

# “ON EAGLES’ WINGS MINISTRIES”

*“See how I bare you on eagles’ wings and brought you unto myself.” Exodus 19: 4.  
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## *"JESUS THE KEY TO PENTECOST" part 2, April 2022*

The Study of Jesus Christ and his involvement in man’s redemption, in fact, in the whole created universe will exhaust us, and in the end, it will require the divine light of the Holy Spirit. Paul puts it this way: *“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.” Ephesians 1:17-19.* Jesus was the Word (God) made flesh, and to fulfill his ministry among men, he had to lay aside his Deity and became as one of the men he would bring back into glory with the Father. There are certain references to Jesus that carry a significant term and explanation totally relating to his humanity.

Let us pay attention to a specific terminology used in the Acts 2 narrative. Here, we read again: *“Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, **according to the flesh**, he would raise up Christ to sit on his throne.” Acts 2:30.* The term *“according to the flesh”* has special significance and we shall link this terminology with others that allude to the same truth. Let us join Jesus as he sets out to begin his earthly ministry. *“And Jesus himself began to be about thirty years of age, being (**as was supposed**) the son of Joseph, which was the son of Heli.” Luke 3:23.* Jesus was entering the ministry as under the Levitical Priesthood and as such he had to wait to become 30 years old. (Numbers 4:1-3.)

Being the son of Joseph as noted here, was based only upon a supposition—not in real facts. The same holds true in Acts 2:30 where it is explained that Christ being elevated to sit on David’s throne was **according to the flesh**. One of the names of Christ was Emmanuel, meaning God with Us; but he could not ascend to the throne of David as God: thus, it was made clear that his path to the throne was by a fleshly connection. In other words, Christ would qualify to sit on David’s throne by his fleshly connection. Peter centered his sermon on the fact as follows: *“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ (meaning the anointed One).* There fore

Peter's sermon is no longer about David, or even the resurrection because the resurrected Lord was now seated upon David's throne high in the heavens. David himself spoke saying: the Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool. From where he is seated, we learn: *For he must reign, till he hath put all things under his feet. The last enemy that shall be destroyed is death. 1<sup>st</sup> Corinthians 15:25,26.*

It was important for Christ to qualify as one who could legally ascend to the throne of David—by legal—fleshly connections. It means that if the issue were to be contested on a human level, because Jesus came in the flesh in the lineage of David, he was well qualified to sit on David's throne. By the time Peter got to this part of his sermon (*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*" Acts 2:36. This bit of inspiration took Peter one a level of understanding that er-to-fore was confined to things yet to be revealed. Like we said before, only ten days prior this moment, Peter was among the other disciples asking Jesus about the restoring of the kingdom to Israel. But now, being endued with power from on high, and having the eyes of his understanding opened by the Holy Ghost which he received only a few hours before, he displayed a full knowledge of the kingdom of God, and the place, or the part David would play in it.

The first big unfolding of divine truths to Peter—in an unprepared sermon, was that David's role had given way to Jesus Christ. The Lord took control of the events of Pentecost and being seated in the heavens at God's right hand, all powers and principalities were now under his control. The Lordship of the resurrected Christ, who, at this very moment while Peter is delivering his sermon, the mighty Lord of glory, by the effectual working of the Holy Ghost, stood by his side delivering "revelation and inspiration" that caused Luke the writer of the Book of Acts to note the reaction of those who listened to Peter's sermon. Thus, we read: *"Now when they heard this, they were pricked to their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call."* Acts 2:37-39.

It is worthwhile for us to ask, why were they pricked to their heart? To provide the proper answer, we must go back in time and observe the severe opposition that grew against the Man Jesus. For instance, we read the following account in scripture: *"Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God."* John 5:18. But when we apply this truth to ourselves, we also could stand accused of making ourselves equal with God. Yet the truth, no matter how much it hurts some people, if we say God is our Father—Like saying "dear God,

our heavenly Father” we are testifying to the fact that God is our Father, and to this truth Paul quoted the words of certain prophets saying, “For we are his offspring” Being his offspring means his off shoot, or his next of kin. Paul reasoned the matter this way: “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” Acts 17: 28,29. Because of the family background of Jesus and him being raised in poverty, claiming to be the Son of God was an insult that needed to be challenged. Even today, people challenge what they think is acceptable to God, and what God’s instruments ought to be like.

When the mass of people heard from Peter the following account: *Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the apostles, men and brethren, what shall we do? Acts 2:36,37.* But why were they pricked in their heart? Peter is announcing that the man whom they slew and hung upon a cross, and watched a stone being laid in front of his grave, it cannot be true, some reasoned. We did all we could to rid our town, our village of this troublemaker. We thought that having crucified him and laid his body in a tomb, we all must have gotten rid of this man. Indeed, being told in no uncertain term by the preacher that the man we killed and buried is alive again and has been made Lord and Christ: it is no wonder that they were pricked in the heart. How could this be? What manner of man is this?

