

GROWING IN GOD PODCAST



GIG226 – From One, To Many, Into One

Welcome to the podcast today. I am really wanting to impart something to our hearts. I know this may seem a little bit out of place because of the timing of the release of this podcast; but to me, I feel like the information is so important for us to grasp as believers in this time of prayer and transition that we are immersed into that it is worth going for this, though it may seem a little bit strange to be talking about the Feast of Passover and the Feast of Pentecost as we are entering into the Christmas season. We know that we have just finished elections here in the United States and there is a tremendous transition that is taking place. There is much happening, not only in the natural realm, but also in the spirit realm; and it is a tremendous time of prayer that is really necessary for us as believers to be a part of. So, I think that what we are going to speak about in this podcast – and actually, I will probably do a second one at the same time today and carry on the theme that we are reaching for – so that we can see a real impact in our intercession and a force released in our intercession during this time of transition. That is where we are headed in this podcast.

I am titling this podcast today, *From One, to Many, Into One*. We are seeing the concept here that there is a plan of God that goes through the Scriptures. The reason I am going to be bringing up the illustration of Passover and Pentecost is because these feasts, and what happens in each of them individually as well as in their moving together, really show this move that God is looking to see happen for us.

As the title talks about, we see that in the plan of God we go from a focus on one individual, or one ministry, and that transitions into many; then the many must transition back into one. That is what we have to see. We recognize that from much of the Scriptures. When we read the Hebrew Scriptures and the beginning of the Bible stories, we see, in fact, the beginning with Abraham, and what Abraham was to do. The whole focus was on Abraham bringing forth – what? the many. Out of Abraham was going to come the number of descendants as the seashore. So his progeny were going to become many. But in the whole beginning of the Bible story, we hear over and over again that it is Abraham, Isaac, Jacob; we see these singular actors, like Noah. In most of what transpires, even when we get to the prophets, the focus of the ministry and what is happening is coming out of the anointing or the calling of God on one individual. That kind of sets the tone. And I think it is difficult, moving forward into the plan of God where He is going to transition us from a focus on a singular individual moving into the many, that we tend as humans to want things to be individual. We live in this time-space that we are in surrounded by Newtonian physics, and really what that entails is separation. We are in a time of separation from God that was initiated by Adam and Eve; that is another podcast, isn't it? But we see this desire, because we are separated from God, to achieve things on an individual basis. So we very much emphasize individual achievement, and individual growth, and individual ministry or anointing; and that was the way it was in the beginning.

It is important for us to see that God's plan was to transition. That was a beginning point that God was transitioning out of to bring us into a next step. We see it even with Abraham, Isaac, and Jacob – they became the children of Israel. So now the focus, when we come to the children of Israel, is not just one anymore. We have Moses go in to Egypt to deliver the children of Israel out of Egypt; but once they are

out of Egypt, they go to Mount Sinai and they become a people. So the importance is not on one or two individuals in the children of Israel family, but instead, it is the whole, and it is all of their faith and all of them moving together; that is what God was trying to create in order to bring them into the Promised Land. We see that the whole vision of the Promised Land represents the Kingdom to us, doesn't it? And we recognize the fact that one individual, Abraham, could not go possess and fill the Promised Land. So, though Abraham may have been anointed, and Abraham, Isaac, and Jacob, and Moses, these individuals, were necessary in a beginning part of what God was doing, the true fulfillment of what God was looking for could never happen with just one individual. You cannot have the Kingdom of God in the Promised Land of Israel as one individual, one person.

An individual cannot fill the nation of Israel, the land of Israel; there had to be the moving from a focus on one to a focus on the many. So we see the necessity of that process. Then, as we go along, we also recognize that for the many to accomplish God's purposes, they had to become one. That is where we are going with this podcast; and I want it to impact us, because we live in this time when God is bringing about this oneness. We have transitioned through these other steps; and I am concerned, because I think that on a human level, it is difficult for us to get out of a focus upon the singular individual. I think it is a problem within the church today, that we tend to still emphasize singular individuals or ministries rather than really getting into this idea of the body ministry, which is where the focus needs to be. The focus needs to be the body ministry, until we have the many recognized in their importance, and until we have the many created, just like the children of Israel had to be created out of Abraham. So, from the beginning of the church, there had to be the creation of this larger body of Christ; and once we have that larger body of Christ, then we see where God is taking us is not to just continue being many individuals, but to transition into this oneness.

