

6.12.2024

Day Five

Genesis

Chapter 1 (vs. 20-23)

I trust you all got the handouts, and what we're going to do is just kind of review over day one through four on these handouts. Then, we're going to go into day five, we're actually on the 5th day. It's kind of a quintessential day, isn't it? One of my many puns. As you go through Genesis, it's very clear as it starts off at the very beginning that we're dealing with God. God is all through the very beginning of all of this which is telling us that He is the initiator of all things. He is the only uncaused cause. He is the One who is the source of all things. So, it makes sense that everything just begins with "In the beginning God..."

As we look at day one, it is the focus of one; that God is the One that does all of these things, creating all for His good pleasure. These are for His good pleasure. It's amazing to us that His good pleasure is to save. His good pleasure is to rescue. His good pleasure is to give good. For God so loved, He gave. It is His nature to give. So obviously, one of His reasons for creating things is that He might give. To display love that you have to have something to display love to in order to display love. In order to display love to its end degree, you would have to sacrifice. You would have to love them so much as to give your life. As Jesus would say, "Greater love has no man than this, then one lay down his life for a friend." So, Scripture begins to reveal to us why creation was. As Jesus so aptly puts it in John 17, as He's getting ready to go to the cross, "Now is the time for My Father to be glorified." In other words, "Now, you're going to see Us for Who We really are." And the heart of God, the love of God is shown on that cross clearer than any other picture. All of creation is displaying the character and the nature of God. So, as we come to the very beginning, we see that it's God that wants and desires to bring fulfillment and purpose in everyone's life. He takes that which is meaningless and void, and He fills it and fulfills it. It's by His Spirit, as you see the Spirit of God breathe, moving across the waters, that life and purpose comes into being; that darkness can actually have light called out of it. That's an amazing thing. It's a miraculous thing that God can call light out of darkness, but that's the picture that He gives us at the very beginning, and it really is displaying what He is going to do. We almost have a synopsis of His work in creation.

When you go into day two, we realize that two by itself actually seems to connote a separating. We see the separation of the earthly from the heavenly, an altering and changing that is going on with the water even in the heavenly that actually has to take place. What we see is God's desire once again to take us someday and to change us. It's recorded in 1 Corinthians 15 that makes reference to that wonderful picture duplicating us and changing us into His image. It's a great text. There's an interesting distinguishing that is calling the expanse of heavens and is separating from the earthly that is making that designation. God wants that to be clear, and the distinction to be made.

On day three we see that God raises up. What a wonderful picture of hope. I think of all of the days, that day three really is an emphasis of the hope of God; that there's going to be a day of raising up. The picture goes this way, that He draws up from the water. You see that kind of picture of a deliverance, even in the Book of Exodus in particular, you see it in the picture of Noah in the flood drawing from the water. Of course, Moses by his very name means to be drawn out of the water. It goes through the waters and God draws them out through the waters. That is an interesting picture of deliverance, and that exaltation that comes from that. He also is showing that life springs up from the ground. So, you have this dirt from the ground, life springs up, which is that wonderful picture of resurrection; springing forth of seed, prosperity. Posterity promised by God in day three. "Three" actually has a connotation of being exalted. So, you have this sense of being lifted up. We actually use the phrase "fullness of testimony" when we're talking about the person of the Trinity, but it is that picture of Him being exalted. So, exalted and springing forth are the exaltation and resurrection all comes together with the number three. Last week we looked at the number four. "God governs" would probably be the best way to describe "four;" God governs all. "All" really is that inclusion more specifically of all things. The extremities in the number four are what is emphasized, whether the fasting of man for 40 days or the rain for 40 days and 40 nights; the extremities that are going on. Man going into captivity for 400 years. So, all those are dealing with that. Within that particular day, you see in particular the distinguishing of night and day, the appointing of signs and seasons. I emphasize "appointing" because we're emphasizing in this particular category governing. God is appointing. He's governing. He's assigning lights to govern in that particular passage and enlightening the earth.

