

Three companies connected with the Living God

Part 1

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Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:00] In Matthew, chapter 16, Matthew's Gospel, chapter 16.

And verse 15.

The Lord Jesus saith unto his disciples, By whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And then in 2 Corinthians, chapter 6, 2 Corinthians, chapter 6.

[00:01:10] And 2 Corinthians 6 and verse 16. 2 Corinthians 6, verse 16.

And what agreement hath the temple of God with idols? For ye are the temple of the living God. As God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. 1 Timothy, chapter 3. 1 Timothy, chapter 3, verse 14.

These things write I unto thee, hoping to come unto thee shortly. [00:02:04] But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And finally, in Hebrews, chapter 12.

Hebrews, chapter 12, and verse 22.

Hebrews 12, verse 22.

But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, the general assembly.

You've no doubt noticed that in each of these verses we had the phrase, [00:03:02] the living God, the living God.

And it's not so much, I want to bring before you the living God, because I trust we had a sufficient presentation of him this afternoon to get something of the greatness and the grandeur of this living God. But it's to see what is connected with this living God.

Companies, we saw there are three companies there, and a glorious person. And what was laid upon

my heart towards the end of the reading as we read that last verse was what gives character to these companies.

And it's the living God.

These are not all the references, of course, to the living God. There are another two in Hebrews, as you well know. They're very solemn ones, but they're not connected with a company. And then, of course, there's that very classic one that we always refer to in 1 Thessalonians, [00:04:04] how he turned to God from idols to serve the living and the true God, and to wait for his son from heaven. But the burden really on me was to show that companies are characterized by belonging to the living God.

The living God.

And, of course, we must begin right at the beginning with the glorious person of our blessed Lord and Savior, the Son of God, God the Son.

The Son of the living God.

And it was mentioned in the Bible reading this afternoon that all devout Jews, and in fact most of them, they grew up, they understood that the Messiah who would come would be the Son of God.

And, of course, John in his epistle, that's where a lot of his line of reasoning is, you see. [00:05:01] Line of reasoning is that he takes up this point that the Messiah and the Son of God are synonymous. And that's the ground and basis of his reasoning to the Jews. And so Peter, he may well, we don't know, he may well have understood that, he may have listened to the rabbinical teaching on this line. We're not absolutely certain. But we do know that whether he knew it or not, whether he'd observed the Lord and it had come to him, it was a matter of revelation. Flesh and blood hath not revealed unto thee, but my Father which is in heaven. It was a matter of revelation. And if we want to come to the truth of the Trinity or any of these matters, we get it from the New Testament.

We can corroborate certain things and trends in the Old Testament, but it's revealed to God in the New Testament.

So here the Lord says to them, Whom say ye that I am?

And Simon Peter answered, Thou art the Christ.

[00:06:04] Yes, before him, he'd been in company with him, possibly for nearly three years he'd been in company with him. And he'd observed him, he'd seen that blessed one stand and still the storm and things he did, laying his hand on the blind and feeding the multitude. Oh yes, he'd been with him in all these various scenes.

Surely it must have come upon him that this was the powerful one, the Messiah. But they were looking, you see, for the Messiah on the line of to take up the reins of government. But more than that, the Messiah, the Christ, the Son of God.

This was a blessed and wonderful revelation to him. This person was no less than the Son of God

revealed in flesh as a man.

And then he adds this bit, he brings out this thing which gives the real key [00:07:02] and the impetus to it, the force to it, that he is the Son of the Living God.

God of absolute and utmost vitality in life.

Nothing that's dead or a half heart or anything but the source of life in God himself. The whole vast universe brought into being. All the vast stars and galaxies that man can see. And no matter how great they bring out these computer controlled telescopes and probe the sky. And beyond it all is God in infinitude of his majesty and splendor. The one who has given life to everything and breath to everything. Yes, the wonderful glory and grandeur of that blessed Living God that has touched everything that has breath. The grand and wonderful power of God. Here in the presence of these disciples was no less a person than God the Son. [00:08:01] The person of the Trinity.