We are going to jump into the Scriptures. I want to give you the Scripture out of Leviticus the twenty-third chapter, because it would be something fun for you to study and see that God actually gave us the picture of this concept in the Hebrew Scriptures. It surrounds itself by the Passover and Pentecost, and what transpires in these times of the feasts. I am going to begin at Leviticus 23, verses 5-6. "In the first month, on the fourteenth day of the month at twilight is the Lord's Passover. Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread." This is an important instruction. Many people kind of lose the idea of what is happening here because Passover, as we know it, is one day; it is the fourteenth day of the month. Then when we get to the next day, the fifteenth day, it is actually where we start the Feast of Unleavened Bread for seven days. So we just generally kind of lump everything together and say that Passover is seven days long. This makes it very clear how we are to look at the Passover.

Verses 7-11,

On the first day you shall have a holy convocation; you shall not do any laborious work [so it is a Sabbath]. But for seven days you shall present an offering by fire to the Lord. On the seventh day is a holy convocation [again, a Sabbath]; you shall not do any laborious work. Then the Lord spoke to Moses, saying, "Speak to the sons of Israel and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. He shall wave the sheaf before the Lord for you to be accepted; on the day after the Sabbath the priest shall wave it.'"

Part of the celebration and the requirements of this day of Passover was that you would bring, after the Sabbath, the sheaf of the grain of the first fruits out of the field, and the priest would wave it as part of

the Passover. We know that Christ Himself said, "Unless a grain of wheat falls to the ground and dies, it abides alone; but if it dies, it brings forth much fruit." (John 12:24) So we have the same concept here in what Christ was saying. During Passover there would be the waving of this singular sheaf of grain. It would be unprocessed. It would just be one sheaf; it was not the whole field being harvested at that time. And so, that is the expression that we get.

It goes on in verses 12-14 to talk about the offerings that are to be brought at this same time, and that this is to be a perpetual statute throughout the generations for Israel. Then we go to verses 15-16 and it says, "You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths." Seven, of course, is the number of perfection. "You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the Lord."

So, they begin on Passover with the singular sheaf of grain being waved before the Lord; they count fifty days, or seven Sabbaths, from the waving of that sheaf; and then they are going to have a new grain offering to the Lord. Verse 17, "You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the Lord." Again, we have a first fruits. What is being shown here in this picture that God gives us, using Passover and Pentecost – because when you count the fifty days, you are going into Pentecost; they are very linked together. Pentecost is the first and only of the biblical feasts and fasts which is not given a specific day to celebrate it. Like when we start with a Passover here, he says that you are to do it on the fourteenth day of the month; so he gives the month, he gives the day that you start the celebration. Then you go to the Unleavened Bread, you start that on the fifteenth day of the same month. All of these events that were transpiring in the Hebrew Scriptures were transpiring in a specific month, on a specific day that they were to take place. It is not so when we get to the Feast of Weeks, which is one of the reasons it is called that, because you are counting the number of weeks from Sabbath to Sabbath until you celebrate it. You cannot find the Feast of Pentecost unless you have this waving of the sheaf of the first fruits in Passover. So, we know that Christ is represented in that sheaf. He was the singular manifestation of the harvest unto God. He was the first to come that pleased God, that did the will of God completely. After that, you are to count, because there is another offering that is going to come; and that offering is represented by the two loaves of bread being offered.