It has been said; “If you can’t beat them, join them.” And by all summation and feasible reasoning, the crowds had very few options but to ask for a way to make it right with God by accepting Christ that very morning. In a matter of a few hours, Peter went from being a “fisher man” to a “fisher of men” netting three thousand souls in a single catch. O thank you Jesus!! Thus, the resurrected Christ, working in tandem with Peter and the eleven, opened wide the entrance door into the kingdom of God. It did not require a major planning of an evangelistic outreach to reap a grand harvest of souls on that day. *“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts 2:41.* Want to start a church? How about harvesting 3,000 souls in response to your first sermon? Later on, another five thousand souls were added to the church. *“Howbeit, many Of them which heard the word believed; and the number of the men were about five thousand.” Acts 4:4.*

The biblical narrative catalogued the events that we can enjoy reading and teaching as actual church history. *“And by the hands of the apostles were many signs and wonders wrought among the people; And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.” Acts 5:12-15.* This was the morning time (or birth of the Apostolic Church), but as noted, she came forth in her infancy with great power, with signs and wonders, and salvation being

accepted by thousands. Unfortunately, it did not take very long for the fire of Pentecost to shine dimly, and almost became extinguished by the end of the first century. Soon, she went to sleep in the ashes of apostacy, even though through it all, God kept a torch burning (even dimly) that would mushroom and bloom into brilliant flames of Holy Ghost revival that would burn across vast areas of our planet. Back in Jerusalem on the day of Pentecost, Peter spoke eloquently of the rise of the man Jesus, from being the carpenter from Nazareth whom God had made both Lord and Christ, and indeed, also King, seated at God's right hand. Having said "IT IS FINISHED" Christ was entitled by divine right, and the atonement of the cross of Calvary, to sit at the Father's right hand, and Paul indicated that he will be there until his enemies be made his footstool.

Let us introduce Jesus Christ as the man he featured in a parable as the noble man who went into a far country to obtain a kingdom for himself. In giving the parable, Jesus also gave his reason for introducing the parable in the first place. I would like for you to pay keen attention to the entire study, but as it pertains to this next feature, I ask for your very keen attention, and to rehearse all the details over and over for good measure and for a boost to your spiritual digestive system. So, here we introduce the noble man. *"And as they heard these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.* It is like hearing one preacher after another, saying in their sermons "Christ could return any day now: I fact, he could return before this sermon is over." Pardon me, but every time I hear that sentiment in sermons I have to chuckle somewhat. So, knowing the thoughts of the people, and because by now, they were nigh to Jerusalem, Jesus presented to the crowd the following parable.

*"A certain noble man went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy until I come.* To be realistic in this portion of our study, we must remember that God will not leave himself without a witness (Acts 14:17 and it requires at least two witnesses (Matthew 18:16.) This truth brings us to the very ringside of the events that were about to unfold. God was not about to let the ascension of Christ occur without a witness, neither would he allow Christ to enter heaven, receive the keys to his newly acquired kingdom, and to return to earth without a witness. After all, God knew that these events would be taught and preached about for thousands of years. Daniel bore witness of this event in about the year B.C.553, and we can add another 33 ½ years to include the actual ministry of Christ, as of now, 2022, later, we are still waiting for the noble man to return—we will say more about this as we proceed. Forty days after the crucifixion, he went with his disciples to the place of ascension. *"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. While they were still gazing up into heaven, two men stood by them in white apparel which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like*

*manner as ye have seen him go into heaven.” Acts 1:9-12.* Thus, we are given angelic witnesses to the ascension of Christ.

The term “a cloud received him out of their sight (Acts 1:9) refers to the fact that the angels were dressed in white and at a distance, possibly having their number increased on their way up, this could explain the term “A cloud “of angels” received him out of their sight. So far, we are given a candid account of the ascension of Christ, as the noble man now on his way into a far country to receive for himself a kingdom and to return. But God in his goodness, and his determination to provide witnesses to his mighty works provided witnesses also to the arrival of the noble man, whose journey now ended, and the escorting angels brought him to the Ancient of Days. This is where beliefs and doctrines got mixed up down through the many years of church history and we will explain.

The key to interpreting scripture is to keep all words and sentiments in their proper place. When words or meanings are moved around and taken out of context, the truth is often misplaced and even totally lost. Look at where the mixture crept in among religious leaders and biblical experts. Daniel said that the son of man (the noble man in this case) came with the clouds of heaven. At this juncture, the general consensus that resulted from the term “came with the clouds of heaven” over the years many song writers and preachers galore, interpreted that to mean the second coming of Christ to earth simply because he is coming with clouds. Actually, he was not coming with clouds, he was escorted upon his arrival by angels and they brought him to the Ancient of days. We can safely assume that it was these same angels, who, at the ascension of Christ asked: “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

How shall we describe angels so that they can fit into prophecy and into the affairs of men? Events like the moon turning into blood, the stars from heaven falling, mountains running from those who are seeking for a safe place to pray, islands fleeing, heaven and earth and no place was found for them; are all figurative or “hypothetical” terms and should not be taken literally. Let us read a few examples. In the case of Joseph, we find a lad who had the gift of dreams, having dreams and interpreting them. Each time he had a dream in the family he quickly told it to his brothers and even to the entire family. He was already in a bad relationship with his brothers who hated him (or strongly disliked him.) We are told: “*And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren, and his father rebuked him, and said unto him, what is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?*” Genesis 37:9-11.