Father, Son and Holy Spirit, that the Son was here before him. The Son of the Living God. What a blessed consideration and occupation for them. And this is a wonderful title and expression.

The Son of the Living God. Meditate on it, dear Saint of God. Get it into your heart and soul. Get down on your knees and enjoy him. The Son of the Living God. Is he that to you?

Is he that to me? What is he?

The Son of the Living God. What a blessed powerful one. Everything, you consider him and you see great power and wonder and majesty. The source of everything there. The Son of the Living God. We know, of course, that from that same source comes forth the wonderful love of God as we sung in our hymn.

But the great stress is on the vitality that is connected with God. And so he's the Son of the Living God. [00:09:02] Glorious object for our praise and homage. Glorious subject, sorry. Glorious subject for our homage and adoration. I use the word subject guardedly. An object conveys a thought of what is inanimate. But a subject is what is animate, isn't it? And he's a glorious subject. He's not the object of eternal pleasure. He's the subject of eternal pleasure. Perfect in his work divine. Lord of glory without measure. Worship joy and praise be thine. The glorious object for our hearts. The Son of the Living God. Oh, there's much more.

That we could revel and marvel in the depths that's in his blessed and glorious person as the Son of the Living God. Now, realizing who this Living God is and the companies that are connected with him, we can then, in the light of that, consider the scripture in 2 Corinthians 6 and verse 16.

[00:10:05] Where it says, Ye are the Living God's temple.

The temple of the Living God.

And every blood-bought saint is part of that company.

They may not know it.

Or in fact, it might be just a letter to them and they may not certainly want to enjoy it. But nonetheless, it doesn't alter the fact that they're of that temple. That company.

The house of God.

I know there's slight difference of emphasis. But nonetheless, for the sake of brevity, equate the temple with the house of God. The great thought in the house of God is where God dwells. Where God is approached. And where what characterizes God is known.

And God's love, of course, is known from the house of God. And his grace is known, isn't it? At the very first mention of the house of God in Genesis 28, 29, [00:11:06] we see the grace of God made known there.

And God's faithfulness to such a one as Jacob. Doesn't it?

So is the wonderful sovereignty and love and choice of God. That such a character as Jacob, he could manifest his grace to him. And promise to bring him back. And his love and his faithfulness. And so, from the house of God, God's grace and faithfulness are known. God is faithful. Wonderful grace and love and faithfulness of God are known there. But also God's holiness is known. Yes, God's absolute utter holiness is known in his house.

And that is where we approach to God. And God is made known and manifested. And today, saints of God, this dignity rests upon us.

That we are the temple of the living God.

This great God that commanded and it stood fast. And it called everything into life. [00:12:01] And being the one who is the source of it all.

That's what characterizes this house today. It's the temple of him, the living God. And this great privilege is upon us. And so we must walk in the light of that. With vitality.

As we consider this blessed fact.

That we are the temple of the living God. Where God is shown. Where God is made known. Where God is approached. And we walk in that way. And it's one building.

I was led a fortnight ago when ministering on 1 Peter chapter 2.

To stress very much that it says, Ye also as living stones built up spiritual house. These stones are not just left around here and there like a lot of rubble. No, they're put together as one house. And that house still stands. It's not broken down into a lot of fragments. No, it's not broken down into a lot of fragments. [00:13:03] It still stands.

Don't let us get man's view of it. Let's get God's view of it. And let us answer to that in the faith of our souls today dearly beloved. Don't let us give it up. We're being asked on all sides to give it up.

Don't give it up.

Hold fast to the truth of scripture. Be held by the truth of scripture. As well as holding the truth of scripture. And that is one house.

God sees one house, let us see one house. And act in the light of it. Maybe feebly and weakly. Oh yes, there is failure. But don't let a human failure say that then the standard must be lowered. We must dilute the truth of God. No, let us seek grace and faith to answer today. Perhaps in weakness.

But in these last and closing days we feel of the church's history here on earth. As a simple answer to it dearly beloved. Where we found to seek in some way to represent this blessed truth. That the saints are the house of God. [00:14:02] And walk in the light of it in these days. And it's the temple of the living God.

