay** holding a priceless treasure—the life of Christ in us (II Cor. 4:7).

The challenges we face, the persecution, trials, and hardships, we endure, serve to pour out the superfluous power of God and reveals the life of Jesus Christ to those around us.

We can rest assured that we will not be overcome in all these afflictions because we have the treasure of Jesus Christ living in us.

In II Cor. 2:15, Paul likened the lives of those who share the gospel to “a Christ-like fragrance rising up to God” (NLT) and “the pleasing aroma of Christ among those who are being saved and those who are perishing” (NIV)

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With Christ in us, as we spread the good news of salvation in Jesus, we diffuse His fragrance to a lost and dying world.

Pesach to Shavout was a time of waiting in real time for God's promise of prosperity to be revealed in His people.

Lets go back to Lesson 3 -- **Deut. 6:10-12** And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and **goodly cities**, which thou **buildedst not**, ¹¹ And **houses full of all good things**, which thou **filledst not**, and **wells digged**, which thou **diggedst not**, **vineyards and olive trees**, which thou **plantedst not**; when thou shalt **have eaten and be full**; ¹² *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage

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- These two verses illustrate basic weakness of human nature (a) we take God's blessings for granted. "Beware lest you forget the Lord!" (b) Dullness in spirit prevents contemplative gain in wisdom and strength
- **Deut. 8:17-18** "then you say in your heart, 'My power and the might of my hand have gained me this wealth.' ¹⁸And you shall remember the LORD your God, for *it is* He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as *it is* this day.
- God chose Israel in His love; He endured their sins in His grace; He guided them and protected them; and then He gave them a wonderful land.
- What ingratitude it would show if Israel deliberately (or carelessly) ignored God and failed to obey Him.
- Too often we want to enjoy the blessings, but we do not want to obey the One who gives us the blessings!

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This journey from Pesach to Pentecost is the epitome of Biblical typology -- a special kind of symbolism.

We can define a type as a “prophetic symbol” because all types are representations of something yet future.

More specifically, a type in Scripture is a person or thing in the OT that foreshadows a person or thing in the NT.

- E.g., the flood of Noah’s day (Gen. 6—7) is used as a type of baptism in I Pet. 3:20–21. The word for “type” that Peter uses is *figure*.

When we say that someone is a type of Christ, we are saying that a person in the OT behaves in a way that corresponds to Jesus’ character or actions in the NT.

When we say that something is “typical” of Christ, we are saying that an object or event in the OT can be viewed as representative of some quality of Jesus.

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Scripture itself identifies several OT events as types of Christ's redemption, including the tabernacle, the sacrificial system, and the Passover.

The OT tabernacle is identified as a type in Hebrews 9:8-9: "the first tabernacle . . . which was a figure for the time then present."

- The high priest's entrance into the holiest place once a year prefigured the mediation of Christ, our High Priest.
- Later, the veil of the tabernacle is said to be a type of Christ (Heb. 10:19-20) in that His flesh was torn, (as the veil was when He was crucified) in order to provide entrance into God's presence for those who are covered by His sacrifice.
- The whole sacrificial system is seen as a type in Hebrews 9:19-26.
 - ❑ The articles of the "first testament" were dedicated with the blood of sacrifice; these articles are called "the patterns of things in the heavens" and "figures of the true" (V 23-24).
 - ❑ This passage teaches that the OT sacrifices typify Christ's final sacrifice for the sins of the world.

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The Passover is also a type of Christ, according to I Cor. 5:7, “Christ our Passover is sacrificed for us.”

Pentecost is a type of Christ as the wheat seed that was planted and rose (grew) for the benefit of the world:

- **John 12:24-26** Verily, verily, I say unto you, **Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.** ²⁵He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal ²⁶If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

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