

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

They are edited, but not “book” ready. To the critical eye mistakes can be found. So he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at [pastorpat@waukeshabile.org](mailto:pastorpat@waukeshabile.org).

**Date:** May 30, 2010

**Title:** Living Pentecost

**Text:** Psalm 22:87; 86:9; Isaiah 6:3; 11:1-9; Habakkuk 2:14; Rev. 11:15-17

**Theme:** The power of His resurrection and the indwelling Holy Spirit enables His people to carry out His legacy of world domination. Pentecost is the beginning and not the end of God’s redemptive purpose in and through the church. **His goal is world domination and He alone and only will succeed. Pentecost assures us that what God promises He will perform and what He wills He shall work.**

**Author:** Patrick J. Griffiths ©2010

Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

## Laboring in His Legacy

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### Introduction:

World conquest is the desire of many. Yet only God will achieve world domination.

**27 "All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before You. 28 For the kingdom is the LORD'S And He rules over the nations"** (Ps. 22:27, 28).

**9 "All nations whom You have made shall come and worship before You, O Lord, And they shall glorify Your name. 10 For You are great and do wondrous deeds; You alone are God"** (Ps. 86:9, 10).

**"And one called out to another and said, 'Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory'"** (Isa. 6:3).

**1 "Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. 2 The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. 3 And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; 4 But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. 5 Also righteousness will be the belt about His loins, And faithfulness the belt about His waist. 6 And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them. 7 Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox. 8 The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den. 9 They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea"** (Isa. 11:1-9).

**"For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea"** (Hab. 2:14).

<sup>15</sup> "Then the seventh angel sounded; and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.' <sup>16</sup> And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, <sup>17</sup> saying, 'We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign'" (Rev. 11:15-17).

"Who will not fear, O Lord, and glorify Your name? For You alone are holy; For **ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU**, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED" (Rev. 15:4).

God clearly speaks of a time when His dominance over all things created will be openly manifested and displayed.

Consider the track record of those who thought they could control the world.

- Alexander the Great - Born in Pella in 356 BC, Alexander was tutored by the famed philosopher Aristotle, succeeded his father Philip II of Macedon to the throne in 336 BC after the King was assassinated and died thirteen years later at the age of 32. Although both Alexander's reign and empire were short-lived, the cultural impact of his conquests lasted for centuries. Alexander was known to be undefeated in battle and is considered one of the most successful commanders of all time.<sup>[1]</sup> He is one of the most famous figures of antiquity, and is remembered for his tactical ability, his conquests, and for spreading Greek culture into the East (marking the beginning of Hellenistic civilization).
- Napoleon Bonaparte - Napoleon crowned himself Emperor Napoleon I on 2 December 1804 at Notre Dame de Paris and then crowned Joséphine Empress. The story that he seized the crown out of the hands of Pope Pius VII during the ceremony – to avoid his subjugation to the authority of the pontiff – is apocryphal; the coronation procedure had been agreed in advance.
- Adolf Hitler - He was the absolute dictator of Germany from 1934 to 1945, with the title of chancellor from 1933 to 1945 and with the title head of state from 1934 to 1945.
- Pinky and the Brain is an animated television series and spinoff of *Animaniacs* starring Pinky and the Brain. The show ran from 1995 to 2001 on Kids' WB! Pinky and Brain are genetically enhanced laboratory mice who reside in a cage in the Acme Labs research facility. Brain is self-centered and scheming; Pinky is good-natured but feeble-minded. In each episode, Brain devises a new plan to take over the world, which ultimately ends in failure, usually due to Pinky's idiocy or the impossibility of Brain's plan. The opening song is preceded by the following dialogue:
  - Pinky: "Gee, Brain, what do you want to do tonight?"
  - The Brain: "The same thing we do every night, Pinky – try to take over the world!"

All of these aspirations are misguided. No one created will ever accomplish world domination. Only God rules created things fully and completely.

### **THE BIG PICTURE:**

Pentecost assures us that what God promises He will perform and what He wills He shall work.

### **The Storyline:**

God's Story covers the entire created order. His dominion over the entire world is the end of the Story He wrote. We are a part of the means He is using to accomplish this end.