The passages that I give you are making reference to the wonderful analogies of not only creation, but creation in the spiritual realm. So, as He appoints signs and seasons, why does He appoint the signs and seasons? What are they for? And you begin to see in Scripture why He does what He does. I like the distinction between the lights and the darkness, and the light of the day, because there is a greater light of the day which gives us that sense of once again anticipation of the day in which the Savior is going to come. You just want to remember that each day that is being described, how does it start off? That there was evening and there was

morning one day. So, it always starts off with the night first. "Night" may seem overshadowing but hope, light comes in the morning. So, joy comes in the morning. So, that's the hope that is given.

The Old Testament is actually that picture of the nighttime, and as you have in Daniel 12, as it begins to give hope to the Israelites, "I'll make you as stars in the night." One of the passages that, Bob, we were reading there in Zechariah, right? You have two of the olive branches that are feeding the lampstands. What is the picture? Well, the picture is the prophets that God raised up were as lights. You see that same picture that is given in John 5 that makes reference to John the Baptist. The way that Jesus describes him in John 5:35 is

"He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.

(John 5:36) But the testimony which I have is greater than the testimony of John..."

So, what does Jesus call Himself in the Gospel of John? The Light of the world. As He'll say to His disciples, "Are there not twelve hours in a day?" So, if you look in John 1, the way that He's described in verse 4,

"In Him was life, and the life was the Light of men.

(John 1:5) The Light shines in the darkness, and the darkness did not comprehend it.

(John 1:6) There came a man sent from God, whose name was John.

(John 1:7) He came as a witness, to testify about the Light, so that all might believe through him.

(John 1:8) He was not the Light..."

Scripture wants to make it clear, he was a lamp in darkness. "Thy word is a lamp unto my feet, and a light to my path." It's one of the reasons why the Old Testament was so needed because of that.

"He was not the Light, but he came to testify about the Light.

(John 1:9) There was the true Light which, coming into the world, enlightens every man."

Clearly, the hope in all of this is that, as Jesus says, "Not only am I the Light of the world, but when I come, I'm going to eradicate darkness." And that's going to be one of the great themes that we see, in particular in the Gospel of John. So, not only does He say that He's the Light of the world, but He says, "If you walk in my light, you'll not be in darkness anymore." So, a great picture that is given to us in day four.

Day four being the extremities inferred; is referring to Him being the Light of the world. Why would day four be that picture? Well, how is "four" used in Scripture? Another way that it's used is the four corners of the world in Revelation 7:1, as well as Mark 16. When you think of when Christ sends out His apostles, what does He say? He said, "Go into to all the world and preach the gospel." So, you have this wonderful picture of, as Matthew says, you are the light to be set on a hill.

Ephesians 5 will make this wonderful declaration that "Once you were darkness, but now you are light; walk as sons of light, and sons of the day." Paul will use that phrase in 1 Thessalonians 5, "sons of the day." The wonderful transition. I made mention of this before, but when you think about the twenty-four elders in Revelation, you have the twelve of the night and you have the twelve of the day. So, at the end of the Book of Revelation, what does it refer to? Well, it refers to the twelve sons of Israel that are part of the doors of heaven. Then, you have the twelve foundations which are the apostles. Twenty-four hours a day. God is the Light of the world and has been never left without a witness, but is the Light Himself.

Revelation 1 actually describes Christ and His face as the sun. So, great picture, or as we know that Psalm 19 refers to the sun as a picture of the bridegroom that is coming, and the fulfillment of that is seen in Revelation 19. All these things are not only a picture of creation, but God has given us a picture of salvation.

We now come to day five, and the question that oftentimes arises is, "What do we have to do with fish?" And "What's the significance of fish and birds?" So, this is really the day of fish and birds and a very interesting day in and of itself. As we come to the passage, it starts off in verse 20 and certain keys are given to you within the text that help you understand where the focus is going to be.

(Genesis 1:20) "Then God said, "Let the waters teem with swarms of living creatures..."

Probably the way it would read in the Hebrew would be, "Let the waters teem with teems or swarm with swarms." But it's a repetition of that particular word. The reason for the repetition is to let us know that it's a picture of abundance. In fact, the word itself that's used, "šeres" is actually "let them increase in swarms." Of course, if you've ever been in the ocean or seen a school of fish or seen masses of fish, you can begin to understand that; how God can fill up this big, huge fish tank, and how prolific they are. Thank God they are, but this interesting picture is going to be the focus. The best way I can describe it is this is going to be a day of abundance, teeming with teems, swarming with swarms. So, God said, "Let the waters teem." Increase abundantly would be another way of putting it.

