

Ephesians - Commentaries by Paul L Johnson

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Address—P.L. Johnson

Turn again to Ezra. Well, we'll read from in verse chapter 4 a few verses in this chapter, chapter 4 and verse one. Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple under the Lord God of Israel. Then they came to Zerubbabel and to the chief of the Fathers, and said unto them, Let us build with you. For we seek your God as he do, and we do sacrifice unto him, since the days of is our head. And king of Asher, which brought us up, hit her. But Zerubbabel and Joshua and the rest of the chief of the fathers of Israel said unto them, You have nothing to do with us to build a house unto our God, but we ourselves together will build unto the Lord God of Israel. As King Cyrus, the king of Persia hath commanded us. Then the people of the land weaken the hands of the people of Judah and trouble them in building. And hired counselors against them to frustrate their purpose. All the days of Cyrus king of Persia, even until the reign of Duras, king of Persia. And in the 9th chapter. Chapter 9, verse one. This is a little later on in the history of this remnant, when Ezra himself returns to the Jerusalem. Now when these things were done, the Princess came to me, saying, The people of Israel and the priests and the Levites have not separated themselves from the people of the land, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians. And the MRI for they have taken of their daughters for themselves. And for their sons, so that the holy seed have mingled themselves with the people of those lands. Yeah, the hand of the Princess and rulers hath been chief in this trespass. And then let us read in the prophet Hagar. Haggai, the first of the post captivity prophets. Hi God, Zechariah prophesied to this remnant. We have them mentioned in the book of Ezra is prophesying during the days of this remnant. And the first chapter of Haggai, verse one in the second year of Darius the king in the sixth month and the first day of the month came of the word of the Lord by Haggai the prophet under rubble, the son of Shell Hill, governor of Judah, and to Joshua the son of Josadeck, the high priest said. Thus speaketh the Lord of hosts saying. This people say the time has not come, the time that the Lords house should be built. Then came the word of the Lord by Haggai the prophet saying, Is it time for you, O ye to dwell in your sealed houses, and this house lie waste. Now therefore, thus saith the Lord of hosts, consider your ways. You have so much, and bring in little ye, but you have not enough. You drink, but you're not filled with drink. You clothe you, but there is none warm. And he that earnest wages, earnest wages to put it in a bag with food. Thus the Lord of hosts consider your ways. Go up to the mountain and bring wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord. He looked for much and loath came to little, and when you brought it home I did blow up on it. Why, said the Lord of hosts, because of mine house at his waist, and you run every man unto his own house. Then in the second chapter. Haggai, chapter two in the seventh month and the one and 20th day of the month came the word of the Lord by the prophet. Haggai saying. Speak now, it is a rubble, the son of Xiao Hill, the governor of Judah, and to Joshua, the son of John today the high priest, and to the residue of the people saying. Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes? In comparison of it is nothing. Yet now be strong or derivable, saith the Lord, and be strong, O Joshua son of John, today the high priest, and be strong all you people of the land, said the Lord, and work. For I am with you, saith the Lord of Hosts, according to the word that I covenanted with you when you came out of Egypt. So my spirit remaineth among you. Fear ye not for thus saith the Lord of Hosts. Yet once it is a little while, and I will shake the heavens and the earth and the sea in the dry land.

Shake all nations and the disaster shall come and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine set the Lord opposed. The glory of this latter house shall be greater than of the former, saith the Lord of hosts. And in this place will I give peace, says the Lord of hosts. Well, we turn back to Ezra. I read these passages in the Haggai because it gives us. To see. Something of the condition of this remnant that called forth the ministry of the Prophet Haggai. The moral condition into which they lapsed. Because I had it upon my heart this evening while we've been speaking about remnant testimony and the features that belong to it, we find in considering further in this book of Ezra, we see some of the. Dangers that beset such a testimony and we see how that Satan. Works in order to hinder. A testimony being raised up to the truth. Of the gathering center and rebuilding the House of God. Because that's what this remnant was doing. You know, they were going back and reclaiming the divine center of Jerusalem. And they were going back and rebuilding the house. Not the city as yet, but the house. And Satan was very unhappy about such a thing as Satan doubtless is unhappy as to any testimony that might be rendered in any form to the person of the Lord Jesus Christ today, and certainly to to see those who would, as it were, reclaim the divine center in gathering to the Lord's name alone and seeking to. Carry out the principles of the Church of God. And to exhibit those moral and spiritual features that belong to the assembly as established by God in the word. Why Satan is going to stir up opposition or he's going to try to bring in things to hinder such a testimony as we know as a fact, it has occurred. You know, I've often thought that perhaps we feel. That since the day in which we live is a day of weakness as far as the testimony. Of those gathered to the Lord's name by number stretch of the imagination, can one say that the testimony is is a large and imposing by and large it's small companies here and there, and even those that are considered rather large companies are not large as far as the world standards are concerned, very weak and and small and feeble and perhaps we're inclined to think that because we appear to be so weak and are weak we. Fast and so insignificant that Satan is not concerned. Well, I believe that as long as there is any testimony, however feeble. Any testimony at all to the truth of the assembly? And where there are those seeking to gather on the truth of the assembly to the name of the Lord Jesus Christ, they will be the objects. Of the attacks of the enemy, and we know that the enemy works along certain lines. Satan really doesn't bring out anything new. He works along the same lines that he's worked from the very beginning and seeking to spoil any testimony for Christ. We will never get to the place in this scene where we will no longer be attacked by the enemy. He will always try to spoil the testimony in some way, in different ways. If it's not by division, it will be by looseness. If it's not by looseness, it will be by legality. It will be some form or fashion that he will want to get us off of the line of the truth are to be. Unbalanced at the things in some way, he's going to try to attack the testimony to hinder it, and we find that this is just what happens to this little remnant that returned. It wasn't long, just as soon as they began building the house. That we read in the chapter 4 when these adversaries. Of Judah heard that the children of the captivity build in the temple as soon as they heard of what was going on in the temple, the House of God being built.