### **The Problem:**

There are always at least two extremes to this idea. First, we do nothing for the end is certain. Second, the end is in jeopardy of failing because it rests with us. The means of destroying the church from engaging and empowering the mission is a divided church or one where they are snagged by the immediate and fail to see the eternal. God has put in play certain means whereby the end is achieved and completed. We will note only three from Luke and the Book of Acts.

### **Questions:**

1. Does God reign?
2. Will God's reign cover all creation in a visible and tangible way?
3. Do the Scriptures speak to this world domination?
4. Does man try to do and be what only God can do and be?
5. Will God fulfill His word?
6. Does God's Story include everything created?
7. What two extremes can result from this prophetic idea?
8. How does waiting engage His mission?
9. Why is waiting so difficult to do?
10. Does waiting on God's presume passivity?
11. What is trust? Please define.
12. Did the disciples understand why God forbade them to go into Asia and Bythnia in Acts 16:1-10?
13. What is suffering?
14. Does the average North American Christian "suffer"?
15. Do you agree or disagree with Tertullian's comment of how "the blood of the martyrs is the seed of the Church"?
16. Is suffering a privilege?
17. Does suffering test one's faith?
18. How does suffering enable us to enter into our Lord's suffering?
19. What does persecution purge from the church?
20. Are you empowering and/or engaged in the mission of the church?

The Holy Spirit is calling to us from this passage to consider three ideas.

**To Know:** The Holy Spirit desires for us to know how His certain victory enables the temporal means.

**To Choose:** The Holy Spirit desires for us to choose to place our confidence in the Lord and not in human instrumentation.

**To Feel:** The Holy Spirit desires for us to feel the joy of resting in the certainty of His victory.

- Because damnation is universal and inclusive so also is the good news.
  - There is never a time when the gospel is not to go forth.
  - There is never a people to whom the gospel is not to go forth.
  - There is never a region where the gospel is not to go forth.
- If everyone, everywhere, at all times need the gospel, then how might we engage and enable the Mission?
- Let me offer you a three-fold response to the question.

**Outline:**

- I. Laboring in His legacy requires that we **wait** for Him.

“But to **wait for** what the Father had promised” (Acts 1:4)

- Only occurrence of the word “to wait” in entire New Testament.
- Grammatical structure means, “To keep on waiting for”

Luke does not use the word “wait, patience, endurance” with any regularity or noticeable occurrence. However, I would like to note how waiting is used in the Book of Psalms and Proverbs.

In wisdom literature waiting on the Lord is in opposition to being ashamed (Pss. 25:3; 69:6). Waiting on the Lord is a mark of the believing (Pss. 25:5; 37:9, 34).

“Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD” (Ps. 27:14).

<sup>1</sup> “Out of the depths I have cried to You, O LORD. <sup>2</sup> Lord, hear my voice! Let Your ears be attentive To the voice of my supplications. <sup>3</sup> If You, LORD, should mark iniquities, O Lord, who could stand? <sup>4</sup> But there is forgiveness with You, That You may be feared. <sup>5</sup> I wait for the LORD, my soul does wait, And in His word do I hope. <sup>6</sup> My soul waits for the Lord More than the watchmen for the morning; Indeed, more than the watchmen for the morning. <sup>7</sup> O Israel, hope in the LORD; For with the LORD there is lovingkindness, And with Him is abundant redemption. <sup>8</sup> And He will redeem Israel From all his iniquities” (Ps. 130:1-8).

In wisdom literature waiting speaks of hoping, of assurance. This same thought is communicated in the idea of waiting in Acts 1. Their wait was not marked by inability or frustration, but hope and confident expectation.

A different word is used in Psalm 37:7.

<sup>7</sup> **“Rest in the LORD and wait patiently for Him;** Do not fret because of him who prospers in his way, Because of the man who carries out wicked schemes. <sup>8</sup> Cease from anger and forsake wrath; Do not fret; it leads only to evildoing” (Ps. 37:7, 8).

The early disciples were called to wait for the Holy Spirit’s arrival. Jesus promised the appearance of the Holy Spirit in the upper room discourse, and in the shadow of the promise the disciples waited until the Holy Spirit came. This spirit of waiting is still seen in the Apostle Paul’s sensitivity to where he went in the proclamation of the gospel.

