

Contents

1. The Duties of the Dove	Pages 3-5
2. The Relationship of the Shepherd and the Sheep	Pages 6-7
3. Fishers of Men	Pages 8-9
4. A Work on the Wheels	Pages 10-11
5. Abiding in Christ	Pages 12-14

No part of this book may be reproduced in any form without permission in writing by the author. All materials printed by the Bluestone Baptist Printing Ministry are free of charge. Absolutely, no materials are to be sold!

BLUESTONE INDEPENDENT BBAPTIST CHURCH
BLUESTONE BAPTIST PRINTING MINISTRY

PASTOR – DR. RYAN MCGUIRE
PO BOX 987 CLARKSVILLE, VA 23927
CHURCH PHONE: 434 374 8232

“The Duties of the Dove”
Genesis 8:6-12

Introduction: Notice the typology of Genesis 8:6-12:

1. Noah- God the Father
He made the ark v. 6- “which he had made”
Psalm 33:6- “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.”
Psalm 96: 5- “For all the gods of the nations are idols: but the LORD made the heavens.”
2. Ark- Heaven
The ark had a window v. 6- “window of the ark”
Revelation 4:1- “After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.”
3. Raven- Devil
 - a. His Dismissal v. 7- “sent forth a raven” Ezekiel 28:15-18
 - b. His Delight v. 7- “a raven” (The raven was an abominable bird according to Leviticus 11.)
 - c. His Dwelling v. 7- “went forth to and fro”
Job 1:7- “And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.”
I Peter 5:8- “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:”

Now notice a fourth type, the dove. The dove is a type of the Holy Spirit.

Luke 3:22- “And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”

- I. The First Sending Announced Destitution vs. 8-9
 - A. We Find the Resting v. 9- “the dove found no rest”
 - B. We Find the Returning v. 9- “she returned unto him into the ark”
 1. The Touching- “put forth his hand”
 2. The Taking- “and took her”
 3. The Testifying- “pulled her in unto him”
The testimony was a sad report of fallen humanity. From Adam, Solomon, David, Samson, and the Israelites there was destitution and disobedience.

- II. The Second Sending Announced Deliverance vs. 10-11
 - A. The Turning v. 10- “again he sent forth the dove”
Psalm 136:1-26- “for his mercy endureth for ever.”
 - B. The Timing v. 11- “the dove came in to him in the evening”
Mark 15:34- “And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?”
 - C. The Token v. 11- “in her mouth was an olive leaf”
 - 1. Custom: The olive leaf was a symbol of peace. The Holy Ghost came back to heaven, the ark, bearing in His mouth the report that the Prince of Peace was offered.
 - 2. The olive leaf was also a symbol of life on the earth. Now the dead sinner could have life on earth.
 - D. The Testimony v. 11- “the waters were abated”
 - 1. Study the word abated. Abated- Webster 1828—“Lessened; decreased; destroyed; mitigated; defeated; remitted; overthrown.”
 - 2. The Water represents trial and afflictions. The sins and afflictions of humanity was now gone!

- III. The Third Sending Announced A Duty v. 12
 - A. The Staying
 - B. The Sending v. 12- “sent forth the dove”
 - C. The Serving v. 12- “returned not again unto him any more”
 - 1. He Came to Convict the Sinner John 6:44, John 16:8
 - 2. He Came to Convert the Sinner Psalm 51:13
 - 3. He Came to Comfort the Saint John 14:16-18
 - 4. He Came to Change the Saint II Corinthians 3:18

Conclusion:

Did you notice in Genesis 8:12 that the dove “returned not again unto him any more”? Why did not the dove go back to the ark or in other words the Holy Ghost go back to heaven? How are we going to get back to heaven? Answer: It is the Son of God’s responsibility to come and get us. John 14:3

Summary:

One of the greatest types of the sending of the Holy Spirit is found in Genesis chapter eight. Three times the dove, which is a type of the Holy Ghost, was sent out of the ark, which symbolizes heaven. This depicts the three times that the Holy Spirit was sent from heaven to fulfill a work on the earth.

The first sending of the dove points to the Old Testament work of the Holy Ghost. According to verse nine, the dove “found no rest for the sole of her foot”. We find many times how the Spirit would work in the Old Testament but would never settle down. Several times the Spirit of God would come on man but never in to stay for good. After

the work was fulfilled, it was as if the Holy Ghost ascended back into heaven, as the dove went back into the ark.

