

The Church

Part 1

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[00:00:01] Matthew 13 and verse 53 And it came to pass, that when Jesus had finished these parables, he deposited them.

Now chapter 14 and verse 30 When Jesus said this, he deposited them, by sharing, into a desert plain above.

And when the people that were there, thereof, they followed him on the coast, out of the city.

Now chapter 15 and verse 21 Then Jesus went there, and departed into the courts of Tyre and Tyre.

Now the next chapter is 16 [00:01:01] The torn, a wicked, and adulterous generation seeketh after a sign, and there shall no tongue be given unto it, but the sign of the prophet Jonah.

And he left them, and deposited them in the city.

When Jesus came into the courts of Tyre and Tyre, they asked his disciples, saying, Who do men say that I, the son of man, am?

And they said, Some say that thou art John the Baptist, Some, Elias, and others, Jeremiah, or one of the prophets.

He said unto them, Let all say, He is Elias.

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, [00:02:01] Blessed art thou, Simon Peter, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee that thou art bigger, and upon this rock I will build my church, and the gifts of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven.

And whatsoever thou shalt find on earth shall be found in heaven, and whatsoever thou shalt lose on earth shall be lost in heaven.

Then charged him his disciples that they should tell no man that he was Jesus to ask.

From that time forth began Jesus to show unto his disciples how that he must go into Jerusalem, and come to Jerusalem, and suffer many things of these elders, and chief priests, and scribes, and he could.

[00:03:06] And he lived again.

Now we may humbly say, having read these verses to you all, that the thought we have in mind tonight is to speak a little on the beginning of the church of God in this world.

The time isn't sure yet, but the beginning, the Father's early vision of this book was confirmed.

Coming to life in the ministry of the Lord at this particular moment, the very thing that we know of ultimately developed in all its parts and character in the epistles of the right way, belonged to the assembly of God.

But in asking you to send back tonight to this well-known chapter, Matthew 16, [00:04:02] we want to give the legend your simple word as to just how and why it comes in at this particular juncture.

And as the Lord has spared us to come back again to continue this subject, to say a little more of its unfolding, and taking shape in this world, the assembler that you and I belong to today, as a patch to the cross, the son of the living God.

But before just coming to the chapter, we intend just in mind, and I think you'll need to be following, running through these preceding chapters in Matthew's gospel.

They're so orderly, and so far as I can see, so simply on the line for us, that it doesn't take a lot of intelligence to follow through.

This is the gospel that we will know, that presents the features of the Messiah of Israel, the Messiah David.

[00:05:04] The first chapter, giving up his genealogy, the rightful king, the true king of Israel, the one who came into this world in manhood as the true son of Israel, to come turn to them the promises made unto the fathers, to establish in divine power the kingdom of God, to put Israel in their place as the head of the nation and not the tail, to establish Jerusalem as the center of the earth, and to fill the earth with the knowledge of the glory of the Lord, as the waters cover the city.

You may say, well that's a broad thing. It is, but a careful consideration of the opening chapters of this wonderful gospel will show these are the features that are in view.

And you'll remember we've observed this broad before, [00:06:01] certainly with those wise men honing him officially as the king of the Jews.

His baptism, his temptation in the first four chapters that now present him fully qualified, divinely attested to, as the one whom God has sent into this world for the blessing of his people, Israel.

Not only does John Baptist point him out, the father from heaven pointed him out, so that they could not be the slightest doubt about it. It was the true Messiah presented to them who had come to

establish the kingdom of Israel.

And you'll remember the crowd beginning to assemble under his remarkable ministry, repent for the kingdom of the heavens, as it had, John had said that, now the Lord is with you. The Father and I are meant alone in this world. [00:07:01] And as the crowd began to assemble as a result of this ministry, we saw how he extended that message in chapter five, and in those chapters five, six, and seven, he outlined in words the principles of the kingdom, teaching them the principles that he had come to apply, with a view to their entering in and enjoying the blessings of the kingdom.

We haven't time, of course, to go into items, but we can just take that picture together on the left hand. He outlined to them the word of the kingdom of heaven.