It's not a dead creed.

No, it's characterized by life and vitality.

And let us be living, active in our approach to God.

In our representation of God here. And remember we are never out of that house of God. If, you know, that was a thing that struck me very much. In the Bible reading at Kikenzi 30 odd years ago.

When the brethren there stressed that you're never out of the house of God. When you're in the fishing boat. When you're in the factory bench. When you're in the house. The hospital ward in the school room. Travelling on the bus or the train. In the motor car. You're never out of the house of God. If we grasp that, dear beloved, wouldn't it have an effect upon us? Wouldn't it let us consider what we look at? And what we desire?

And how we walk. And how we talk.

We realize that we're never out of the house of God. [00:15:02] And holiness becometh thine house, O Lord God of hosts forever. And in God's house every wit utters glory.

O am I in a feeble measure.

Responding to that glory and flickering in some feeble way to the glory of God. I search my heart, dear beloved. I trust yours will be searched also. Are we answering in this day to the blessed truth of this. That we are the temple of the living God.

I'm just touching on these things.

There's much more in them as most of you know. But it's just a little bit to whet your appetite. So that you might go away and meditate on these things. And you young men give yourselves wholly to them. That your profiting may appear to all. And it says then in 1 Timothy chapter 3.

Paul was desirous to come to Timothy.

[00:16:02] But he was held back. He said he'd written that you may know how you ought to conduct yourself in God's house. In God's house.

And I shouldn't need to say it in this company. But I did once come across a dear brother. Now with the Lord. He thought this meant how you should conduct yourself when you come into the meeting. But of course obviously you should conduct yourself in a proper way. But it's really saying. You see in view of the fact that we are never out of God's house. Our conduct wherever we are. Must be consistent with it. And with the features that marks God's house.

Of his love, his grace, his faithfulness.

And his holiness and his glory and his honor. And we must walk and conduct ourselves consistent with that. And so that's what it means by conducting oneself in God's house. Then it says what is God's house you see. Which is the assembly of the living God. The assembly of the living God. [00:17:01] And this is another truth that's being done today. The link between the house of God and the assembly has been broken by some. Yes. But they're the same company. And let us never forget that. Oh yes.

Every blood-bought saint is a member of the assembly. And we embrace them. We embrace them.

But let us realize.

That there is a dignity that attaches to the house of company. House of God attaches to that same company. And God's honor and his rights and his holiness. And these features must be upheld.

And we must act towards all believers in the light of these blessed truths. And we'll hear more of course later about the body on Tuesday. God willing. And let us realize that it's the assembly of the living God. The assembly of this same living God. The source of all being. And life and true vitality.

And here it says the assembly is the pillar and base of the truth.

[00:18:05] And oh let us hold fast to the truth. The truth of the glorious trinity that we had this afternoon. The truth of the Father. The truth of the person of our blessed Lord. And the truth of the Holy Spirit. And so on.

From all these wonderful truths. The truth of the heart of the love of God that has sent his son to die upon Calvary's cross. Yes only God could die on Calvary's cross and atone for sin. And you know it's all very well that people might acknowledge that Jesus is God. And Jesus is the son of God. But you know they might not realize that that death of his was a vicarious death. And many think it was just. It was only. I'm not saying just. Sorry.

But they think it was limited to being a martyr's death. But we know it was more than that.

There was the three hours of darkness when the martyr's sufferings finished. And he who knew no sin has made sin for us.

[00:19:06] Yes. The holocaust of the wrath of God fell upon him. The sun was not allowed to shine in those three hours of darkness. The men passed hurrying by. Yes. Don't let us belittle or deny the atonement.

The full reality of the atonement.

Dearly beloved. And hold to it.

Oh there's a vast measure in the truth. Measure in the truth.

And today there's an attempt to limit the truth. Let us hold fast to the truth. And John he could have no greater joy than that he saw to the lady he wrote. He said that your children walk in the truth. Oh what a blessed occupation to be walking in the truth. Well might we do so.

And it's the assembly of the living God is the pillar and base of it. The pillar of course is used for display.