"... of living creatures, and let birds fly above the earth in the open expanse of the heavens."

The picture is that the birds are going to literally fill the sky. Now, the word here within the text is “birds.” It's translated that way in probably most of your Bibles, but the best description would be “winged creatures,” which is inclusive of insects. From what I understand, there are ten-quintillion insects. That's a 1 with 19 zeros behind it. Yeah, and I don't know who counted them. It would be an amazing thing to count, but that's a lot of things in the air. So, once again, you have this picture of something filling the sky, and something filling the ocean as massive as it is. The emphasis is going to be that below, Caesar oftentimes referred to it as the great abyss. Below and above, God is filling them up. Now, what makes this extremely unique is that neither of those areas does man have the ability to literally cultivate. That it really is fundamentally terra firma that he is focused on and ultimately will be the thing that he cares for in the garden. When he's cast out of the garden, we'll have to labor over it in the world. Yet, you have these areas in the heavens and in the abyss that you know he's not the one that makes the fish teem, swarm or continue to grow. Although, I think at this juncture, there are a lot of people that think they do control these things, but these things in the heavens are not controllable by him either. Scripture has taken us into an interesting realm then, with this particular day. We're in a realm of abundance, of inclusion, of literally everything in the heavens and under the earth, and we have, I would say, an unexpected, innumerable supply that God is creating in this particular day. It's a great picture. Now the question is, as we go on, what is the ultimate point? We're going to get to that as we go on, but this is going to be emphasized if you go on in verse 21, “God created the great sea monsters...”

In almost every case where there's abundance or great big stuff. This is going to be the emphasis.

“God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

(Genesis 1:22) God blessed them, saying, “Be fruitful...”

Ok, “fruitful,” that would be the increase again.

“...and multiply...”

That would be increase again.

“...fill the waters...”

That would be an increase again.

“... and let birds multiply on the earth...”

Ok, that would be another increase. Would I be stepping out a little bit too far by saying that “five” would have something to do with abundance? This is going to be the great focus, a day of abundance; of unexpected and uncontrolled supply that is given to us. Clearly, it’s something that God has done on His own. Also, one of the great emphasis of this is going to be because the winged creatures are over the face of the sky. The emphasis is going to be wide, so whether it's in the ocean, deep and wide or over the sky, wide and high, what you're going to see is that it’s going to be emphasizing width and breadth, so to speak. So, that's going to be an interesting thing. When I consider the winged creatures, and in particular those nasty bugs in some cases, and even birds in some cases, it is interesting to note that without them, we'd be in trouble. From what I understand, 80% of all flowering plants need some kind of pollinator to pollinate it. Also, from what I understand, 35% of all crops need these little guys, whoever they are, to help pollinate. In other words, there's a force that is helping us with our food supply, and they're not even on the payroll. That's kind of a nice thing when you think about it. On top of that, of course, in the sky, you have meat that's just kind of lying around until we get ready to eat it. Whether it's quail or turkeys or whatever, but God is supplying the needs in the air as well with the birds. The very fact that the ocean is filled with these creatures that will ultimately be a supply of man's needs is God taking care of him all the way through. There will be interesting incidences in Scripture that will reveal that God is doing that, and we'll have these snapshots of God's supplying, and one day we might say, “Well, that came out of the blue.” And God says, “I know. You didn't cultivate for that.”

One of the examples is found in 1 Kings 17, and when you go to that particular passage, if you remember there was a famine on the earth. Do you remember how God took care of Elijah to begin with? Ravens, which are fundamentally selfish birds. Have you ever heard a raven say, “Hey, want some of my meat?” They're very selfish and they're pretty smart, but ravens were sent to actually help. If I were Elijah, I would go, “I wasn't expecting that.” But that's going to be the picture of the 5th day. God supplying through places that you would never imagine; resources that you could never comprehend. This is going to be the emphasis.