Waiting on God does not presume passivity. We labor to enter into His rest. We are called on to wait prayerfully and persistently. In our time of waiting we must be driven to trusting. It is always possible to use waiting as an excuse for inactivity and this must not be permitted. We must be persistent in our pursuit of laboring in His legacy.

#### THE LAUSANNE COVENANT (1974)

The Lausanne Covenant was ratified at the International Congress on World Evangelization, held in Lausanne, Switzerland, in July 1974. The contents of the Lausanne Covenant were agreed upon by approximately 2,300 people, representing 150 nations from all over the world. Listen to how they speak to this idea of evangelism in and through the church.

#### 6. The Church and Evangelism

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole world. The Church is at the very center of God's cosmic purpose and is his appointed means of spreading the gospel.

For us to fulfill the mission of God we must empower and engage the mission in and through the church. May God grant us great wisdom and power in carrying out His purpose to the world through the church.

- Sometimes waiting is the hardest thing one can do, but the most obedient thing one can do.

Question:

- Why do we think we are the exception to this principle of waiting?

II. Laboring in His legacy requires that we trust in Him.

“Not to leave Jerusalem” (Acts 1:4)

“Then they returned to Jerusalem” (Acts 1:12)

- “To have faith or confidence in”. Trust believes there is a connection between what someone says and what they do. Trust says I believe you have my well-being in mind.
- God told them to wait in Jerusalem. He did not qualify as to how long they would have to wait. He simply told them to wait and then to trust Him.
- To trust in Him by waiting for Him we believe His purpose is greater than ours.

In Acts 16:1-10 Paul was forbidden to go to Asia and Bythnia and told to go into Macedonia. Paul had to trust the Holy Spirit in his own sensitivity to what God would have him do and where he would go. Much of what God does is beyond our pale of comprehension. We not only must wait, but we must equally trust.

<sup>6</sup>“They passed through the Phrygian and Galatian region, **having been forbidden by the Holy Spirit to speak the word in Asia;** <sup>7</sup> and after they came to Mysia, they were trying to go into Bithynia, and **the Spirit of Jesus did not permit them;** <sup>8</sup> and passing by Mysia, they came down to Troas. <sup>9</sup> A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, ‘Come over to Macedonia and help us’” (Acts 16:6-9).

“Asia. By Asia is meant, not the great quarter of the world so named, but the province so called by the Romans, of which Ephesus was the capital.” (People’s New Testament on Acts 16:6)

“To preach the word in Asia-not the great Asiatic continent, nor even the rich peninsula now called Asia Minor, but only so much of its western coast as constituted the Roman province of Asia.” (*Jamieson-Fausset-Brown Bible Commentary*)

“God appoints certain and determinate times to open and set forth his truth, so that both the election and the calling may proceed of grace. **He does not show why they were forbidden, but only that they were forbidden, teaching us to obey and not to enquire.**” (The Geneva Bible)

There are regions of our world that are incredibly difficult to reach. Could this not be a consequence of God’s providential dealings with entire nations? Why is the 10/40 window so difficult? There are reasons known only to God.

History does bear witness to the advancement of the Gospel into Asia from the death of Paul in 64AD to the writing of Revelation by John (90AD [The seven churches in Asia Minor]).

“Acts 16:6-15 The removals of ministers, and the dispensing the means of grace by them, are in particular under Divine conduct and direction. We must follow Providence: and whatever we seek to do, if that suffer us not, **we ought to submit and believe to be for the best.**”  
 ([emphasis added] *Matthew Henry's Concise Commentary*)

- What if . . .

Question:

- Why do we think we are the exception to this principle of trusting?

III. Laboring in His legacy requires that we **suffer** with Him.

- Acts 2:13;
- 4:21, 29;
- 5:18, 33, 40-42;
- 8:1;
- 11:19;
- 13:50

<sup>10</sup> “Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, <sup>11</sup> persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me! <sup>12</sup> **Indeed, all who desire to live godly in Christ Jesus will be persecuted.** <sup>13</sup> But evil men and impostors will proceed from bad to worse, deceiving and being deceived” (2 Tim. 3:10-13).

A. Persecute

- Acts 7:52
- Acts 9:4, 5
- Acts 22:4, 7, 8
- Acts 26:11, 14, 15

“And as I **punished** them often in all the synagogues, I tried **to force** them to blaspheme; and being **furiously enraged** at them, **I kept pursuing** them even to foreign cities” (Acts 26:11).