[00:20:03] And the testimony sounds forth from the assembly. And what is the testimony? We have it in verse 6 of the previous chapter. God is one.

God is one.

The mediator between God and men is one. The man Christ Jesus who gave himself for ransom for all.

The testimony to be rendered in its own times and that time is now. And that's the testimony that sounds forth. And the assembly of the pillar displays this wonderful testimony to God. And that's the start of our testimony to this weary world around. To tell forth the fame and name of Jesus. Oh yes.

The testimony to the truth of God.

And from that flowing out all the wonderful truths. That are connected with God and Christianity and the Christian life. And it's the base of the truth. Yes. The Lord Jesus of course is the truth. But to the assembly is committed to hold this truth. [00:21:02] And it's stabilized on it. And it's all that wonderful truth that will keep the assembly going. And she must hold fast to it. And hold it forth.

Holding forth the word of life. She must also hold the truth. And as it says in Ephesians. Speaking the truth.

How? Speaking the truth in love. That's how we do it.

We don't castigate people. And berate them.

And use all the vituperative words in the English language. You won't win them that way. No. You must approach them in a loving and a kind way. And bring the truth to them. Speaking the truth in love. And that's what will affect them. Not naturally.

But the work of the spirit of God in our hearts. Because some of us of course very naturally are hard and harsh. And we need to be yielded to the spirit of God. To give us the right way of approach. And so we approach in that way. [00:22:01] So the assembly is.

It's the assembly of the living God. And that assembly is the pillar and base of the truth. Then the fourth scripture I read was in Hebrews.

Where it says you have come to the city of the living God.

Heavenly Jerusalem.

Now of course.

I've always read and been told that this city is actually a physical city.

That we have in chapter 11 you see.

Abraham looked for a city.

Which has foundations of which the builder and maker is God. But I would submit dearly beloved.

That I think the apostle Paul while in its primary bearing. It maybe means a physical city.

And that will appear in the millennium. [00:23:03] But I think you know really. The beloved apostle is trying to win these Jewish Christians away. From materialism.

To get them get the view on the company of the saints. Who indeed in that coming day. Are going to not only be the heavenly Jerusalem. But they're going to be the new Jerusalem. The holy city that will descend out of heaven from God. Having the glory of God. And that city it will be composed of the saints.

And it says they shall reign over the earth. And it will be the junction between the link.

Between heaven and earth. And in that coming day of the millennium. God through the Lord Jesus Christ. The Lord Jesus Christ will administer this world. For the pleasure of God. In that kingdom scene.

And he will have the saints with him of the assembly. [00:24:04] And we of course will be there. Like as if we are between earth and heaven. To help him in his administration of that world to come. Where off we speak. So dearly beloved.

I wanted to just bring out. That wonderful scene.

And that other company. The heavenly Jerusalem here.

But take our thoughts to the new Jerusalem. Jerusalem.

The new Jerusalem.

And that company is the same company. As are the assembly of the living God. And the house of God. It's composed of all the saints. No saviour.

But the living stone.

That company. And that's going to be that scene. In that millennial day. But then of course remember.

It's the bride. It says there it's the bride. And of course the bride goes on. Yes the house of God. The assembly.

And the body.

But the bride goes through into eternity.

And it's significant she's referred to as a bride. [00:25:03] Because a bride is only a bride for a day. A wife is a wife for up throughout the life.

But the bride is only a bride for the day. And surely that's to bring before us. That it's God's eternal day. That day that will never end. The bridegroom and the bride will be seen in glory ever. All hearts then satisfied. You notice of course that I didn't read a scripture. I don't think there is one about the body of the living God. I think it should be self-evident why that is. But anyway.

If anybody has any doubts. Perhaps God willing on Tuesday. We'll have that cleared up. But notice the glorious person. The son of the living God. And then these companies. The house of God. The assembly of God.

And the city of God.

The heavenly Jerusalem. Connected, connected.

And what characterizes them. And vitalizes them.

And energizes them. Is the living God.

Well dearly beloved. I commend that to you. For your consideration.

[00:26:02] And trust that Lord will bless it to each and every one of us. Shab. Shab.