And in chapter eight, he comes down from the mountain, and in chapters eight and nine, we have a series of ten miracles.

The word of the kingdom at the top of the mountain, the power of the kingdom demonstrated at the bottom of the mountain. [00:08:01] He gave public evidence that what he had thought at the top, he could establish at the bottom.

I suppose among ten miracles that are moved together, beginning, you remember, with the letter, ending with the curing of that man that was down, the Lord has just given every evidence that he had the power to bring into being the kingdom.

And all of these people who have received it and syndicated it understand him.

And those you remember in chapter ten, with the calling of the twelve, and equipped them with the word of the kingdom, as you've got Prince saying, equipped them with the power of the kingdom, even if they raise the dead, et cetera.

And hence we have it that we're in unbroken chain right up to chapter ten, when now he sends out the twelve, and the Lent, and the Thresh, and Israel, both with the word of the kingdom, [00:09:01] and the power of the kingdom, in presenting it to Israel for their acceptance.

And those situations we arrive at in chapter eleven, we find that Israel rejects it.

They just will not have it. They refuse his message. And you remember that which began, blessed, blessed, nine blessings.

There you remember it. You'll find them all in the book of Deuteronomy, all grouped together. Blessed, blessed, blessed. And you'll remember in chapter eleven, war, war, war.

War unto thee, Chorazin. War unto thee, Bethsaida. War unto thee, Capernaum. That which was presented to them with a fugitive blessing, they gave ample proof that they would not receive it. And the result is, instead of a blessing, there was war.

So in chapter eleven, we find that Israel rejected the king. But in chapter twelve, [00:10:01] we must say the worst thing takes place. So far as that nation is concerned, for the king rejected Israel.

That is the chapter where you'll remember he speaks of himself, one greater than the temple. Whatever you may have had at once, and in favor, as emanating from the temple, one greater than the temple, Israel.

It was the ministry of our Lord while in this world, a ministry that would have enlightened them, as they but accepted it.

He further done speaks of one greater than Jonas, looking on as we well know to his death upon the cross and its wonderful effect, greater than Jonas. And thirdly, in that same same chapter, greater than Solomon, looking on to that world to come, in his glory.

After by this time, Israel has clearly demonstrated they will not have him. [00:11:02] And as the Lord breaks that link with them, and opens up this new section, he stands greater than the temple, greater than Jonas, greater than Solomon. Something infinitely greater than this wonderful person and these typical things have taught. Things to come.

The result, as I'm sure you well know, was the beginning of the parable in Matthew 30, which really is the introduction of Christianity, as we know it today, in this world.

From chapter 30 to 18, the middle of this section, we prove in two, we have the fitting in of the principles of the assembly of God, the primary we want to speak about tonight as it all is finished. First of all, in the parables, as you well know, the kingdom presented in a distinctive way. And then in chapter 15, [00:12:02] his last dealings with the old people, and each of them you see, as the Lord is departing. In chapter 16, that we have read from the assembly coming to light.

In chapter 17, the kingdom seen in glory. And in chapter 18, the return of our Lord, such as this section. But no one else like that was distinguished. Unless we clearly see that there is an ending of the one thing in the ministry of our Lord, before the introduction of the other, we will never understand the heroic, spiritual, character of this assembly that you and I belong to today. It does not belong to Israel.

It does not belong to Palestine.

Jerusalem is not the center and the earth is not in view at all.

[00:13:02] He is about to speak of something heavenly, spiritual, and eternal.

And that's the thing that comes to light in this section with the rest of us. And that's why I read chapter 14.

He did part of this. In chapter 15, he did part of this. One place he changed the country. The other time he went into the wilderness. The third time he went into Gentile territory. And at last we find him in chapter 16, ready to unfold the truth of the assembly. But now, keeping our eye on chapter 16, the generation seeketh after the sign. And there shall no sign be given unto it, but the sign that the prophet taught us, [00:14:02] and he left them and departed.