Then we find that the adversaries were stirred up to come in and to seek to hinder it in various ways. Well, now before we do that, I'd like to touch on a point that we didn't get into last night, or we just mentioned it, but I'd like to speak a little further on. In Chapter 3, we mentioned how that in chapter 3, they gathered is one man to Jerusalem. And the first thing they did in verse three is they set up the altar on his basis. And then after that, they laid the foundation of the house and began to build. Well, this speaks to me of the fact that those who would seek to bear a testimony, remnant testimony, to the truth of the assembly in our day would follow this pattern. First of all, we would be clear as to the principle that governs the fellowship of the assembly, as the as we had endeavour to keep the unity of the Spirit. On the ground of the one body. And at the divine center of Jerusalem. And then after that we see they set up the altar. They restored, you might say the they restored worship, first of all. That was the 1st order of things was to set up the altar where the offerings could be offered to the Lord. That was the first thing that was done. Well, I believe that God would have us to enter into the truth that we have in the New Testament in respect to to worship and praise. And we see that that was the thing that. That really brought the disciples together on the first day of the week in Acts 20 and verse 7. Was to break bread. When the disciples came together to break bread, first of all there was giving the Lord his proper. Place and giving him of the worship and praise of which he was due. And then after that they began to build a house. In other words, they we can apply this to the restoration, you might say. In a practical way, in seeking to carry out all of the truths found in Scripture in respect to the assembly or the church. As to its ardor, as to the place given to the Holy Spirit in Christ his head. As to its Pilgrim character, as to it being a heavenly company on earth with a heavenly destiny? Though on earth it is really of a it's a heavenly origin with a heavenly destiny and of its proper place as being a testimony to God and the Lord Jesus Christ, the vessel bearing His truth. And seeking to act as the assembly in this scene. Now turn to the 6th chapter in connection with their offerings upon this altar. I want to point out something that is very significant. This, of course, is after the house was built. In verse 16 of chapter 6 and the children of Israel, the priests and the Levites, and the rest of the children of the captivity. Kept the dedication of this House of God with joy. And offered at the dedication of this House of God and 100 bullocks, 200 rounds. 400 lambs. You know, if we contrast this with the dedication of the Temple when in Solomon's day we see how small this was in comparison. I think if I remember correctly, Solomon offered 120,000 lambs at his dedication, but here we had 400 lands. Small and insignificant in connection, but still they offered it in dedication and for a sin offering for all Israel. 12 egos according to the number of the tribes of Israel. Now notice that when they made an offering here, they sent offering. It was for all Israel, not just for this remnant. Now we know, of course, that this remnant constituted a very small portion of the nation, very small portion. But when they dedicated this house, they didn't say, now this house belongs to us. This is our house. No, they recognized that it was the House of God and it belonged to the whole nation. They recognized that while the whole nation wasn't there in order to take part in this dedication, if it's only a part of the nation, just a remnant, yet they acted for the whole nation. They offered an offering as if the whole nation were there. Though they were not the nation, they acted on behalf of the nation. You might say they acted just as if they were the nation.

Though of course they recognize that we're not. And I think this is an important point for us to lay hold upon to as we would seek to bear testimony as a remnant testimony to the assembly. I have emphasized over and over, which I think is important to emphasize, that no company of the Lord's people anywhere at any time today can say that we are the church. We are the assembly. You cannot say the Church of Christ meets here. You can say that there are those meeting here who seek to answer to the truth of what the Church is. And they want to bear testimony to the truth of the Church of Christ. But you can't say the Church of Christ meets anywhere. No one can take that place. Just like this Remnant could not say we are the nation. But yet at the same time, just like this remnant here could not say they were the nation, yet they acted. For the nation, they acted as if they were the nation, assuming or arrogating to themselves that place. But they recognize the fact that we're in the place where the nation belongs. We're at the divine center where the whole nation was gathered in the beginning. And they recognized that what they did, they did on behalf of the whole nation. They offered here for all of the 12 tribes of Israel. Well, I believe God would would have us to recognize that if we gather to the Lord's name, truly gathered to the Lord's name on the ground of the one body and seeking to bear testimony to the truth of the Church of the Assembly. In these days, while we cannot say we are the church in Buena Park, no one can say that. Yet on the other hand, I do believe that God would hold us responsible to act for the church. In the locality where we are, as gathered on the ground of what the Church is, the Lord would hold us responsible. To act as if we were the church. I don't want to be misunderstood. We know that every child of God is a part of the Church of Christ and there are many of our beloved brethren, members of the body of Christ, who are not with us. But as far as the principle of our gathering it is, is concerned, the principle I believe would be that we act as if we were the church that is in a responsible way, just like here, this little remnant, when they offered a sin offering, they didn't say no, we're just going to offer it for us. They said no. We're in the place of the nation now, and you know this, this remnant was held responsible for the nation. Those Jews who were on earth when the Lord came, and who were responsible to receive their Messiah. Where the descendants of this remnant, the 12 tribes, were never gathered and have not been gathered. The nation as a whole has been scattered ever since the 10 tribes were carried away by. The king of Assyria. They've never been regathered. The nation as a whole has never been. Regathered, and we find that this little remnant, though they did not constitute the whole nation. Yet they were held in that place of being responsible for the nation Israel and the things that God has to say that He has, you might say that He has against that nation. Why really it's it's things that he has against this little remnant because they were in the place. Of the nation, when they returned back from the land of the captivity to the divine center at Jerusalem, though they did not constitute the nation in its in its entirety, they took the place of being the nation and they were in the place of responsibility that belonged to the nation and they recognized it. So they offered a sin offering for the whole nation of Israel, for all the 12 tribes. Well, I believe that this is true. That today though, we cannot and we do not claim to be the Church of God. Yet we would desire, and we trust, according to our understanding of the Word of God, that we are gathered. On the ground of the assembly, seeking to walk in the light of the truth of the Church of God is revealed in Scripture. And as such, God holds us responsible to act for the church. And this is true wherever there are those gathered to the Lords name and the ground of the one Body, seeking to give expression to the truth of the assembly and bearing remnant testimony. We can't say that that in any place they constitute the whole church there, but God would hold them responsible. You know, I mentioned last night about the unity of the Spirit and how that this is one of the features that belong to the Church in the beginning. And it's one of the features that even though it's a day of ruin and failure, that God would have us to carry out today.

One time I had a man say to me, and he was a Christian too. He said to me, he says, you know. You're not trying to keep the unity of the spirit. You people over there where you are gathered, he made this accusation. He says. You believe in a unity of an address book. What he said, he said I believe in the unity of the Spirit, and what he meant was that he felt free to go. Wherever he traveled, whatever city he went to, he said when he went to that city, he bowed and he asked the Lord to guide him to a group who were gathered scripturally. And the Spirit of God would lead him. And he might go to one group here in this city and another group, another place and another, another that had no connection, one with each other. And he thought that was the unity of the Spirit. And he said, you believe in a unity of the address book. Well,

now that that may have had a very. High sounding expression, but when you examine it, actually what he was, what he was advocating was independence. Not unity at all. That is, he wanted to be free to go and patronize. Any group that he felt was worthy of his presence, in other words, he was, he would put his stamp of approval on this group in this place and his stamp of approval on this group in another place by saying he thought that they were so gathered properly and and he would go there. It's really independency of an extreme character. So I trust it will never be frightened by such an expression that we are keeping a unity of an address book. You know when the apostle Paul said to? Barnabas in Acts 15, he said, Let us go again unto our brethren in every city where they we have preached the gospel, and see how they do. Well now he knew where those brethren were. Now, he didn't have a printed address book, I know, but he had an address book in his mind. He knew just where those brethren were. There were definite places they had to go. They knew when they went to Purga. They knew they were brethren there. They knew when they went to Antioch, they were brethren there. They knew when they went through the regions of Galatia why there were places where their brethren who had been saved and gathered, they knew where they were. They had an address book in their minds. They knew just where they were and when he went. Through the different areas we know like when he comes, it came to Troax. And on the first day of the week they came together to break bread, when he came to true, as he knew they were brethren there, and he knew where they were. You see, they knew where they were in every place. You say, well, of course, in those days, why all they believe were together. It's true that in those different cities, why the Christians were together and going on happily. But what I believe we can say today is this just like this little remnant. We know that they are in other places. Their place is scattered around in this country and elsewhere, too. There are those who are not, of course, exactly like those in Antioch in those days that were constituted the whole church. But there are those who are gathered on the ground of the assembly in these various places. They're gathered to the Lord's name, to the divine center. They're gathered on the principle of the one body. They're endeavoring to keep the unity of the Spirit. They're seeking to bear remnant testimony to the truth of the assembly. In a day of ruin and failure. So the address book, of course, is just a matter of convenience to assist us in finding where those. Disciples are gathered, you know, when the apostle Paul was going, making his way toward Jerusalem. That last journey before he was taken prisoner. We read there in one place that when the ship. Landed at this a certain place. The name escapes me right now. It says that they they searched and they found disciples. And when they found the disciples, why they had fellowship with them, of course. Well, that's the thought of an address book is that we might have the convenience of having the addresses of those whom we recognize likewise with us. As gathered on the ground of the one Body, endeavoring to keep the unity of the Spirit and bearing remnant testimony. Not that we would say or even imply in any way, form or fashion. That only those whom we speak of as so gathered are a part of the church. We wouldn't say that at all. You might look into the address book and you find the address of a meeting in Denton, TX, but I can tell you that that meeting is not the church in Denton. I know there are other things there. There are those who are loved to the Lord and belong to the assembly.