Let me give you another example. There was a need of the temple tax and Jesus says, “It's my house. There's no reason for me to pay the temple tax, but lest we cause somebody to stumble, why don't you go fishing?” Wouldn't you know it, the fish supplied just enough for the temple tax. Scripture is revealing to us from the deep, God will supply; from places you would not expect. It was not a crop that was raised. It was not something that was cultivated. It was just a fish that God had supplied for that particular reason. You have a guy by the name of Jonah and a fish makes sure that he goes to the right place so that he might see an abundance of souls saved. In spite of himself, God will make sure that that message will go to the right place. All of these are interesting pictures that God has given, and it is also, as far as this is concerned, tied to God's work throughout all of this.

Let me just give you a couple more instances in Scripture. You're familiar with Luke 5, in which Peter is cleaning out his nets. Remember that particular incident? Then Jesus is talking to multitudes. After He gets finished, Peter hadn't caught any fish, and Jesus says, "Go out there, and cast your nets there." Peter just obeys. He doesn't really think anything is going to happen, but then he falls on his face realizing this is a God that controls things. We're seeing God supply so much, as Scripture conveys, that the nets are breaking. These are teems of fish swarming, and it is that picture of God's supplying in a way that you would not expect; in this particular incident, at a time you would not expect. It's from a place that you cannot see, you cannot cultivate, you cannot control, but God is supplying the need.

He does that at the end of the Gospel of John 21, the same sign that's given, and when Jesus says, "Why don't you cast the net on the other side?" They do, and then immediately they realize, "Ok, this is the resurrected Christ." But the same phrase is given that the nets were so full, it could not contain it. It's that picture that is given of God's supply, and clearly an interesting thing that Christ will actually call His disciples "fishers of men." In other words, it's going to be abundance of supply, and that abundance is going to come from resources that you would not expect. I am comforted by the fact that God has these resources in place for our good. Even though, of course He does expect us to work, God still says, "I have these resources."

One of the most endearing passages to me is Psalm 127 that makes an interesting reference of you could wake up early and you can go to bed late. You can do all this work, but God gives to His beloved even in their sleep, and there's this interesting picture of He's got resources that you have no idea that He has.

When you consider the number five, and as it comes to the end of this particular passage, it says in verse 23,

"There was evening and there was morning, a fifth day."

It is that picture of abundance, and what you're going to see is that it's a picture not only of the abundance, but of a breadth of something wide and great.

I'll give you a picture of this, found in the Old Testament, Genesis 6:15. If you've ever measured the ark, the length of the ark is one thing, but the breadth of the ark, wouldn't you guess it, 50 cubits. Now, it's not only the width of the ark, but as you go in Scripture, it is actually the width of the court of the Tabernacle which is 50 yards. So, looking at the court of the Tabernacle, you're going, "That's about the size, the width of the ark was." 50 cubits. It'll be that "five" that it's going to be mentioned over and over again.

Let me show you an example of this. Leviticus 19 talks about the time that they're going to be going in the promised land. As they go into the promised land, there's going to be a time in which it's going to be forbidden to eat of the plants that are in the land. However, at a particular point in time, they may eat of the abundance of the land. You want to know when that is? We'll just read it.

(Leviticus 19:23) “When you enter the land and plant all kinds of trees for food, then you shall count their fruit as forbidden. Three years it shall be forbidden to you; it shall not be eaten.

(Leviticus 19:24) ‘But in the fourth year all its fruit shall be holy, an offering of praise to the LORD.

(Leviticus 19:25) ‘In the fifth year you are to eat of its fruit, that its yield may increase for you...’”

There's an interesting picture at this time of things that literally will increase for us. It's not a mistake that you have in the Old Testament, the first five books of the Bible, the books of the Law, and that which parallels this is the New Testament. You have the four Gospels and the completion of the word going out is Acts. Now, it should not surprise you that Acts 2 starts off, “Pentecost.” It is the Pentecost, or the 50th day that then is the initiation of the word of God going out. It is that interesting picture of the Pentateuch in the Old Testament, and Deuteronomy really preparing the people to go into the promised land. The number five therefore was God giving a wide abundance; a desire to give much beyond what we could imagine. That picture is given to us, in particular in the Feast of Pentecost. The Feast of Pentecost was the feast of the First Fruits.