The second sending of the dove alludes to the New Testament work of the Holy Spirit before the sacrifice of the blood of Jesus Christ. It was the evening when the dove came back to the ark. Jesus was crucified and laid down His life in the even. The dove came back into the ark with an olive leaf in its mouth. Since the olive leaf is a picture of peace, then the dove came back into the ark proclaiming peace. After the crucifixion of Jesus, the Holy Ghost ascended back into heaven proclaiming peace toward humanity. Noah, a type of God the Father, knew that the waters were “abated from off the earth.” Since the waters represents judgment and tribulation, then God the Father knew that after the sacrifice of Jesus the condemnation of man could disappear.

The third sending of the dove represents the work of the Holy Spirit in the New Testament church. The dove “returned not again unto him any more.” It was as if the dove was at work on the earth. This represents the duties of the Spirit in Convicting of Sin, Comforting the Saints, and Completing the Scriptures. One final question is, “Why did not the dove ever return to the ark?” One thought is that it is not the responsibility of the dove to bring the saints into the ark. This is the task of the Son of God. Jesus will come back for His own and take them back into heaven (the ark) with Him.

“The Relationship of the Shepherd and the Sheep”
John 10:1-16, 26-30

Introduction: In the tenth chapter of John, we find the yearning of the Shepherd for His sheep. From these verses, we see the association between the Saint and the Saviour.

Typology

1. The Sheep- Type of the Saint- Sheep is referred to 20 times. Twenty is the number for redemption. The sheep are redeemed.
2. The Shepherd- Type of the Saviour
 - a. He is the Good Shepherd- Accepting the Sheep John 10:11, 14
 - b. He is the Great Shepherd- Atoning for the Sheep Hebrews 13:20
 - c. He is the Chief Shepherd- Appearing for the Sheep I Peter 5:4

The Shepherd

1. The Shepherd Desires the Sheep vs. 1-3
 2. The Shepherd Directs the Sheep vs. 4-6
 - a. The Shepherd's Part v. 4
 - (1) The Shepherd's Launching- “putteth forth his own sheep”
 - (2) The Shepherd's Leading- “goeth before them”
 - (3) The Shepherd's Language- “they know his voice”
 - b. The Sheep's Part vs. 5-6
 - (1) The Sheep's Desire- “the sheep follow him”
 - (2) The Sheep's Discernment- “a stranger they will not follow”
 - (3) The Sheep's Denial- “will flee from him”
 3. The Shepherd is the Door to the Sheep vs. 7-9
 4. The Shepherd Delivers the Sheep vs. 10-11
 5. The Shepherd Defends the Sheep vs. 12-15
 6. The Shepherd has the Deed to the Sheep v. 16
- I. The Good Shepherd Forms His Sheep vs. 1-6
 - A. He is Returning the Proper Way vs. 1-2
 - B. He is Received by the Porter's Watch v. 3a
 - C. He is Reuniting the Purchased Wildlife vs. 4-6
 1. He Knows the Sheep's Name
 2. He Knows the Sheep's Nature
 3. He knows the Sheep's Needs
 - II. The Good Shepherd Feeds His Sheep vs. 7-10
 - III. The Good Shepherd Fights For His Sheep vs. 11-18

The Sheep

- I. The Hearing of the Sheep v. 27- “My sheep hear my voice”
- II. The Habit of the Sheep v. 27- “they follow me”

Summary:

The Egyptians considered the shepherds a detestable person. They could not understand how the shepherds could wander around not having a home or permanent dwelling. Although they did not understand, the Bible speaks well of a shepherd. In fact, our Saviour is a type of a shepherd. He is considered the Good Shepherd (Accepting the Sheep), the Great Shepherd (Atoning for the Sheep), and the Chief Shepherd (Appearing for the Sheep).

A person could study John chapter ten and find more about our lovely shepherd, Jesus Christ. This chapter reveals the relationship between the shepherd and the sheep. The sheep is a type of the saint of God while the shepherd is a type of the Son of God. In verses 1-3, He *desires the sheep*. Then in verses 4-6, He *directs the sheep*. There are two parts in directing sheep. The shepherd’s part and then the sheep’s part.

The shepherd *launches* the sheep in the phrase “putteth forth his own”. Then he *leads* the sheep (“goeth before them”). Finally, he has the *language* for his sheep, (“they know his voice”).

We also find the sheep’s part. Notice their *desire* (“the sheep follow him”). They also have *discernment* (“a stranger they will not follow”). Finally, we see the sheep’s *denial* (“will flee from him”).