- Who is hunting us down for the sake of taking us captive?
- Persecution purges personal pettiness.
- This is persecution and this is suffering.

B. Suffer with

- **Suffering is not . . .**
  1. Financial giving
  2. Church attendance

3. Witnessing of Christ
4. Reading your Bible
5. Going to work
6. Staying Married
7. Parenting your kids
8. abstaining from the works of the flesh

<sup>40</sup> "They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and then released them. <sup>41</sup> So they went on their way from the presence of the Council, **rejoicing that they had been considered worthy to suffer shame for His name.** <sup>42</sup> And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ" (Acts 5:40-42).

- "To suffer shame" found only here in entire New Testament. Means, "To render infamous".
- Forms here an oxymoron (**oxus**, sharp, **moros**, foolish) pointedly foolish saying "which is witty or impressive through sheer contradiction or paradox". **The apostles felt honored by dishonor.**" A.T. Robertson Word Pictures
- **Suffering is. . .**
  1. Persecution for faith
  2. Enduring genuine hardship for the advancement of the gospel
  3. Patient service in the face of open opposition and rejection

In Acts 20 in speaking to the Elders of Ephesus, Paul fully recognized the inevitability of suffering as a part of kingdom work.

<sup>36</sup> "When he had said these things, he knelt down and prayed with them all. <sup>37</sup> And they began to weep aloud and embraced Paul, and repeatedly kissed him, <sup>38</sup> grieving especially over the word which he had spoken, that they would not see his face again. And they were accompanying him to the ship" (Acts 20:36-38).

We are not to look for suffering or martyrdom, but let us not assume that suffering and martyrdom is unique or absent from kingdom work.

- **We have become . . .**
  1. Comfortable in our excess
  2. Convenient in need and want
  3. Entitlement for justice
  4. Fear-filled in the face of men
  5. Fixated on the temporal

**WE HAVE BECOME . . . COUCH POTATOES!**

Tertullian (197AD) "The blood of the martyrs is the seed of the Church" (*Apologeticus*, Chapter 50)

How might we view the suffering we face as Christians? Let me offer you 3 statements to clarify suffering. (The following was gleaned from <http://www.sufferingforchrist.com/index.php?p=1> 3 Suffering-for-Christ-)

1. Suffering is a privilege.

We have been given the privilege not only of trusting him but also of suffering for him (Phi. 1:27).

<sup>27</sup> "Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup> in no way alarmed by your opponents--which is a sign of destruction for them, but of salvation for you, and that too, from God. <sup>29</sup> **For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,** <sup>30</sup> **experiencing the same conflict which you saw in me, and now hear to be in me**" (Phil. 1:27-30).

2. Suffering is a test of our faith (1 Pet. 1:6, 7).

There is wonderful joy ahead, even though the going is rough for a while down here. These trials are only to test our faith, to see whether or not it is strong and pure. It develops our strength and character (Rom. 5:3, 4).

<sup>3</sup> "And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; <sup>4</sup> and perseverance, proven character; and proven character, hope; <sup>5</sup> and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (Rom. 5:3-5).

We can rejoice, too, when we run into problems and trials for we know that they are good for us -- they help us learn to be patient. And patience develops strength of character in us and helps us trust God more each time we use it until finally our hope and faith are strong and steady.

3. Suffering makes us partners with Christ in suffering (1 Pet. 4:12-14).

<sup>12</sup> "Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; <sup>13</sup> but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. <sup>14</sup> If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you" (1 Pet. 4:12-14).

Don't be bewildered or surprised when you go through the fiery trials ahead. Instead, be glad.

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### 12. Spiritual Conflict

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel.

### 13. Freedom and Persecution

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

### 15. The Return of Christ

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the End. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

#### Question:

- Why do we think we are the exception to this principle of suffering?
- The mission of Christ in and through His church will always be accompanied by suffering.

**Shepherding the Sheep:** (What's the NEXT STEP?)

1. Are you waiting for Him?
2. Are you trusting in Him?
3. Are you suffering with Him?
4. The elders of WBC are inviting you to let go of your own personal agenda and lose yourself in the mission of Christ in and through His church.