That's the first time that pronoun has come in. He may leave the country, leave the territory, leave the district. But this time it very pointedly says, having so clearly hath presented to them that which was

rightly theirs, now having perused the dust and hand of the one who could have made it good in their faith, he left them and did not take them. Is that all the Son of God paid for?

To give up sins because they would not have them? No, you see, when we come to verse 13 it says, I just want to bring those two together as we send out of the section. Leaving the long things, he comes to the other. [00:15:02] And I think we're in quite likely sense of an application. He's leaving the earthless for the heavenless. He's leaving that which was prophetic for that which never has been prophetic for it has never been known in this world before. The other, and he didn't bring it to light as usual.

No, no, he brought it to light in Caesarea, Philippi, the most northern point of that land of Israel to have gone beyond that point it had been out of the territory all together.

I think you will note as well as I do that the Lord never left the confines of Palestine Caesarea actually this word Caesarea is what the Germans call the Kaiser.

It's actually the same word as in the original [00:16:02] and that's the place he was in entirely Gentile territory as it were, though still within the confines of Palestine.

But would it not suggest to us that while the Lord was still in that land and still about to speak in the way that Gentile territory is going to be reached Gentile blessing is going to be secured and I cannot but think that at a place in which the Lord opens out this truth of the assembly the volumes of that which we know today do ask Gentiles one morning a hedge on that particular ground in Caesarea, Philippi, where the Son of Man and not noticed by this time the Son of David nor all that had gone in the first twelve chapters [00:17:02] in there as you know and you know I think from chapter 13 while these terms are used David etc. yet the Lord is now presented Son of Man.

You see if Son of David is limited to Israel but as Son of Man he takes the place in relation to all men and he doesn't say whom do men say that I the Son of David am but whom do men say that I the Son of Man am yet he has taken that place in relation to men in general the few or Gentiles that I think is having expedience in this chapter and as they have thought about this some Alackias others Jeremiah's are one of the prophets this beloved discourse is at least one thing [00:18:02] and that is that their conscience has been affected by the word why all these men John Baptist, Alackias, Jeremiah's are not in any historical order of course but how they have this impression about the Lord what I'm sure because of a guilty conscience that the truth that they had been putting before them was ultimately landed in this judgment and they were saying well you know you see John Baptist sure enough they actually lived at the root of the dream or Elijah said yes he could have a blessing more to his grace than mercy most important salvation he was offering to them but their guilty state had at least awakened within them a guilty conscience [00:19:02] and undoubtedly the ministry of these prophets and you know a guilty conscience never landed anybody in itself into the blessing of God I had one for years before I was converted you may have done the same but your consciences have been affected but they nevertheless did not accept him in simple faith as the Savior and so he turned aside from them and said but now who said ye that I am and immediately Simon Peter answered thou art the Christ the son of the living God what part of scripture did Peter find that in no scripture at all built it what is he referring to no Old Testament prophecy at all because it just isn't there to be found oh yes John Baptist might have done that [00:20:02] and certainly Jeremiah said that trying to recall the people to the word of God I don't know how far Elijah went on that line it was rather a prophetic ministry for the moment but John Baptist he caught the Old Testament to them from which