If you look with me in Leviticus 23, you're already in Leviticus, so it's a good place to start. In this particular chapter, it actually goes through the three feasts that are given to the Jews. Numbers chapters 28 and 29 will do the same thing, but in Leviticus 23, if you drop on down, we'll come into the context of what we call the Feast of Pentecost.

(Leviticus 23:15) “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.’

(Leviticus 23:16) ‘You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD.’”

“New grain” is making reference to the first fruits. What you're dealing with is a time like in April, right? But it's that picture of abundance that is coming. Why is it equated with the First Fruits and not equated with the Feast of Ingathering which is seven months later, which would be all of the food that had been cultivated throughout the summer months but now is being



harvested at the end of the fall? What is this First Fruit? Well, that's what makes this really interesting, but I want you to note also that "wave offering" is directly connected to this particular feast. Wave offering means that you're waving it before the Lord. So, that particular word will actually be used for ordination as well; that we're dedicating as unto the Lord, an ordination for the priest. It gives a picture of waving or shaking, and in some cases, it's actually used to translate "to scatter" like to scatter the seeds; shaking out. You're declaring to God, "We know that this came from you." It's a kind of a public declaration of You're doing it. Therefore, it is a free will offering that you're gladly giving to Him because every good and perfect gift comes from above. That's really declared very strongly in the First Fruits.

(Numbers 28:26) "Also on the day of the first fruits..."

Here again, what we're having is the Feast of Weeks. Sometimes it's a little complicated. The Feast of Weeks, the First Fruits, and Pentecost are all the same feasts. So, just different names. "Pente" would deal with the 50 days, and First Fruits would deal with the fruits that are brought in. So, every name would have an emphasis sort of like Passover would have an emphasis and they would use other names to describe it.

"Also on the day of the first fruits, when you present a new grain offering to the LORD in your Feast of Weeks, you shall have a holy convocation; you shall do no laborious work."

Now, in all these feasts there's kind of that emphasis, "You should do no laborious work." There is a reason for no laborious work that is oftentimes unique in every one of those. Not only that, it's a holy convocation as they all are, but each one has a unique emphasis, and I believe the unique emphasis in this particular holy convocation is that it's you declaring that God was the supplier of all your needs. Now, the reason why that fits so well into the First Fruits is Deuteronomy 8. If I'm not making any sense, ask me to slow down, and I'll go back.

In Deuteronomy 8, of course, the thing that they're looking forward to is going into the promised land. The question is, "How will we take care of ourselves? Will there be anything there that we can survive from?" And once again, "five," Pentecost, this is God supplying an abundance from resources that we would have never imagined.

Do you remember in Isaiah 7, when God is dealing with Ahaz, and Ahaz is trying to trust in other resources, and God goes, "Ok, Isaiah tell him to ask God anything he wants; as high as the heavens, as deep as Sheol. See if I don't give it to him." Now, what God was saying is that not only you could ask anything but ask things that you couldn't imagine; that go beyond your control. When you think of the skies, and you think of the seas, neither of those you control, and that's the picture.

So, as they're going into the promised land, if you look with me in Deuteronomy 8:7,

“For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills;

(Deuteronomy 8:8) a land of wheat and barley, of vines...”

Now, what He's going to be listing are all things that grow by themselves. I mean, you can cultivate wheat and barley, but there's wild barley, and the interesting thing about barley that's unique from wheat is that barley you could eat just right off the grain. So, wheat actually has to be kind of beat out and you can beat barley as well, but it doesn't have to be. You can just eat it right off. That's why it is actually associated with the Book of Ruth. If you remember in the Book of Ruth, it is the barley season. Now, what would be the barley season? About the time of Pentecost would be about the time of barley season, because the first fruits would be coming in. So, if you look at this list here in verse 8,

“a land of wheat and barley, of vines and fig trees...”

Those would already have been planted as he's talking about the land that they're going into. A land of fig trees, by the way, you don't do a whole lot of cultivating. The fig trees are already there.