So now, the grain of wheat has fallen to the ground, the grain has been ground, it has been perfected; it has been mixed with oil, or anointing, and it has been brought out before the Lord as two loaves of bread to be waved before God. This represents the body of Christ, the fruit of what that grain produced by what the grain went through in its process. What Christ went through on the Cross, what He went through in His death, what He went through in His resurrection, is what allows there to be the body of Christ, the many coming forth now. Out of one comes the many. So, we begin with the one, which is Christ. Then we move to the many, and we see this so beautifully pictured between these two feasts. That is why I wanted to use this illustration, because you really see that God's plan is not something that just happens in the church; this was planned a long time ago in the heart of God. All that He was looking to have come forth in a body of people was really shown, determined, and executed, as we see, through Christ, through the first-century church.

I want to pick up this picture now in the book of Acts and see how this transition actually happened, because we can watch this transition as it takes place through the Scriptures in the New Testament.

Of course, we are talking about Christ, and He has gone to the Cross; we are picking up the story from that point. Acts 1:1-3,

The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God.

So, what is he doing? He is recounting the fact that we have been through Passover; we have seen Christ go to the Cross, suffer for us, die, be buried, be resurrected, come forth from that Resurrection and show Himself alive by many convincing proofs to the disciples and many, many others. That is why we know that the story is true, because we have the eyewitnesses of these things. And so, He began to teach about the Kingdom of God. Going on to verses 4-5, it says,

Gathering them together [Christ gathering the disciples and those who were with Him together], He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

He was commanding them to go back to Jerusalem and wait through this period of fifty days, waiting for the Pentecost to come, because they had just gone through this time of Passover with the sheaf, the singular sheaf being waved and brought before the Lord.

Verses 6-8,

So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know the times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

Here we see Christ recognizing this transferring of the focus from Himself as the singular to the followers, to His body which is being created. We are watching that be created right now as we are going through these Scriptures. They are worried about the Kingdom; they are saying, "Is the Kingdom coming?" And He is saying, "Well, that is not for you to worry about, but here is what is going to happen. You are going to receive power." What is He saying? "Just as I have had power, now you are going to receive the power." This is transferring. There is a transference going on here from Me, the one, from Christ the one, to the many, His body, that are going to begin to manifest. Isn't this a beautiful picture? I love this. I also love the fact that Christ Himself recognized Judea and Samaria; notice He did not call it the West Bank. Okay, enough politics.

Verses 9-11,

And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

Then they return, as they were instructed to; they go back to the Upper Room. And in verses 14-15, it says, "These all with one mind were continually devoting themselves to prayer, along with the women,

and Mary the mother of Jesus, and with His brothers. At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together)"; then he goes on talking about Judas, and what had happened through Judas, and what they needed to do. Here we see the one hundred twenty gathered; there were many more than just the twelve that were going through this event. They were all coming together. So here you have the one hundred and twenty coming together, and already we begin to see what is taking place; because it says, "These all with one mind were continually devoting themselves." So their prayer was something that was focused upon one mind. Then when we get to the Day of Pentecost, we read this out of the book of Acts, chapter 2. It says,

When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

Here we see it, this great transference of the anointing off of Christ. He said He would baptize them in the Holy Spirit; so He brings the anointing, He brings the baptism, and we have the transference from one to the many that takes place. This is what the picture had been in God's mind. God was getting ready. If there is going to be a Kingdom of God, there is not just a King; Christ does not just become the King, He has to have that which He is ruling over. And that requires there to be this great multitude of those who are given to the King, given to walk with Him, to fill the Kingdom. Just like the land of Canaan could not be filled by Abraham, or just Isaac or Jacob; there had to be the Israelites that came forth. There had to be the people out of Abraham that came forth. And likewise with the Kingdom – there has to be that which comes out of Christ to fill this Kingdom. He will rule and reign over a true Kingdom of those who have been birthed from Him and are given to serve Him and to rule and reign with Him.

This is what is transpiring, from the one into the many, if we are going to have this Kingdom. We see this begin to focus, and this is how the first beginning of what we call the Church happened. It is important to go back to this, because this is where we should be as a church. And I do not know that we are not still too focused on the singular individual ministry and the way that things are going, rather than seeing this great anointing coming forth to the multitude that need to manifest in order for truly the Kingdom of God to begin to come.