Just as much as those who are gathered. But they're not all gathered. It's just like this little remnant here. They did not constitute the whole of the nation. But they were on the ground that belonged to the nation and they recognized. And I think we should recognize that too. You know, we are gathered to the Lord's name and we're at the Lord's table. Sometimes we've heard expressions and different ones raise the question about who has the Lord's table. Personally, I don't think anyone has the Lord's table. I think the question of being at the Lord's table, it isn't in the possession of any brethren or anything of the sort, doesn't belong to us. It belongs to the whole Church of God. And when we gather to remember the Lord at the Lord's table, we. We recognize and we own in that very loaf. It is before us that we are one with all of the dear Saints of God on the face of the earth. And they all, with us, constitute the Assembly. We are not the Church in its entirety. We may be gathered on that ground, just like here when they offered the sin offering for all Israel. Offered the sin offering for all Israel. Well, God holds us responsible for this, you know, so that as I say, we cannot claim to be the church, but we act on the principles that belong to the church so that we we we do not act in a, you might say just a local or sectarian way that we recognize the unity of the Church of God on earth. Well, back to chapter 4. I believe these are some of the features that are involved. Remnant testimony. While there are things that we cannot restore. Works of power and authority. And we can't go back and regather everything it was in the beginning. Still, these principles that govern the Church, govern the Church in the beginning, we can seek to carry out today. Well now then, the enemy gets busy. And here I thought we might have some practical words. In connection with the dangers that confront the testimony, First of all, the enemy wants to hinder the word because you will notice in verse when the adversaries of Judah, now they were adversaries, but they didn't talk like it in verse two. They come and they stay in the middle of the verse. Let us build with you. They wanted to join themselves to this work, but they were adversaries. They were not true. And you know, sometimes I, I suppose. Being a small in number, there's always of course, the. The latent desire in the heart to see larger numbers. And we'd be very happy to have a number to come and want to join with us and build with us. But you know, just like these here, this little remnant they had to consider, they didn't just welcome them with open arms and say, Oh yes, come on and help us build. They didn't say that. No, we see here, even though they claimed that we seek your God as you do, and we do sacrifice unto him. They claim to be one with them, but in verse three is derubable and Joshua and the rest of the chief of the fathers and Israel said to them, you have nothing to do with us to build a house into our God. That may sound very ungracious. That made appear to be a very ungracious why wouldn't they let them join with them? Well, you know, there is, there is. The sense in which Satan would seek to hinder the work of the Lord and to spoil the testimony by bringing in those who are, who are not supposed to be there, and who are really adversaries. We need to be careful with that too. Satan would want to join himself to the work. One might think that's a strange thing to say, that Satan would want to join himself to the work of the Lord. Well, he does, but not in order to further the work of the Lord, but to confuse things and to bring in confusion and to bring in things that are not right and things that are not true. You remember in the 16th of Acts, when Paul and Silas were in Philippi and the Lord was working there and souls were being converted, there was a woman who had a evil spirit. A demon and this woman. Followed Paul and Barnabas and them many days, saying, these be the servants of the Most High God, who show unto us the way of salvation. Well, it sounded if she was giving testimony to the Lord, doesn't it? And one standing around about might say, well, now there's a there's a woman that really loves the Lord. There's a woman that ought to be with Paul and Barnabas and and because she's giving testimony to the Lord, but she was doing that under the power of a demon. And Paul by the Spirit recognized that and he rebuked the demon and came out of her. Well, you know one thing. Notice one thing when she says these be servants of the Most High God. She didn't say these be servants of the Lord Jesus Christ.

And there I believe we find it often when Satan seeks to. Enter into spiritual things or the things of God, and when he seeks to get into the realm of Scripture, he always misuses it, as he did when he was with the Lord in the wilderness. You know he misquoted the Psalm in respect to the Lord being kept. But here we say we see that this woman who had the spirit of a demon. Says these be the servants of the Most High God. Well, actually the name. Refers. It's the name that belongs to God in respect to his to the Millennium, the Kingdom. It has reference to that time when he's going to reign over this world and when everything is going to be ordered of God in the world. That name doesn't really

apply. He is the most high God, it's true. But the testimony that the the Saints of God bear today, the testimony of the church is to the Lord Jesus Christ. It is not to God as the Most High God, you see. So that connects him with his earthly purposes and counseling. With what's going to take place in the coming Kingdom, whether those you know who want to go around today with a Kingdom testimony, I have no doubt that that's a work of Satan and they they proclaim the gospel of the Kingdom. Well, the testimony today is to the Lord Jesus Christ, of course, is the one who suffered upon the cross and the one who is rejected and now glorified at the right hand of God as the one who is calling out from the world a people for his name. World. He's not setting the world right. This is not the testimony of God today that God is setting the world right. And preparing a people for our unearthly Kingdom. The testimony today is that he's calling souls out of this world to share the heavenly glory with the Lord Jesus. And he's leaving the world to go on in its own way until he intervenes, of course, in judgment. Well, that Satan wanted to join himself with the work there, but Paul wouldn't allow it. Just like here we see that this remnant, they said, no, you can't build with us, even though they wanted to join. Now, why do you think it is? It's because they knew. They knew the association to these people and they knew their origin. Turn back the second King 17. Second King 17 You see they mentioned here that they do service unto the same God that the remnant was since the days of Ezar Haddon king of Assyria, which brought us up, hit her. Now in Second Kings 17 we see where they came from and how it is they got connected with the Jewish religion. In the 17th chapter the 10 tribes have been carried away into captivity and in verse 24 we read that the king of Assyria brought men from Babylon. And from Kutha, and from Ava, and from Haman, and from Sea for faith, and placed them in the cities of Samaria instead of the children of Israel. And they possessed Samaria, and dwelt in the cities there are. And so it was at the beginning of their dwelling there that they feared not the Lord. Therefore the Lord sent lions among them, which slew some of them. Now you see, these are. A gentile heathen brought in to replace the 10 tribes who were carried away into captivity. And of course they worship their heathen gods, and the Lord brought in the alliance his judgment upon them. Will they complain to their king? And they said that it's because we do not know the worship of the land. So we read in verse 27 that the king then commanded that one of the priests should be brought into those people, and they should be taught the manner of the God of the land. So they brought one of the priests, and he taught them. In verse 28, the end of the verse and taught them how they should fear the law. But keep in mind they're just they're just heathen. Read in verse 29 and 30 and 31 how that even though they were taught by this priest to fear the Lord, that is, they were taught the external rights of Judaism. Yet they made gods of their own nations, and each one from the nation which they came, they they made their gods. In verse 30 and 31 we read that. So the result is in verse 32. They feared the Lord, and made unto themselves the lowest of him of them, priests of the high places, which sacrificed for them in the houses of the high places.