Other functions of the shepherd is the *door to the sheep* (verses 7-9), *delivering the sheep* (verses 10-11), *defending the sheep* (verses 12-15), and he has the *deed to the sheep* (verse 16).

As the “good shepherd” Jesus *forms his sheep* (verses 1-6). He forms them by returning the proper way. He does not have to climb over the wall but receives them from the porter’s watch care. He knows the sheep’s name, nature, and needs. Then, the “good shepherd” *feeds his sheep* (verses 7-10). Finally, the “good shepherd” *fights for his sheep* (verses 11-18).

“Fishers of Men”
Matthew 4:18-22

Introduction:

1. The Sight v. 18- “saw two brethren”
2. The Sound v. 19- “he saith unto them”
3. The Servitude v. 20- “left their nets, and followed him”
4. The Sight v. 21- “saw other two brethren”
5. The Sound v. 21- “he called them”
6. The Servitude v. 22- “followed him”

Body:

- I. The Men v. 18
 - A. They Were Poor James 2:5
 - B. They Were Not Proper I Corinthians 1:26, 17
 - C. They Were Prepared
 1. Their Busyness v. 18- “casting a net into the sea”
 2. Their Business v. 18- “they were fishers” (Their business was going after fish.)
 3. Their Bait v. 18- “a net” (Matthew 13:47-52)
 - a. Subterranean Nets Luke 5:4- “let down your nets”
 - b. Shallow Nets John 21:6- “Cast the net”
- II. The Making v. 19
 - A. To Sell Out v. 20- “left their nets”; v. 22- “left the ship”
 - B. To Separate v. 20- “and their father”
 - C. To Surrender v. 20- “and followed him”; v. 22- “and followed him”
- III. The Ministry v. 19
 - A. The Ministry of Casting Acts 8:26-27
 1. It Takes Time- They must be patient.
 2. It Takes Talent- They must find the fish and know how to catch them. Usually, if you catch one fish in a hole, there are more there.
 3. It Takes Togetherness- There must be unity in the efforts of fishing.
 4. It Takes Trusting- A fisherman cannot see the fish, he goes by faith.
 - B. The Ministry of Catching- Fishermen do not destroy fish, but catch them.
 1. Shepherds Seek their Lost Sheep Luke 15:1-7
 2. Women Seek their Lost Silver Luke 15:8-10
 3. Fathers Seek their Lost Sons Luke 15:11-24
- IV. The Mending v. 21 (“mending”- repair, adjust, prepare, restore; Strong’s)
 - A. The Strength of the Net- Prayer James 5:16

- B. The Straitening of the Net II Timothy 2:15
- C. The Size of the Net John 3:16
- D. The Sustaining of the Net- It was not a new net. Nothing was wrong with the old net. Galatians 1:6-9

Conclusion: We must fish when and where God wants us. John 21:3-11

Summary:

At one time, fishing the Nile was an important income to the Egyptians. They would collect large quantities of fish and either salt them or dry them out in the sun. The Egyptians used two methods in order to catch the fish. First, they would use hooks that were baited. This was attached to a pole in which the fisherman could pull in his catch. Secondly, fishermen would use a dragnet. They would either wade in the water or use a boat with the dragnet.

The Jews caught on to this trade and became successful fishermen. We find references in the New Testament to such practices. Even Jesus used the illustration of a fisherman to depict the duty of soul winning. Let us notice a few points in being “fishers of men”.

First, *common people* were fishermen. These men were poor and not proper, but God used them anyway. God is not looking for a beautiful or well-polished vessel, only a useable vessel. The reason that the Lord used them was because they were prepared. They were busy and they had the right bait. If we will get busy in the Lord’s work and use the right bait (the gospel), the Lord will use us also.

Second, they had a *common purpose*. Their whole goal was catching fish. The objective was to catch fish, not destroy them. A good fisherman must have patience in dealing with fish. It takes time to catch fish. We must realize that not everyone will be saved overnight. Let us labor fervently to catch one soul that is lost. Not only does it take time, but it also takes trusting. A fisherman cannot see the fish, so he must cast by faith. The shepherd seeks the lost sheep, the woman seeks the lost coin, and the father seeks the lost son until they find them. May we keep casting and casting until we catch some fish.

Finally, they had a *common practice*. After a long journey of catching fish, many times the fishermen could be found mending their net. The net is a type of the gospel. We need to strengthen the net by prayer, straighten the net by rightly dividing the word, and sustain the net by not neglecting it. One thing is certain, the net of the gospel is big enough to catch any sinner that is out there.