“... fig trees and pomegranates, a land of olive oil and honey.”

That's actually a picture of the first fruits. Now, there will be other things that they'll make as far as the Ingathering, that they'll actually cultivate the land and everything, but this is the Feast of the First Fruits, and this is the picture of them.

(Deuteronomy 8:9) “a land where you will eat food without scarcity, in which you will not lack anything...”

There's an abundance that is there for the picking. It's there for you. You would walk into the land, and you'd go, “Where did these come from?” And God goes, “It's a resource you didn't know about, isn't it?” There are so many things that God has in store for us, and this is a great picture if you consider. I think one of the reasons why this time of the barley harvest is directly connected to Ruth is because you have a woman that's a Moabite, that is about to partake of something that she could have never guessed. That she will be a part of gleaning a field in which she never could imagine having a part of; that there are hidden things that God has deep in the ocean far above the heavens, that we could never imagined that He has prepared for us. Scripture has given that wonderful picture of, I guess I'd call it, “grace pickings” that God has for us.

So, Ruth 1:22 tells us that it's during the time of barley harvest.

Ruth 2:17 tells us about the barley. Ruth 2:23, Ruth 3:2, Ruth 3:15, Ruth 3:17.

Why does it mention barley so much? Scripture is letting us know that it is that interesting picture of this particular time, Pentecost, in which God is doing a great work. Therefore, it should not surprise us that in Acts 2, it is the time of great first fruits, and the first fruits come at Pentecost.

1 Corinthians 15 is a familiar passage as well.

(1 Corinthians 15:20) “But now Christ has been raised from the dead, the first fruits of those who are asleep.”

(1 Corinthians 15:21) “For since by a man came death, by a man also came the resurrection of the dead.”

(1 Corinthians 15:22) “For as in Adam all die, so also in Christ all will be made alive.”

(1 Corinthians 15:23) “But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming.”

There are other places in which Paul will actually make reference to the new believers as being the first fruits of God. What is he saying? Well, of course, Passover begins the process of bringing in the first fruits in which Christ, of course, being that wonderful picture of first fruit, and then from that, the abundance comes. It's almost that picture of the bird being let out from the ark and then coming back with the twig and something miraculous has happened.

So, God is giving us that interesting picture, and then what happens at Pentecost is 3000 are saved that day. You remember reading it, right? So, God expands the church, and from there the church begins to just produce beyond what we could actually think. Now, what's interesting in the way that it's demonstrating is up to this point, people have been trying to kill Jesus and probably has everybody else on their hit list. So, would you think that being in Jerusalem, you're going to see a tremendous harvest on this particular day? But as he's speaking, these people cry out to him, “What must we do to be saved?” And he proclaims it, and then all these people are saved. Then they begin the churches being built beyond expectation. What goes on to happen is that Peter will have the wonderful call of going to a guy by the name of Cornelius. Cornelius is a Roman, a Gentile. You would not expect Gentiles to respond. So, God would send him at a certain place, have him have a certain dream of things that are repulsive to him, which might include Gentiles at this particular juncture. God would say to him, “You need to eat that stuff.” And he goes, “No, that's repulsive to me. You know, I don't eat that stuff.” And He goes, “No, you need to eat it. If I tell you to eat it, you need to eat it.” So, where does he have this vision? Does anybody remember? The city of Joppa, where Jonah was running away from. So, he has this wonderful, repulsive smell; probably the same smell that Jonah was smelling, but he also has the memory of what happened to Jonah when he said, “I'm not going.” So, God has an

interesting way of hinting and going, “No, I think you're going.” Peter goes, “OK, I'm going.” But he goes to this Gentile, this Roman individual that has been worshipping all along and he begins to see these Gentiles and now they begin to proclaim the word of God by the power of the Spirit. If we were to interview Peter, we'd go, “Did you see that coming?” And he would have said something like, “I never saw it coming. I never would have expected this to happen on this day.”