Now verse 33, they feared the Lord and served their own gods after the manner of the nations whom they carried away from them. Well, doesn't that remind us, isn't that a picture of what we have today in Christendom, those who have the form of godliness that deny the power thereof? That is, they have the outward forms of Christians. They have been baptized and they profess the Bible. They don't profess the Quran or any of the other holy books of the different religions. They have all of the externals that belong to Christianity so that they look like that. But they have gods of their own. They have their own doctrines, their own practices. Not derived from the word of God, not found in the word of God, but coming from from their own. Their own philosophies or intellect coming from themselves. It's really. Idols brought in though they have you might say they feared the Lord. But they're serving their own God. This is pretty much the state of Christendom today. Well, just that this is the origin of that group that wanted to come and help build the house. They said, now we seek God just like you do. Just like there are some who might say today why we're Christians just like you are. Well, it's real questionable. But what are they connected with? What are they connected with? Well, that's what they listen to the remnant. Look at these people. And they said no. They didn't even dispute the fact that they were seeking the same God. They didn't dispute that. They just said no. You leave us alone. We'll build ourselves. We'll go on ourselves building. The way God has shown us to build and they would not allow them to join with them because they knew. Of their connections, they knew of their associations, and they knew that they would bring in these these gods of the nations that they were worshipping along with the outward farms of the Jewish religion. Well, God would have us to be careful of that too Satan can bring in. Though things that are connected, you might say they are they have a Christian connection, but are they really according to the mind of God? Are they connected with the. With the wage and habits of Christendom? Or do they come from the Word of God? Well, you might say here that one of the ways in which Satan seeks to hinder the testimony. Is by imitating it and joining himself to it so as to corrupt it. Not necessarily. They didn't want to come and tear down this temple. They didn't want to destroy it. They just wanted to join with it. But it would have been to corrupt the testimony. Now then we read in verse four that the people of the land weakened the hands of the people of Judah. And they trouble them in building and they hired counselors against them. Here we have active opposition now not only a subtle trying to join themselves to the works so to so as to corrupt it, but here we have actual opposition to them seeking to hinder it. Well, this is another way we know that Satan is always comes in that twofold character as. In the form of corruption and violence, he comes as the serpent, in a subtle way as the corrupter. And if he doesn't succeed in that way, then he comes as the roaring lion seeking to destroy. So there, there's both farms here. We see the subtlety of trying to mingle themselves in with the work so as to corrupt it, and then not succeeding in that. Why they turned in an open in an open way to be an adversary and trouble them in building and try to stop the work. Well, you say, if you know about this little history of the remnant, you say the work did stop. Well, it's true, the work stopped. But the work did not stop because of these adversaries. It might appear at first reading here in the book of Ezra. If we were to read on in the in this 4th chapter, it would appear that the work stopped because of the decree of the king of Persia. When these adversaries in the land wrote to the king of Persia and demanded that something be done in order to stop this work that was going on. We know of course that the King of Persia did issue a. Saying that the work should cease and desist, and it might appear that that's the reason why the work stopped, but it isn't really so. The reason the work stopped is because the hands of the people were weakened and they were weakened because they were taking up with the ways of the people. You might say they refused them religiously, but they were mingling with them socially. Turn to the 9th chapter that we read here. In the 9th chapter we see what had been going on for a good while when.

Himself comes back to the city. He finds here that the people have not separated themselves from the people. Of the lands, and in verse two, they have taken of their daughters for themselves and for their sons. And so forth. And they've mingled with the people of the land. There was this lack of separation. Satan had broken down this this wall of separation. They had refused these people religiously. They wouldn't let them come and join with them in the building of the house, but apparently they had joined with them socially and they were doing according to their abominations and they've taken their daughters and so forth. The wall of separation was broken down and the result was this was a weakening of their hands. And This is why the work really finished or stopped at this time. This is why the work was was stopped. God allowed, you might say, that circumstance of the decree of the King, to just bring to light the real state of the people. And you know, this is one of the ways in which remnant testimony to in our day can be hindered. We might refuse the world religiously, you might say, but then if we take up their ways socially and in a private way, this will weaken the testimony. It will weaken the testimony. And Satan would like to

introduce those things in the midst of those gathered to the Lord's name. And so that the result will be would would would be of weakness, and that the work of the building of the House of God would cease and desist. Because that's what happened. Now turn to the book Prophet Hagar Haggai. As I said, I read this because it shows the state of the people. That caused the work to cease. If we had gone to read in the Book of Ezra, we'd find that when the work stopped. The Lord then raised up the prophet Haggai and Zechariah to prophecy, and a result of their prophesying the work was resumed. And the work stopped, as I say, because of the moral condition of the people. Not really because of their adversaries. It was because they the separation had broken down and they had taken up with the ways. Of the world now in Haggai one we see the difficulty was here in verse two they were saying. The time has not come, the time that the Lord's house should be built. Well, they just, they just lost interest, they lost interest in the work of the House of God because they became interested in the affairs of the people of the land. As they took up with the abominations of the people of the land, and as they became occupied with their ways and settled down with their ways and mixed in mingled with them socially. Why? It sort of took away that zeal that they had for the Lord's house and they were saying, well, the time isn't come. It's it's not the time to build the House of the Lord. This isn't the time to do it. Well, we I'm sure that we can recognize right away. How that this is a great danger to us too, and we find that when we. If we do get occupied with the things of this world and we get in a social way connected with those of this world, we find that our interest in connection with the things of God and the assembly and the little assembly and seeing it going on and prospering for the Lord's glory, why we find that our interest in that is affected. And it's not quite so keen as it was, you might say the edge is taken off of these things that it was with the people here. And in verse four we see they were occupied with their own things, their sealed houses. They were occupied with their own personal prosperity, you might say, to the neglect of the House of the Lord. But notice what he says. In verse 9. The trouble was why, saith the Lord of hosts? Because at the end of the verse because of mine house that is waged, and you run every man. Unto his own house. Well, this certainly, I'm sure that it doesn't take much comment for us to see how that these things all are very, you might say, grave dangers that confront those who would seek to bear testimony in a remnant way to the truth of the assembly in these days. These are the ways in which Satan would want to come in and hinder, first of all, by trying to join himself to the work to corrupt it, and then secondly, by having open adversaries. That oppose and do all they can to hinder the progress, and then to bring in discouragement.