Another thing is that they did not get a new net after every fishing trip. The old net was fine. We do not need another gospel; the gospel of Jesus Christ will work. We must fish when and where God wants us to and be careful to be good “fishers of men”.

“A Work on the Wheels”
Jeremiah 18:1-6; Isaiah 64:8

- I. The Potter vs. 3-4, 6
(Only at the potter’s house can a work be done.)
 - A. His Sanctuary v. 3, Hebrews 10:25
 - 1. There Was Scripture in the Sanctuary v. 1, I Corinthians 1:17-18, 21
 - 2. There Was Speaking in the Sanctuary v. 2, Acts 13:2, 4
 - B. His Sympathy v. 4
 - 1. Through His Propitiation I John 1:9, 2:1-2
 - 2. Through His Provision II Corinthians 12:9-10
 - C. His Support v. 6, John 10:27-30

- II. The Performance v. 3, I Corinthians 2:9-10
(He has a plan for the clay. He sees the finished product.)
 - A. Through Creation Ephesians 2:10
 - B. Through Continuance Philippians 1:6, 2:13

- III. The Pottery v. 4
 - A. The Making of the Vessel v. 4, Psalm 103:14
 - 1. Through Life II Corinthians 4:6-7, John 6:63, Ephesians 2:1
 - 2. Through Love Ephesians 2:4-5
 - B. The Marring of the Vessel v. 4
 - 1. Through Sin vs. 11-12, Isaiah 59:2-3
 - 2. Through Service Psalm 31:12
 - a. Brokenness is a requirement for usefulness.
 - (1) Genesis- Broken Fellowship
 - (2) Exodus- Broken Law
 - (3) Numbers- Broken Covenant
 - (4) Psalms- Broken Heart
 - b. There is no making without breaking. Jeremiah 4:3
 - (1) Broken Pitchers Judges 7:18-20
 - (2) Broken Body I Corinthians 11:24
 - (3) Broken Roof Mark 2:4
 - (4) Broken Ship Acts 27:44
 - (5) Broken Loaves Matthew 15:36
 - (6) The wheat must be broken in order to make bread.
 - (7) The grapes must be broken in order to make wine.
 - C. The Molding of the Vessel v. 4, Romans 8:29
(Sunshine all of the time makes a desert.)
 - 1. Through Forbearance Romans 2:4
(Faith not exercised is faith that will not grow. Faith never tried will never be strong.)
 - 2. Through Fire I Peter 1:7, I Corinthians 10:13
 - a. Partakers of the Fire I Peter 4:12-13
 - b. Perfecting of the Fire I Peter 5:10, Romans 8:28

D. The Manifestation of the Vessel Acts 9:15, II Timothy 2:19-21, Romans 9:19-24, I Corinthians 9:27

Summary:

The illustration of the potter and the clay, as found in Isaiah 18, is a tremendous example of how the Lord handles His people. God created man for His glory and if man will surrender his own will to the potter, the Lord will do great things with him. One must keep in mind that it is at the potter's house that a work can be done. In type, it is only in the church that God can make man into His image. The Lord will take His loving hands and shape us into His likeness. Several things can be noticed about the pottery.

First, we find the *making of the vessel*. The potter went into the slime pits of the swamp to find a lump of clay. While the potter was wallowing around in the mire, everyone else did not understand why. During this time, the potter had in mind that he would find a lovely piece of clay. This is a reminder of how Jesus left the glory world and came down to the pits of sin to find one lost sinner covered in their sin. He lifted the clay out of the mire and brought it back to his house to clean it up. The sinner can rejoice in the fact that Jesus brought us out of this world to bring us into His church to clean us up.

Secondly, we notice the *marring of the vessel*. Two things may mar the vessel. Sin will always blight the vessel on the wheel. Then sometimes serving God will mar the vessel. God allows us to be broken before we can be used. The Lord uses broken things. It was broken pitchers, a broken body, a broken roof, the broken ship, broken loaves, and the broken grapes that God used.

Thirdly, we find the *molding of the vessel*. God molds through forbearance. Faith that is not exercised is faith that will never grow. It will never be strong until it is tried. Then the Lord molds the clay through fire. We partake of the fire that the fire might perfect us.

Finally, there is the *manifestation of the vessel*. God will display the vessel of honor. When the clay withstands the work on the wheel, then it can be used in the potter's house. May we never become vessels of dishonor.