We see this in Acts the fourth chapter. Peter and John were taken by the officials, and in verse 19 it says, "But Peter and John answered and said to them, 'Whether it is right in the sight of God to give heed to you rather than to God, you be the judge.'" So, they told them to stop ministering in the name of Christ, and to stop talking about this Gospel that they had been preaching. But look what happens. Where do they go? Is it just the individual ministries of Peter and John? Is it all about the apostles? No, it is not about that. Going on in chapter 4, in verses 23-25, it says,

When they had been released, they went to their own companions and reported all that the chief priests and the elders had said to them. And when they heard this... [talking about the whole group that was there, the body, the church, if you want to call it that]. And when they heard this, they lifted up their voices to God with one accord and said, "O Lord, it is You who made the heaven and the earth and the sea, and all that is in them, who by the Holy Spirit, through the mouth of our father David Your servant, said, 'Why did the Gentiles rage, and the peoples devise futile things?'"

Look at this. This is where I started with the podcast. I am concerned that we move through this progression of where we need to be right now in order to have an effective intercession and prayer as God's people, as the Kingdom, as the body of Christ coming forth to manifest the Kingdom and become the Kingdom. The anointing was not just on the apostles, it was on this body of people that were given. And they immediately began to cry out to God, they immediately began to pray and go through this prayer. I encourage you, read it all the way through verse 30; it is really a beautiful, beautiful prayer. But what I want to look at is the effectiveness of that prayer. Starting in verse 31, it says, "And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness."

Was it the apostles speaking? Were they the focus? No. They were **all** filled with the Holy Spirit. They **all** began to speak the Word of God with boldness. What would happen if we had a body of Christ right now in the earth where they were **all** filled with the Holy Spirit, and they **all** were speaking the Word of God with boldness? Verse 32, "And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them." So we see this idea that the Day of Pentecost creates this many. It starts with the fruit of Christ, the seed that brings forth much fruit in what He has done. We now have the manifestation of this great congregation of people that are serving the Lord. And yet, we see then the transition and how it is working, that they are in one place, in one accord, in one mind. They pray together, and out of this prayer we see that there is power released; because the congregation of those who believed were of one heart and one soul, and not one of them claimed that anything belonging to him was his own. So, what is happening to the many? They are becoming one. That is what the purpose of all of this was about in the mind of Christ and in the mind of the Father, and we see this manifested in the story of the feasts.

I want to look very quickly to Ephesians the fourth chapter. You could read from verse 1 on, but I am going to jump down to verse 13 and talk about it. Because the idea of where we are at now, or the idea of our focus, needs to be on the many becoming one. This body of Christ cannot just continue on as a multitude of many – it must become one in order for the purpose of God to be finalized in this hour. Verses 13-16 say,

Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

This is the purpose. All that has transpired in the story of God is coming to this conclusion – there must be a body of people. That body must be fitted and held together by that which every joint is supplying according to the proper working of each individual part, causing the growth of the body for the building up of itself in love. And this is what we must have.

This was the prayer of Christ. In John 17, verse 11, He is praying to the Father, and He says, "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are."

So He makes this prayer to the Father. And this, we have to see, is the conclusion that Christ was looking for in all He did, that we as His body would be one.

He says in verses 16-21,

“They are not of the world, even as I am not of the world. Sanctify them in the truth; Your word is truth. As You sent Me into the world, I also have sent them into the world. For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask on behalf of these alone, but for those also who believe in Me through their word [that is us, and that is today]; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.”

The true evangelism of the world does not come because we print ten million Bibles and hand them out in every language. The revelation of Christ to the world comes as we become one, just as the Father and Christ became one, and were one; that we come into them, not just as individuals, but we come as one body and become one with Christ and the Father. Then the world will believe that the Father brought Christ, and they will believe and understand this whole story that we have just looked at.

I bless you with this. I believe for it to have an impact on your heart and your life as we move through these days of intercession and prayer.

Amen.