I'll rather hear more than discouragement bring in occupation with one's own things, and taking up with the worldly practices and worldly pursuits, and settling down in this world to the neglect of the things of God in the House of God, and the furtherance of the Lord's testimony in the gospel too, and in the furtherance of the welfare of the Saints, and the truth of God in general. Now then, in chapter 2 of Haggai, we have another thing, as I've mentioned some of these hindrances. To remnant testimony here in the second chapter of Haggai, we might say the hindrance here is discouragement. He says in verse three, who is left among you that saw this house in her first glory, and how do you see it now? Is it not in your eyes in comparison if it is nothing you see there was a there was a danger of their saying of looking upon this work as being so insignificant in comparison to. Temple that was built in Solomon's day as to despise the littleness of it, as to feel that it's just, well, what's the use of working in this, in this house? Because after all, it's, it's so insignificant and small and it doesn't amount to anything. Well, I feel that this is one way in which Satan can work too, to hinder us in going on and bearing testimony to the Lord. Is by bringing in discouraging thoughts. And being discouraged because of difficulties along the way, and being discouraged too, because, as we read in the Word of God in the early days, of how strong the testimony was. And not only that. As we hear sometimes of those in days gone by, and as we read of those last century, how God worked in power by His Spirit. And how that there were souls gathered out? Why? By the thousands? And how that as the families would move out to new places, you know, the Spirit of God would be working and soon it'd be a little testimony raised up there to the truth of the one body. And it seemed that that such power was going out, that why it was going to be such a wonderful work. And now we're living in days when there's been much division, there's been scattering and there's weakness. And many have given up and say, as it were, well, now there's really not much point in keeping this thing up. There's such weakness and failure in comparison to what it used to be. Well, that's what he says here. Which one of you saw this house in her first glory? How do you see it now? Is it not in your eyes, in comparison of it as nothing? But then he encourages them, and he encourages them by telling them that in verse five or in verse end of verse four. For I am with you, saith the Lord. According to the word that our covenant with you when you came out of Egypt, so my spirit remaineth among you. Fairly enough. In other words, we might say he encourages him by saying this. It is true. In comparison, if you make the backward look, he says to Solomon's temple and compare this house that you're building with with Solomon's temple. Why? It's nothing. It's nothing in comparison to that. But he says. I am with you. You still have my presence. And my word is with you, you still have my word. And he says, my Spirit remaineth with you. You still have my spirit. Well, now it's true today that where two or three are gathered together under my name, there am I in the midst. Just as true as 1828 or 1878 are just as true as the 1St century. The Lord is in the midst of the two or three gathered to His name and His Word. It's the same word they had last century, the same Bible. It's the same word they had in the 1St century. We have the same blessed light from God in his word that they had been. In fact, we have an advantage. We have, you might say the accumulated ministry of many years to help us understand this word and we have it today. And his spirit remains the the church is the habitation of God by the Spirit and he's still here, the Spirit of God and we have these things even though. In comparison to what the Church was in the beginning. Or even what the testimony was last century. It is as nothing in comparison to these things. We still have the Lord. And his Word and his Spirit remaining among us, well, it's not enough to encourage us. Is that enough to encourage us to go on with a remnant testimony seeking to maintain the truth that have been restored in connection with the assembly, that the Lord even goes further than that? And he says in verse 9 about the future glory of this house. Now He says the glory of this latter house. It should be. I'm going to have to change the translation as it should be from the original.

It isn't the glory of this latter house, but it is the latter glory of this house. Shall be greater than of the former, saith the Lord. In other words, what he is saying here, this house that you're building on. As far as God looks upon it, it's the same house that Solomon built. It's the continuation of that. And he says now go on and look into the future and there's going to be a future temple. Of course, this has reference to the Jewish temple. There was a temple built in Solomon's day and destroyed, and now the temple is being rebuilt here by this remnant. And then there's going to be a future temple that the Lord himself will fill in his own glory. In the in the Millennium, in the Kingdom. And he says to this little remnant now look forward to that coming glory. And this house that you are working on, this house that you are building on, is going to be the house that the glory of the Lord is going to fill in the coming days. So we might say today, in respect to the assembly, God would have us to have a forward look. The assembly of which we form, part of which every member of the Lord Jesus Christ is in the assembly which today is in such ruin and failure and is scattered and divided, and which you might say, those who are seeking to give expression to the assembly are so weak and insignificant and failing. But that same assembly is going to be presented to Christ in glory, a glorious church without spot or wrinkle or any such thing. You might say that that Church which we form a part of, in which we seek to give testimony to at the present time. Now it is it is set forth in weakness and failure, but we read in the Book of Revelation, chapter 21. That it

has the glory of God and all of the glorious perfections of Christ. Are going to be seen in that church. Paul speaks in Ephesians 3 of glory to God through the church. Throughout all ages, world without end. Think of that. Glory to God through the church. The Church, the assembly, which we would seek to give expression to and bear testimony to in a day of ruin and failure. Is going to is that to which God will have glory throughout all ages, world without end, and it's going to shine as his reflection. Well, God would have us to look forward to that and have that before us rather than as it were, just looking behind at the at the backward view. We should have the backward view to keep us humble and to give us to realize that we can't be puffed up and boastful. And that we must be very loving and kind and patient with all of our brethren in Christ, wherever we find them. Because after all, I'm sure. That our own failure as a testimony has been a hindrance and a stumbling block to many. So God would have us to look back, but then He would not have us to be occupied with that. He would have us to look forward to the coming glory when the whole church there will shine as His reflection. Now this is what we're a part of, and this is what we seek to give testimony to and to bear witness to the church which Christ loved and gave Himself for, and which He's occupied with at the present time. And which is going to present to himself in glory a glorious church, without spot or wrinkle, or any such thing. Well May God exercise us as to these features of the remnant, and to see too, that there are these dangers, and that Satan would want to spoil it in any way that he can, that these might exercise us as well.

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The Season 3. In verse one for this call I call the printer of Jesus Christ that you Gentiles, if you have heard of the dispensation the greatest job that you've given me humor. How did my revelation He made known unto me the mystery? And I wrote forward to her about what you read. You may understand my knowledge, and this is my future ages was not laid no one under the sons of men, as it is now revealed under your holy apostles of Parkinson's period. That the good dog could be below errors in the same body, had to take it to his promising time by the Gospel For all I would make a minister according to the gift of the rape of God-given unto me by your sexual working of His power underneath, who had left in the least of all things which they given. And I could speak among the 10,000 Church Elizabeth class. And let all men see but in the fellowship of ministry. But from the beginning of the world as beginning God, he created all the things by Jesus Christ to the intent that now under the principality, power and heavenly place, it might be known through about the church, the manifolds with the McDonald's. Man is walking home. Philadelphia caster wound. Verse 24. Who now regarding my husband for you and Philip Sabbath behind the reflections of Christ in my flesh and body faith, which is the church where all I am living minister according to the dispensation of God, which is given to me for you to fulfill the word of God, even the mystery which has been informed in generations and now the great manifest. To this thing. I believe the birth is not so much to go into what you have here in the season is blocking the through witnesses, the subject and the visible effects that we do have in the Ministry of Service to be comfortable fall. The acidity of the assembly here in this world, in a practical way. Now perhaps I'll tell you why I have an exercise to pick this up. I found I did think it's a rather academic subject, but it didn't really. I think that. The position that we seek to occupy, the testimony that we seek to bear in these days of the Lord Jesus. With the demand that we have some understanding. Of how the church has been formed, not only formed spiritually by the descent of the Holy Spirit with their Pentagon to also form in a practical way about the ministry of the apostle Paul for there is so much confusion that the enemy brings in taking to. While the testimony of the law in general, we will find in the Word of God that not only is it God's fault that the dollar should go out for the salvation of precious food. Let me have it down South for Chapter 11. One of the results of the desert Christ was that he should gather together in one the children of God and standard girl and in the 5th chapter of John when he speaks about the sheep and we like to put that version of I am the Good Shepherd, the Good Shepherd give his tears life. For the heat, so he doesn't stop there. He goes on to speak without other people that I have, but you're not a disclosure. They're behind us also breathe and there will be one flop and 17. If we had to go in heart, not only the giving of his life for the sheep that we might be praying, but that there might be farms here on earth. Applause gathered around the one second. We never want to forget that in the present. The testimony of the assembly is the testimony of the law at the present time, just like in the Old Testament, you know, supposed from the Israelites had said, well, I'm going to bear testimony to the law. I believe that the important thing is to maintain the truth of the 10 commandments in the law that I don't care anything about the truth of the catalano the offering and all of that to God set up there in regard to his work is conservative I'm just going to confine myself and depends on them well he would not have been in accord with the testimony of God that he would have lived and.