“Abiding In Christ”
John 15:1-11

Introduction:

1. The Call v. 4- “abide”- come and come now. Place and time
2. The Characters
 - a. The True Vine v. 1
 - b. The Husbandmen v. 1
 - (1) He is the Possessor of the Vineyard
 - (2) He is the Protector of the Vineyard
 - (3) He is the Provider for the Vineyard
 - c. The Branches v. 2, vs. 4-6
 - (1) Fruit-bearing v. 5, vs. 7-8
 - (2) Unfruitful v. 2, v. 6

What happens when we abide in Christ?

- I. Purgings vs. 2-3 (Custom)
 - A. Casting v. 2a
 - B. Chastening Heb. 12:5-8 (Dead wood breeds diseases.)
 - C. Checking I Peter 1:7
 1. It is not just cutting away the bad, but cutting on the good, that it may produce more fruit. It also produces a better quality fruit.
 2. Think about the life of Joseph in Genesis. He went from the pit to the palace all through the purging effect.
- II. Positioning vs. 4-5 (There is a Union and a Communion)
 - A. A Living Union Romans 8:10
 1. We are only branches. We need Him!
 2. We cannot produce our own life. We must draw it from Him!
 - B. A Loving Union I John 4:16
 1. The Body I Corinthians 12
 2. The Building I Corinthians 3:9-11, Eph. 2:20-22
 3. The Bride Eph. 5:25-33
 4. The Sheep and the Shepherd John 10
 - C. A Lasting Union John 10:28
- III. Penalty v. 6 (An unfruitful branch is useless.)
 - A. Possessors
 1. Ananias and Sapphira Acts 5:1-11
 2. Corinthians I Corinthians 11:30
 3. Sin unto death I John 5:16
 - B. Professors
 1. Judas John 13:27-30, 17:12

- 2. False Prophets Matt. 7:21-23

- IV. Prayer v. 7 (Conditional)

- V. Praise v. 8

- VI. Persistence vs. 9-10

- VII. Production (Abiding in Christ will produce some things.)
 - A. Fruit v. 2 (no fruit, fruit, more fruit, much fruit)
 - 1. Good Fruit Matt. 7:17
 - a. Fruit of Soul-winning Romans 1:13
 - b. Fruit unto Holiness Romans 6:22
 - c. Fruit of Christian Giving Romans 15:26-28
 - d. Fruit of the Spirit Galatians 5:22-23
 - e. Fruit of Righteousness Heb. 12:11, James 3:18
 - f. Fruit of Our Lips Heb. 13:15
 - 2. Fruits
 - a. Fruits meet for repentance Matt. 3:8
 - b. Fruits of your righteousness II Cor. 9:10, Phil. 1:11
 - 3. Evil Fruit Matt. 7:17
 - a. Fruit unto death Romans 7:5
 - b. Fruit withereth Jude 1:12
 - B. Fellowship v. 11
 - C. Feeling
 - 1. Branches do not eat the fruit, others do! John 6:53-57
 - 2. Matt. 5:13-16, II Corinthians 4:3

Summary:

The vineyard has played a major role in the lives of the people in the Middle East. Many times people would plant vineyards as a way of life. Husbandmen would place a fence or wall of stone around their vineyard to protect it. Their final goal was to have a large production for the winepress. They would tread with their feet the grapes to produce fresh wine. Jesus illustrated this way of life in John chapter 15. The three main characters are the vine (a type of Jesus), the husbandmen (a type of God the Father), and the branches (a type of the saint). There were two types of branches: fruitful and unfruitful. The point of this type was to reveal what it meant to abide in Jesus.

Abiding in Jesus required *purging of the branches*. This was done by casting away the bad and cutting on the good that it may produce more fruit. Custom reveals that dead wood breeds diseases. Dead wood is a type of sin and the dried up Christian life.

Secondly, we find the *positioning of the branches*. There must be a union and communion between the vine and the branch. Without the supply of the vine, the branch will wither away. This relationship consists of prayer and reading the Scriptures. We must realize that without the Lord we can do nothing.

Thirdly, there is a *penalty of the branches* in not abiding in Christ. An unfruitful branch is useless. When a saint of God quits producing fruit, they are good for nothing.

We also find the *prayer of the branches* (verse seven), *praise of the branches* (verse eight), and the *persistence of the branches* (verses nine through ten). All three of these deal with the consistent Christian walk.

Finally, we see the *production of the branches*. The whole obligation of the branch is to produce fruit. Fruit is an evidence of life. The branch went from no fruit, to fruit, to more fruit, and then to much fruit. A successful Christian is one who produces more and more fruit.