As proven over many years in the true-life story of Joseph, it turned out that his entire family finally did meet him in Egypt and did bow themselves down before him. But what we want to observe in this scenario, is that the moment Joseph's father heard that the sun, moon, and eleven stars made obeisance to Joseph, he knew every one of those heavenly bodies was about him, his wife and eleven sons. When we turn to Hebrews 11, we observe a gallery of men and women, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, etc. etc. Later on, we are told that they did not receive the promise but saw it afar off and embraced it by faith. As the narrative shifts to include us, we're exhorted boldly: *"Wherefore seeing we also are compassed about with so great a **cloud** of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."* Hebrews 11:33,34;12:1. Notice in scripture that all those countless numbers of the people of God who've gone on before us are called "Cloud" of witnesses. Bear in mind that Christ spoke to the people only in parables. Mark 4:34. We don't have to understand—simply believe!

Looking closely, we notice that the clouds escorting the Son of man, escorted him to the Ancient of Days. Notice that the next order of business was not for the Son of man to judge the world (if indeed, it was his second coming.) What happened in the presence of the Ancient of Days? The son of Man simply received dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel 7:13-14. We must account for the fact that the noble man (Jesus Christ) although he received the title to the kingdom along with all its power, he has not returned up to this point in time. So then, back in about B.C.553 he received the title and all rights to the kingdom, he has not returned to examine the work of his servants to whom the money was given. So, as the years elapse, we watch and wait for the Noble Man to return.

Jesus took note of the proceedings in his kingdom as they pertain to kingdom matters. The Lord put forth a scenario that related in real time to those involved. He spoke saying: *"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."* Matthew 24: 45-47. We can safely infer that Jesus, "the noble man" completed the first part of his parable. For us, the way we count time in our years seems to be a long time, but in God's reckoning of time it has been only a few years since Jesus spoke the parable, and it is also a short time since he returned at Pentecost enduing with power those upon whom his holy Spirit fell on the day of Pentecost.

There is also a negative aspect with which the term cloud can be applied. Jude, in using a broad brush to paint this picture wrote the following about people at large. *"These are spots in your feasts of charity, when they feast with you, feeding*

*themselves without fear: clouds they are without water, carried about of winds.”* Jude 12. This should take us forward in our understanding of some of the terms and words used in bible prophecies. While we wait for the Noble Man to return, we live from one day to another without many changes in our secular world. Churches continue their regular activities, and preachers go through catalogues of sermons preached so as to keep full numbers on hand for the next Sunday, and the next. In many circles, preachers and choirs are still inviting us to keep our eyes on the eastern skies, and when certain events occur that shake our very foundation, we tell our friends the first chance we get, for them to look up, for their redemption draws near. I have to keep saying that all is well: God is on schedule—He is on time! The beauty in all of this, is that while we wait for our Lord’s return, we labor not alone, for Christ lives within us as a living—lifegiving person. Paul was well aware of the battle that loomed behind the scene that would unfold in the midst of the church. He wrote saying to the ministers who came to him from Ephesus: *“take heed therefore unto your selves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*

*Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears. “Acts 20: 28-31.*

*The status of the church continued on its steady decline that another apostle found it necessary to address the situation in his letter. We read: “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, , and exhort you that ye should earnestly contend for the faith that was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance though you once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not.” Jude 3-5.*

Let us bear in mind that the church that Jesus established on the day of Pentecost, and the apostles who were called to the front line, lasted less than fifty years. Decay and rot like termites moved in quickly, and by the time of the destruction of Jerusalem and the temple 70 A.D. just about all of the original apostles had died or killed in persecutions. But like a stream that runs deep beneath deserts like the Sahara, the Spirit of the living God found pathways through which His life-giving Spirit would flow. We have heard of the great Welsh revivals, many throughout Great Briton, and several parts of Europe and even as far away as the Far East. In the early nineteen-hundreds God began to stir the hearts of many in Topeka, Kansas. From that group a Brother named William J. Seymour in 1906, travelled to Los Angeles, California with the message of the new anointing in the Holy Ghost. Those who invited Brother Seymour rejected him because he was a black man.

But others in the group accepted him and began to conduct prayer meetings. Before long, the move, as can be said, caught fire and soon the flames of revival swept across the U.S.A. and across the Atlantic to Britain and Europe. You see, Peter announced the Lordship of the resurrected Christ, who at the time Peter preached, the Lord was already seated upon David's throne at God's own right hand. I like how Hebrews accounted for the finished work of Christ. *"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels."* Hebrews 1:3,4.

So, then, the Lordship, the endless power to save and to set in order God's eternal kingdom, was not a parttime gift for Pentecost, or until the death of the Apostle Paul. I like the words of the well-known song: *"Dear dying Lamb, thy precious blood shall never lose its power: till all the ransomed church of God be saved to sin no more."* And there is more to that account, because there shall be no more death, no more sickness, no more sorrow, because the former things will have passed away. Not only is Christ still working with the church, but he is working from within each believer and as such, he is filling the earth with himself.

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