Testimony for the testimony of God in the Old Testament was not only the law, the 10 commandments, but it included the whole order that God set up in regards to His word of conservative connection with the Tabernacle, later transferred to the temple. And so much and so great that the importance of it that we find that Moses in the mid writings in society, how that they were deceived that they were to bring their offerings to that place with with the Lord refused to place his name. And tell you why you're all over the old instrument. The testimony of God in that day was associated with the nation of Israel and not only the law given to them, but the the very times that they had been constituted the people of God with a certain order of things given to them. So today's question only of the Lord. Is I say now look at the gospel, include the gospel, but it is a testimony that God has set up in this world, in this world, in the God. To the Church of the Lord. E the Church of God is called in the economy. And so I headed to my heart to see that which is has been set up in this world as the testimony of the Lord. And as I say, we need to have some understanding of this because the effort of the enemy is to obscure and to confuse it. And it's getting increasingly focused. I don't know whether or not you have much contact with them around here. But as I travel around the country, I find that there is a. A growing. Movement in regard to the, the speaking in tongues and a return to some of these, these more sensational things that were found in the early chapters of Lives and so forth. And there is a part of a thought of going back to the meeting office or something like that. And there's a lot of issues in regard to it. So I think we need to see. When did assembly was established in a spiritual way? But also an important of the subject is this that we see that the assembly was established through the ministry of the Apostle Paul. And what do I mean by that? I mean that we cannot. Bypass or we cannot ignore the Ministry of Fall in regard to what the tribute is testimony and it's harder and it functions. Constitution, whatever it is in regards to the Church. The founding the ministry of the Apostle Paul. And it didn't want to occur with the authenticator. In other words, there was a period of time in there in which the Church of here on earth, but it had not been properly formed in a practical way. Now, maybe I need to explain what I'm saying about this. You remember there's a sort of an analogy. Between this and the history and the experience of Israel, the big establishment of the people of God, you remember the the nation was redeemed out of Egypt. Motivated across the leader, now, through the Red Sea and into the wilderness. And it was only after they were in the world of it. That

God be the law and the order of the Tabernacle, so forth to mountain Automotive to deliver the people. It was only after they had been brought through the Red Sea and out in the wilderness that God actually took up all of the light and directions that was the government them as their people. Now in a similar way, I believe the the church was armed by the Spirit of God and their typical, but there's a little period of time there. The early chapters of ice. That the Church existed without having the light and directions from God. That the government and that would give it its full standing before himself. In testimony here in this world. And so we have to.

Date the the beginning of the church as far as it's being formed in a practical way with the calling and ministry of the apostle Paul. Now that's why I read in the seasons and causes what he said that he was given to him specifically to let known the truth of the Mystics and he kept his place in philosophy by Morocco poured out a remarkable statement in making verse 25. Because where else I have made a minister referring to the word church at the end of verse 24. According to the dispensation of God. Which is given to me for you. The distance nation is gone, which is given to me for you to fulfill our complete the word of God. I don't know whether you got the thought about that taking the dead. She was given the pause to complete the word of God. That means that until Paul was called of God converted the call of God and given the revelation. The Word of God, that was the dozen, the Saints, the people of God in this presentation had not yet been completed or fulfilled. It's in the ministry of the apostle Paul that we have the completing or the fulfilling of God's Word for his people in his present dispensation. And it doesn't mean that Paul was the last writer of sisters. We know, of course, that there are those who look later. You and John they will later, but neither Jews are. John gives us the principles of the church that governs the present dissertation or order that God is set up as his testimony in his present world and the ministry of the apostle Paul that gives us the completing of the fulfillment of the word of God as to his revelation that discovered the faith as farming the Church of the assembly. In this world, not Peter, not John, not Jew or Mark or any of the writers, Luke, any other language, the New Testament, it is given to the apostle Paul and give it to him the complete or fulfilled the word of God. Now what is the importance of this? I believe the importance of it is that we cannot go back to the early captive device. And they cannot, as it were, go back to those chapters for a guide as to the arbit of the Church of Assembly, we go back to the ministry of the Apostle Paul. Now there's your body through the Book of Life, chapter 2. So I would like to just pray in the Book of Life the way the church is established and bond. I want to call the bird. First of all, we take it up here and ask the first thing to catch the quest. If all by word of spirit, are we all baptized into one body? Well, that one spirit or the old baptized can be one body, the baptism of the Holy Spirit. That it forms the body of class here in this world, home of their Pentagon. And I remind everyone in the room whenever you hear anyone speak of the baptism of the Holy Spirit, and they do not associate. Well identified it with the quality of the church is gone and the death of God they're inherited. The baptism of the Holy Spirit does not refer to any individual experience. And you can take it to the courses for yourself and face it out. And you will find that every time. The Vatican of the Holy Spirit. Is found in The Magician. It refers to what took place on the dead kindergarten. Our magic is an extension of it in Acts 10 in connected with the Gentiles as we proceed. But the baptism of the Holy Spirit never refers to an individual experience. For by 1 Spirit where we all baptize. Where we all baptized into one body, and I think there you can see in the Book of Adam, if that occurs on the day of Pentecost recorded in the second chapter of the book of Isaac. Now what we have spoken up in regard to the Holy Spirit.

As to our personal experience, if you want to use it that way, regarding the Holy Spirit, it is that we're healed with the Holy Spirit. Now that's the truth individually with the field of Spirit of God ages 113. But after that you heard the word of truth, the domestic of your salvation. You were sealed with a Holy Spirit thumb. Now the Holy Spirit coming and into the heart of every believer, when you believe the gospel is flipping out of the ceiling of the Spirit and the acknowledging of the Spirit. The arrogance of the city, but that is never referred to as the scientism of the Holy Spirit. It never referred to as the fascism of the Holy Spirit. 13 and 12 is referring to is in the fear that's long on the death Pentagon and when one believes the gospel and receives the Spirit of God, he he has heart, then in that body with response about the baptism of the Holy Spirit in their Pentagon. He becomes a father as a believer in class, in love with school. But the baptism of the Spirit notices in the chapter 2. I'm just going to read the first of two that will have it taking place historically, verse one. And when the day of Pentecost was fully come, they were all with one employee in one place. And suddenly there came a sound in heaven as a rushing mighty wind. And it filled all the houses in closing thumb like to the five and it's not believed in them. And they were all sitting with the Holy Ghost and the Holy school. They were all still with the Holy Spirit. Now turn back to the first cast. First of all, these are the words of in regards to this is in regards to the Lord Jesus being with his disciples after his resurrection and being assembled together with them cemented them that they should not depart from Jerusalem. But wait for the promise of fire which there is. You have heard of me, but down through a baptized of water. But you should be baptized with the Holy Ghost not many days, if you notice. There he said he shall be better with a Holy Ghost. So this shows that the baptism of the Holy Spirit with future, it had not yet occurred. And he said it's going to occur. You're going to be baptized with the Holy Ghost not many days from now. Now the word creditor. In chapter 2 and verse one. The day of Pentagon was 50 days after the resurrection of Lord Jesus. Disney and in chapter one and verse three we read that he was seeing of them in the middle of the verse 40 days. And it was at the end of those 40 days that he said he should be baptized with the Holy Ghost. Not many days contented because he would only be 10 days living. You can see from this that the Lord needs. In Speaking of the baptism of the Holy Spirit, he is referring to what is going to take place just 10 days later on the day 7 results. Advantage of the Holy Spirit is definitely connected here with what took place on the death metal from the Holy Spirit came down from heaven. You see, when we received the Spirit of God and believing the God, it's not a fair guy for him to the spirit of God from heaven. The Lord Jesus believes here in his ministry, especially to have a John God look at the 14 and it's at the 16 he speaks about his going back to heaven and if when he goes back to heaven that another comforter will be sent. He says in fact the 14 that that's the. Something we can't of the father and his name. They later only said I was in. Now that's the Holy Spirit being sent from heaven coming down into this world, which takes place on the damn Pentecost. And that is called the baptism of the Holy Spirit because it's formed into one body, the believers on the Lord Jesus Christ who were there at that time. So that when you and I receive the Spirit, when we believe the gospel, it wasn't the first outpouring of the spiritual heaven.