they had all fallen short ah but what Peter got at this moment he could never get from the Old Testament scriptures the Lord himself assured him he got this like sovereignly from God himself something entirely new shining into his heart I wonder sometimes as we have got so acquainted you know with these passages that the marvel of them you will belong to this church tonight yes of course I do and you will find in your soul why yes of course I have where did you get it [00:21:02] you got it my friend where did Peter got it that sovereign revelation from God in your soul that's where we got it it's something so new and heavenly and spiritual that it falls together according to the Old Testament scriptures now don't you see why in this gospel where what is earthly is presented to them it's not till the moment completely closed and the Lord withdraws from that state of thought again telling you that this new light is coming down from heaven illuminating dark souls why press that word living the son of the living God by the very thing the Lord is about to tell Peter it's going to be established not by the son of God living nor it's going to be established by the son of God dying [00:22:01] and if he is not the son of the living God in the power of life that death can never overcome then this assembly will never be brought to life for both the head and the center thou art the Christ the son of the living God who wields the power of death why Satan the scripture tells us let you remember he has the power of death who then wields the power of life the Christ the son of the living God and if Satan and that power of death will take man out of the hand of God the son of the living God in the power of life that death can never overcome he is the Christ the son of the living God if he is made to die to establish the kingdom not one biblical of us everything in power has subdued all their enemies but he must die to secure the New Testament [00:23:02] and if this living system has got this living organism is going to be brought to life it can only be by one who has power to give it life and thank God he has it's the quickening voice of the son of God here he is the Christ the son of the living God let it up flesh and blood hath not revealed it unto thee nor all he might read the prophetic scriptures and no doubt he hath done but this revelation never came it was left to you it's my Father which is in heaven and has illuminated your soul in relation to this who he is then in the power of life that dwells in the sand is at the very foundation of this wonderful assembly [00:24:02] that we belong to today so says the Lord I say also unto thee thou art the earth and upon this rock the gates of hell shall not prevail against thee you'll find that the derby gives a nod to the gates of hell by reminding us the article is not there and it isn't so much as it tells us the grip of the power that is there to destroy it if it can the gates of hell shall not prevail against thee we read these simple questions we mean of all the Lord shall not prevail against it why does it not look when the Lord dies upon the cross as though the gates of hell have prevailed against him yet it looks like it we know but the third day as he shall descend further down he shall rise again and in himself he gives [00:25:02] that demonstration of his superiority over the power of death and the one who hath life in himself and in that life speaking to Peter of course thou art Peter Petra as I think some of us know in distinction from Petra the rock the shape of the rock then ultimately you know because a stone if you were to puzzle that out as to why we're dealing with this rock here and yet when Peter writes about it in his epistle he speaks of living stone but they are of the life and nature of the rock itself though the rock here is not quite right no it's Peter's confession that the rock upon this rock I will build my assembly everyone who like you has life concerning me and comes to me with that confession [00:26:02] I never said it in such terms maybe not my dear friend but you believe it in such terms you know that he is the Christ the son of the living God you've received him as such it's the confession the ordination as to who he is that's the rock upon which he is building this assembly one here, one there, Jews there Gentiles there that confess him ordained as their Lord and that comes out in salvation there is the material that's the rock upon which he is building this assembly those who confess him as the Christ they take up the rock if you go to a quarry they'll talk about the rock in the prayer but once they've blasted it a bit out you know, got it shaped a little bit they don't go and tell rocks to the council not all the time, they don't it's when it's brought out it should be unshaped [00:27:02] and that's exactly what Peter has looked at it a bit before not what is