Paul will make an interesting statement in the Book of Corinthians, he says, “Some will plant, others will reap.” That's strange, isn't it? That you would actually reap where maybe somebody else had planted, but God is going to supply in ways that you couldn't imagine. Now, what this does is it takes us into a different realm, and that's one of the things that the 5th day does. It takes us beyond the fact that God is sending out His disciples into all the world to preach the gospel. He's now sending them into a place in which they're going to experience a harvest beyond what they could control. That's really where you and I walk by faith and not by sight.

There's a strange parable, and I say strange because you wouldn't think that I would match it with this particular text, but Matthew 25 talks about a man who is getting ready to go on a journey. Jesus says in this text that you need to be alert, and you don't know the day or the hour; talking about the kingdom of heaven, and He's comparing it throughout, but now he picks up in verse 14,

“For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them.

(Matthew 25:15) To one he gave five talents...”

That would be the most; the abundant amount.

“... to another, two, and to another, one, each according to his own ability; and he went on his journey.

(Matthew 25:16) Immediately the one who had received the five talents went and traded with them, and gained five more talents.

(Matthew 25:17) In the same manner the one who had received the two talents gained two more.

(Matthew 25:18) But he who received the one talent went away, and dug a hole in the ground and hid his master's money.

(Matthew 25:19) Now after a long time the master of those slaves came and settled accounts with them.

(Matthew 25:20) The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.'

(Matthew 25:21) His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

(Matthew 25:22) Also the one who had received the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.'

(Matthew 25:23) His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

(Matthew 25:24) And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow...''

It's amazing how we would easily perceive God, perhaps in some way, gaining by our labor, but the picture of the 5th day is literally God saying, "All of this is yours, and you didn't do anything to deserve it." Birds of the sky, fish of the sea; all you have to do is stick a net in there. You didn't cultivate it. You didn't make them grow. You had nothing to do with it. There's something inside of us that doesn't like the fact that maybe God's just sitting around, but that's not true. God's the One that created and had all these things for us, and it's very easy for us to say, "You're expecting a lot of stuff from me here. You're reaping stuff that you didn't sow." God says, "No, that's what you do. You reap stuff that you didn't sow." But the way that he sees it is, "... reaping where you did not sow and gathering where you scattered no seed."

(Matthew 25:25) 'And I was afraid, and went away and hid your talent...''

Then the master said, "If you really thought I was that way then why didn't you work?" It's an interesting picture that is given to us because it gives that sense of what actually is happening on day 5. Day 5, Pentecost, is really the work of the Holy Spirit. What Scripture is wanting you to know is much like what we were looking at in Zechariah 4:6, as it's declared to Zechariah, "Not by might, not by power, but by My spirit," says the Lord. That there is a work that God allows us to be a part of, in reaping things that we did not sow, and God supplying beyond what we could even imagine.

Well, I'll let you read it in Ephesians 3. I've always embraced this particular verse because I remember reading it the first time, and I remember kind of looking up at God and going, "Are You sure You want to say this? Because I have a good imagination."

(Ephesians 3:20) "Now to Him who is able to do far more abundantly..."

Does that sound like day five to you?

“...beyond all that we ask or think...”

I mean, all of you who have a vivid imagination, the sky is the limit, right? The depth; the breadth.

“Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,

(Ephesians 3:21) to Him be the glory...”

There are times in ministry that you wonder, “How is this going to happen?” or “How is this going to be? How is God going to use me in this?” We think in terms of limitations, and we actually forget the 5th day. The 5th day was made so that you and I wouldn't think in the box of only what we could cultivate; the 5th day was made so that we would think in terms of beyond what we could ask or think, that God is moving through these things and He's supplying all of our needs according to Philippians 4, His riches and glory. I've oftentimes heard it put, “It's not out of His riches, it's according to His riches.” And that means that there is no end, there's no limit, and that God would give us this graphic picture of teems of teeming, swarms of swarming. Have you ever seen birds just literally fill the sky, or bugs just fill the sky? You begin to realize that's a lot, and that God is even working in the fields for us. How did these trees produce this fruit when I didn't do anything to pollinate them? And God says, “I've been working with you. I've been working for you. I'm giving you resources that you could not even imagine.” And really, if we just get right with God. Now, there is a caveat to all of this, and we've actually skipped over it, there is something else that's on day five. Do you remember what it was? Sea monsters. Yeah. Let's go back there. Who would have thought it, huh? In the midst of all this abundance, sea monsters.