It was not a bad reason of the Holy Spirit, but we individually defend the Spirit as the people, as the earth, as the anointing result and the color of their own who who makes much of the passes in the spirit of being and and individual experience and of course connected with it is speaking in tongues. Well, now we want to do it from the day of Pentecost. The Speaking of tongues is associated with it. They expected other times we revision as the Spirit gave them utterance, but they're speaking in tongues of course. Long as a son to that unbelieving nature of Israel. So here they have any thoughts. You know there was you gathered. From the dispersion there were those that came all the way from the world. Here at the Durbin at this time he left the pinnacle. There were viewers gathered from many nations where they had been scattered in God's judgment. And God would give a witness and a testimony to those of you that this little company of 120 disciples of the Lord Jesus were those who were to receive the gift of a spirit from God. And the neighbors was the outside of England and so the times were given in order to to set forth the fact that this company has received a powerful dog, the spirit of God, which the nation did not get and that's

what people said in the second chapter last when he gets up and and preaches to that great Lord to do. You remember when they heard them speaking with these tongues? It would be a man, for instance, from from Arabia, one from Frazier, one from Parcio, one from Eel. These different countries and whatever country they came from, they serve someone speaking the wonderful works of God in their own time. They were not just gathering, you know, they were not just saying unintelligible things. These believers, ***** and the spirit without pulling the spirit for my hide, were actually speaking the language that all these Jews knew from the countries in which they've been standing. And they were here and in their own language, the wonderful works of God. God gave this time of Son in order to show that those of you who have. No idea. We're outside of the blessing of God and God blessing was found now among that little company of 120. As I say, that's what Peter explained to. He tells them an answer to their query. What is the meaning of this? Are these been drunk? They did well, Peter Santos says no, they're not drunk. He's quite happening here. Is there had been an outpouring of the Spirit of God according to the prophecy of Dole and he quote from Gerald property, which is Jews were familiar with because Joe and Congress died that I was pull out of my computer for all plants. Your hyphen side of God pouring out from heaven the gift of His Spirit. And Peter says now what has happened is this. The Spirit of God has been poured out now, but not only Jews, that is majestic Lord Jesus. It's been, for example, those of us who have believed on the Lord peace. And we are the people of God now. And then, of course, finally they say when they were sick in their heart they say, men and brethren, what can reduce? And he tells them what they could do. They would repent of having rejected the Lord Jesus. They were to take their stand with the Lord Jesus. If that's it. And they would be, they then would receive the gift of the Spirit like this, like this company. So there's a reason for the town is being found here, you see, there's a reason for the government and there is no reason to repeat this as far as abuse is concerned here. There was this time. Turn over to Chapter 10. And what God has accomplished by the baptism of the Holy Spirit, all the wonderful truths, and regardless, so that they're formed in a practical way, so that after His ministry is given to them, they know who they are.

They know what their function is, they know how to assemble. They know what their testimony is. They know what their destiny is. They know that it's all these things from Israel that they're not used, that they're not associated with Judaism, that they're not they're not to keep up the temple words, that they're not to to keep up all of Israel. That they're not even an earthly company, but they're a heavenly company and their destiny is the glory of the Lord. And that there's a function as members of the body of Christ coming together over the first year of the week to break bread. And if they can come together for education and waiting on the Spirit of God to lead in the direction and defer to what is needed for their education. Consolation and comfort and education. Whatever the fear of God would give you see all of these things are to be thrown out through this man who is called this all of her. Now he's converted and I want you to know it. When he is converted Chapter 9 verse six and he trembling and astonished that Lord, what will thou have me to do? And you know that that that's quite a question to ask. Because the Lord has a lot for him to do. The Lord had a great work for his friend. As we went to thinking, it was through the apostle Paul that the word of God was to be completed. Think of the great work that the Lord didn't tell him here what he was going to do. The Lord said unto him, Arise and go into the city, and it will be told me what happens to now? When are you telling me to go into the city? You know why? Because there was a company of disciples in that city. There was a company in the cycle in that city. Man's soul was not going to start something new. Lord, what will now have you to do? And the Lord says, now you go into the city and it will be true of you what to do to cause the Lord was working on the other hand too, and he speaks to a disciple indefinite, and you tell them honestly that about fault, and he fell down and eyes that he has. Brought in Mandarin stuff and so he prepared an amount to receive. And now what I'm making is this, as you see here, that the company was already there, the church was already formed all it didn't start something new, not a New Testament in that sense. He went down, he went into the city, and he was joined to the company that was there. Believe that he was willing to take it, and then later on he goes to dream, and when he's there, he's introduced by Barnabas and he's received there. And he was his decisive form. The apostle Paul did not start something new. You know what this means to me? I believe it's a principle of God that God never raises up a testimony independent of a testimony that he's already formed. He had a list. The practical wave is that important. We came across something like this some years ago. And then where? It's my pleasure to be gathered with a few things of the Lords name. There were those who had left a particular denomination and found near us. A little meeting and they were meeting together after they were through. And. They came into contact with one of you at the site in the campus. And they wanted us to recognize them as a gathering and. If they desire to be in fellowship with themselves. The assembly there is definitely community in the function and there was a difficulty in their mind because they said well why can't we just have our own meeting up here and just recognize very comfortable we have here. God has already started the testimony. There are already those things gathered to the Lord's name and you desire to be gathered to the Lord's name outside the camp in a parking assistance of men. Responsibility is to identify yourself with those all in together to the Lord's name. He already has a question outside the camp and the responsibility would be for want to take his place. So where could have said the fall. Now all you go out and and I'll tell you what to do.