only basic but that which springing from that bit is shaped into thick material and that is in the power of the Holy Spirit of God and from this rock that I will build my assembly my church and in it any power shall not prevail against it which says to Peter I will give unto thee the keys of the kingdom of heaven why didn't the Lord give them what he's saying is chief administrator he certainly is but as the chief administrator we ask why children of heaven we know why but when the moment came to open the doors of this heavenly kingdom the Lord couldn't hear his call the Lord had gone to heaven his work accomplished and because he had a view he's leaving this world and going to heaven [00:28:02] and sending down the Spirit Peter he says you're going to be the one to open the doors of this kingdom eventually the Lord himself would be in heaven Peter the man whatsoever thou shalt bind on earth shall be bound in heaven coming under the direct control of heaven whatsoever thou shalt loose on earth shall be loosed in heaven have we believed this of course we have we've received the apostolic testimony we have but did we receive it as only coming from apostles no no thank God we know that it came from the Holy Ghost sent down from heaven yes here we are today recognized by heaven freed by heaven on the one side and that which held us in the bondage built together by heaven on the other side in the power of the Holy Spirit of God the great idea behind this is this that what you're doing administratively on earth Peter [00:29:01] is under the aegis of heaven under the control of heaven and indeed as we know though we couldn't yet learn it here but ultimately we shall learn it not only does it come under the control of heaven it is heavenly and thank God it's going to end in heaven at the coming of our Lord Jesus Christ yes we have in this place on earth the assembly doesn't belong to earth it may be here in testimony today but it doesn't belong to earth at all it's altogether a heavenly conception and hence the keys are given to a man on earth to open these doors that will do and enter we know don't we have to and ask him the doors were opened that this living material should be brought in he charges his disciples now that they should tell no man that he was the Christ no longer presenting him then to Israel as their Messiah [00:30:02] on the earthly side for as we have seen the moment has come when the earthly has willingly decided that the heavenly might be brought into being and hence he charged them don't present me anymore to Israel as the Messiah no the material that's going to get the blessing today is material sovereignly brought on by the Father that they mourn this wonderful person than the son of David or the son of man and recognize in this person thank God that now what is going to come to light and all together it's going to spring from the working of the Father in their hearts we can well understand in verse 21 from that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things [00:31:02] of the elders he breathes and scribes that he left them and departed oh yes the Darius cast as far as they are concerned and the Lord knew of course what the end of that was going to be that the very leader of this nation who ought to have gladly accepted him they are ultimately going to put him to death as we well know on Calvary's cross and they are going to kill him and he is going to be raised again and the assembly doesn't belong to this side at all no thank God it belongs to the other side of death nor is that assembly formed until death itself is dealt with hence we can understand in some of these details it's in Europe he is going away and of necessity he is going away but the thing doesn't belong to earth at all [00:32:02] it belongs to heaven and if the power of Satan were on that moment the gates of Hades that unseen world here is one with the power of life that will never be defeated by the power of death and I suppose the greatest demonstration as yet we have had of that power is that on the third day he shall rise again well now I think looking simply on this chapter we may use a word that often we have used about it it is the assembly not yet being formed no the rabid brethren it could not be formed yet even the son of God could not yet form it for what is earthly must be dealt with what is sinful must be dealt with death must be dealt with if this is going to be brought into being and having foretold it he has made preparation [00:33:02] for it in its incoming into this world that which was in prophecy still in prophecy so far as the Lord was concerned foretold we'll see how wonderful it was formed and in the hands of this man who's given priority in this

wonderful confession I simply mean my priority he was the one that was allowed to say it though I do not doubt it was in the hearts of every one of them whom did ye that's not an individual no no that's a collective pronoun that I am priority is given to Peter the voice that's the Christ the son of the living God and in his hands is placed the administration that he is going to use when the moment comes that this assembly which is foretold is going to be formed the assembly that you and I belong to we'll see for I hope the very fact [00:34:02] that we are so well acquainted with this chapter the subject of a sovereign work of God in every one of our hearts superior to the power of the devil as high above the heavens and the earth as the heavens are above the earth heavenly, earthly, spiritual this is the assembly the assembly we belong to and I hope we might say a little more about it next time we come together well shall we sing together number 57 [00:35:34] Oh, say can you see by the dawn's early light What so proudly we hailed at the twilight's last gleaming Whose broad stripes and bright stars through the perilous fight O'er the ramparts we watched were so gallantly streaming And the rocket's red glare the bombs bursting in air Gave proof through the night that our flag was still there Oh, say does that star-spangled banner yet wave [00:36:02] O'er the land of the free and the home of the brave Oh, say does that star-spangled banner yet wave O'er the land of the free and the home of the brave Let there be light on the way let there be light on the way Through the perilous fight O'er the ramparts we watched Were so gladly streaming And the rocket's red glare The bombs bursting in air Gave proof through the night That our flag was still there Oh, say does that star-spangled banner yet wave Oh, say does that star-spangled banner yet wave O'er the land of the free and the home of the brave Let there be light on the way let there be light on the way Through the perilous fight [00:37:02] O'er the ramparts we watched Were so gladly streaming And the rocket's red glare The bombs bursting in air Gave proof through the night That our flag was still there Oh, say does that star-spangled banner yet wave Oh, say does that star-spangled banner yet wave O'er the land of the free and the home of the brave Let there be light on the way let there be light on the way