(Genesis 1:21) “God created the great sea monsters...”

“*Tannîn*” is the word that He uses. Let me show you a couple places where it's described.

Isaiah 27 would probably be one of the best places to turn to, in which it is actually used in this particular text, and it is named. There you go.

(Isaiah 27:1) “In that day the LORD will punish Leviathan the fleeing serpent,  
With His fierce and great and mighty sword,  
Even Leviathan the twisted serpent;  
And He will kill the dragon who lives in the sea.”

It is strange that that He actually in different cases, whether it's Egypt or whether it's Nebuchadnezzar, actually defines the serpent working through them in that way.

If you look in Jeremiah 51, I think that's a picture of that. He's talking to the foreigners in Babylon, and in Jeremiah 51:34, the way it's put is,

“Nebuchadnezzar king of Babylon has devoured me and crushed me, He has set me down like an empty vessel; He has swallowed me like a monster...”

It actually uses the word to mean in the text, “He swallowed me like a sea monster.” I mean, another case that's actually used to describe once again, the Pharaoh, but interesting pictures are given.

Of course, you go to Revelation 12, and it talks about the great serpent of old. Of course, Satan is actually identified as such, the dragon of old.

Then, if you look in Revelation 13. How does this start off?

“And the dragon stood on the sand of the seashore. Then I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names.

(Revelation 13:2) And the beast which I saw was like a leopard...”

It actually takes on the form of all these animals of the earth, but if you drop on down to verse 4,

“They worshiped the dragon because he gave his authority to the beast...”

So, very interesting, coming out of the sea which is telling us what was empowering him. So, the question is this, why would he throw in this monkey wrench, in this particular passage, in a place where God has given abundance and supplying all of our needs?

Question: Would this be a good case to say He's put this here for the testing of our trust in Him, that He's good?

It certainly would help us to keep our focus on Him. It would also serve as a reminder of a force that comes out of abundance. It'll be Babylon the Great that will be the thing that allures us and will be used.

Discussion:

Which brings up another point. This right here is a part of creation that was before man. So, this creature or the monster, as we call it, was already there before man was even created.

With man in mind, because it ultimately is all leading to that, but what a good reminder, because here again, the same thing was true with the Israelites. Once they went into the

promised land, and they had the abundance that was supplied to them from means that they could not imagine; of course, they were going into homes that were built for them. Hornets were chasing the people out so they could go into the homes that had already been built with furniture and everything and all the trappings, refrigerator, microwave, all those things they had when they first went in, and yet what happened to the Israelites when they went in there? Well, yeah, the ugly monster shows its ugly head and begins to swallow them up with all of this greed and desire for more stuff. Rather than worshipping the Creator, they worshipped the creation. So, God gives these interesting pictures in these various days, to take us through.

When I consider the days, it's almost as if you're walking through the days of humanity, and God being the source of bringing all these things to man, of literally calling light out of darkness in which He does that not only with the lesser lights, but then when Jesus appears, He begins to separate the day and the night, and we see the distinction of truth and light. Then, we see God calling His men to go into the four corners of the earth and proclaim the gospel, and then He says, "All power has been given to you in heaven and on earth." And that would be in places that you would never imagine that He would give to you, but be careful. I've have seen in spiritual places, men falling because they began trusting in themselves and in their abundance. God will supply all of our needs according to His riches and glory, but He wants us to never forget it was Him that did it. I am extremely comforted over the fact that I don't have to figure out how or where God's going to supply my needs. I mean, it can literally be like manna from heaven if He wants to do that, or it could be a coin in a fish's mouth. Places I'll never see, never understand, never comprehend, but who could imagine that He has all these resources for us? So, good reminder, day five, out of day five comes a day of abundance and unexpected supply.

### **Closing Prayer:**

Father, we give You thanks for Your word and how You encourage us in Your word. Lord, we realize that You had established a particular day in which the church would be formed; in which man would begin to work in a realm in which You would supply his needs beyond what he could even ask or think. Father, thank You for this day. We give You thanks in Jesus' name. Amen.