No, all had to be identified with the testimony already said. Paul did not start something new. But what he, what he was going to do is to bring to this that had already been formed in a company on earth, he was going to bring to them the wonderful life of God. The whole Council of all. With a wonderful provision on God's part in converting this man and having in mind to use this man for their pleasure. But this man had to come in and go into the city when the disciples were be found among them and to be fooled. What he must do? He had to come in in a very low place. He had to come in as if he didn't know anything. He said there will be told me what family he had to come in as a learner. He had to come in to become and then brought to music. He could not come in any other way. Well, we've always cut some back turn again to the level test in the 11Th chapter. We have what I would like to what what I would call the extending of the stage. For the cause of the apostles to his ministry to fulfill the word of God. We find him converted in Chapter 9, but he's not really commissioned. For the work that God had for him. Until we come to chapter 13. There's a period of time in there which he has to learn. It's only when they come to catch the 13 that the Holy Spirit says separate me, Barnabas and Soul for the work for us who have called in. But before that we have the stage set where for the Commission, the call of a solid conscious to be the great apostle of the Gentiles, the great minister to serve of the church which will fill the word of God. And this is found in verse 19 and what followed? That is in the formation of the assembly at any office, and be a part of the vision here in the fact that we have farmed for the first time a gathering of the Lord's people who are purely Gentiles. Simply formed locally of kin house prior to this. Will be assemblies were found in Judea. And even though they're domestic were few like that man. He was a few studied he was from among the Jews as he did background, but in the the 1917 verse of Chapter 11, there were those who went for any of thinking the word of God and there were those from among the Greeks. Believe verse 21 in the hands of the Lords of Lithium, and a great number believe in his turn. And then we read that when the Church of Jerusalem heard, and then they said Barnabas up there, and when he came to any office, all the work was gone and thanked God. And he voted in the purpose of heart, they concede the law, and then he went down to harvest, which is a form of salt. So all I remember had been converted prior to this. He's been converted on the way to the Masters,

and he's been received by the Saints in the Master. And then he gets going down to Jerusalem. And it did the Saints of Jerusalem. And the body was in Jerusalem. You know that the Jews tried to fear. They heard it converted and he went back to his hometown of college. Now then, a Gentile assembly is formed in any office. And Barbara flew down to Marshall and find soul, and you bring the soul in verse 26. When you found him, he brought him under any office. And it came to pass that a whole year and notice these words, they assembled themselves with the church. I emphasize this because I believe this is the sort of transition between the Jewish aspects of the church and the early chapter device, and the aspect of the church is going to be brought out through the ministry of the Apostle Paul.

Believe here that they assembled themselves with the assembly. And the kids. When you see the form of God is it's not only us that the church should exist as a spiritual entity. You know what I mean by that? That is, if we should be actually joined together by the Spirit of God, which is, which is true. We've all received the Spirit. So the church exists as the body of Christ and love of the Spirit. But God thought it is that the church should assemble. Should actually come together. You know, today there are those that believe in the truth of the one party. They believe that all one body are weak and that all believers constitute the body, that they're not very concerned about ascendance. And holy morning and assembled himself. Showing that God's fault is that the church could not only exist as the offenders, but it should assemble as the assembly. They should actually come together and function when you say what they do when they come together. So we know in Acts 20 on the first day of the week. We know they came together the first book. We know the first thing is 14 that they came together to end the decision. There were no good school that the Prophet speaks through you. We know that they came together the same place. They came together in place. I was praying with the Spirit. I would pray with the understanding. And here we read it. Can you get the music? They talk much people they exercise their gifts, Barnacle exercise, the gifts that are given empathy to people assemble. So you see, God's thought is that the assembly should assemble. But how is it to assemble? That's what the mental body. We see through the ministry of fall, Howard, and with your functionality ascent. Well, now in chapter 13 we have all of that food by the Holy Spirit. I called you a few moments ago in verse two as they ministered to the Lord and fancied the Holy Ghost said separate thee Barnabas and Saul for the work where I dress all of them. Now here Paul is commissioned by the Holy Spirit for a worker that work is the formation of the church. In the practical way of his ministry, but we know that from his school. When the apostle goes out and preaches the gospel, wherever souls were saved they were gathered, and when they were gathered they were instructed as to how they were to function. They were instructed received into the official he repeatedly, at least four times in the epistle of the Christian he speaks about as I teach them all attendance. That the apostle who is something the Saints in the various gatherings in general knowledge at the highway which is performed, how they were to function, how they were together, what was to be the ardor of the medium social. As an industry. And incidentally, it's in the 13th chapter that he called Paul and her son. He called all the food, but he called Paul for the first time in verse 9. Then Saul, who is also called Paul, filled with the Holy Ghost. And another thing up until this occurred, we already had it, said Barbara and Salt. Barbara went down the seat, Salt separating the Barnabas and Salt. But after this. We have Paul Lincoln Church 1St 13 votes now with Paul and his company loose in paper. This is a bar that's been called, but it's been Paul and his company because he is commissioned now as the apostle of the Democratic. He's convicted now as the servant of the truth, and his hand is given that dissertation of God to conclude and fulfill the result to bring. To maturity. The Word of God can have gone to the trip on the attendance and this is what it's taking place. Now look at that from chapter 13 until we come to chapter 20, and I'm not going to go into detail, but I won't read your birthday, chapter 20. But when it comes to chapter 20, we have the combination of the Tennessee park.

As the apostle of the Church and the apostle of the Denver. Verse 27. I didn't think that he could say this to the elders and the church department now, for I have not shown to declare unto you all the council of God. Can you get more than that? Can you get more than the whole family of God when you say that completely into a building the word of God? If if the apostle Paul has declared through the Saints now the whole family of God, wouldn't you say that everything that God will furnish the church? In this world has been 30. But you couldn't say that before he had declared a whole council of God. You couldn't say everything had been furnished before this. Now it can be said that God has furnished the church with everything it needs. For the whole time there's still these through distinct I have not shown to serve you before the whole life is done. The word of God is completed and fulfilled, but up until all ministry could not be said. The whole counsel of God was declared actually at 7 Acts 9 at 10. It's only found in Acts 25 after the apostle has completed none of his ministry, his service. He's gone out of the league journeys. So in this age is assembly gathered and given the destruction as receiving revelation from God. Well, that's where we stand today, Lord, in the light of the Holy Council of God. Everything has been thrown out and we're going to walk in the light of the Holy Council body regarding the church. I know that today I really failure that still we have the whole council of God. There's not going to be a fresh revelation. There's not going to be any any adjustment and fresh or adaptations to the time in which we hear the whole council of John is here. That's where we're going to walk in and the light is that even at this day of history that we don't want to go back to a period. Before the full life was just kind of having things after that. We know that now that the full life is given, there's no need for the time. The sign here were a part of interim. They were connected there with that, with that interval between the formation of the church and the near Pentecost and the full formative ministry of the apostle. Paul once said that the fluid is in here with the Holy Council involved and the church set up through the ministry of Impossible Hall, the scientists. A third of their usefulness, and has never been before they they found malfunction in the assembly. Besides, they found no function in the assembly in the full line of home. They form their function in regard to a testimony to the duty, wherever it comes, of our friend. Not that they're believed to defend their belief not and that's the final question to the Jews. You see that in deeper the truth God bearing them with the social time and wonders and various gifts of the Holy Spirit. God bore with it to those views that follow the Lord Jesus in regard to the unbelieving nation of Israel. But now that they are full of light of all the ministry of different. Those scientists are altogether output. They have no reason. They have no function. They have no clue and God will not be. I'm going to tell you what I told I never kind of done, but if you if you will turn yourself sometimes the 2nd testimonial is 2. You will see that there is one who's going to come with signs and wonders. God is not going to give signs and wonders today because the full, full council of God has come out, but there is one coming to find the one. So we want to be careful about any, anything that even ends in the direction. Of those times. No longer is standing all how to reveal.

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