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Isaiah 56:5 — In Every Place, Part 4

Acts 26:18 — “. . . I’m sending you off to present My offering of sins forgiven, and a place in the family, inviting them into the company of those who begin real living by believing in Me (contemporary version). Acts 20:32 — This is our inheritance. Eph 2:12,19 — A place to belong, our own possession, where eternal life is commanded (Ps 133:3) — a place among our brothers and sisters (New International Version), among those who are worthy of Him.

Has the church progressed in 2,000 years? Has the church progressed past its original state as described in Acts 4:32-35? Is today’s church in each place (locality, town) the demonstration of the oneness of the God head described in John 17:23. 1 Tim 2:8 speaks of every place (or location). Every place, 1 Cor 1:2 and Mal 1:11 — all the saints are one without dissensions and certainly without the full blown division called denominationalism Mt 12:25.

1 Cor 1:10,11,13; 3:1-3 and 2 Tim 4:3 — The word of God in the denominational churches that exist in each place can be no more than fables or myths. So it is for us to accomplish the goal of the faith, which is love (1 Tim 1:5; Rom 1:5; John 13:34,35; John 17:20-23; 1 John 3:14-23; 1 John 4:7,8). John 13:34 is *agape* love, the fruit of a pure heart and a clean conscience and a sincere faith, 1 Tim 1:5.

Mt 12:25 — A real king will not (can not) have a divided Kingdom. What kind of king would? No kind! A kingdom is the realm or place where God’s will is fulfilled. His will is that His people would have perfect unity, for without unity nothing can be done (Mt 12:30).

Paul exhorted Timothy in 1 Tim 1:3 concerning the erroneous teachings which had already arisen in Ephesus, Acts 20:30. Obviously, this is what led to Rev 2:4 after they had been exhorted to have an undying love for our Master in Eph 6:24. So the lampstand would have to be removed from its place if they could not repent, Rev 2:5.

1 Tim 1:6 — Speaks of teachers who teach the law, or principles, without communicating or having the Spirit’s power to obey the word. These teachers taught in the flesh, so the word was without the Spirit’s power to obey (1 Pet 4:11). The fruit of this teaching was principled men who were neither hot nor cold. They were lukewarm; they had left their first love — 1 Pet 1:8,22; 4:8, etc. 1 John 3:14,16. The love of many had grown cold since false teachers had arisen (Mt 24:5,9-12,21,24,34).

The word *place* in Rev 2:5 is the very same word as 1 Cor 1:2 and 1 Tim 2:8 (5117 in the Greek) (2 Pet 1:19). This light would be removed out of its place or locality in Ephesus, and be replaced by a false light — 2 Cor 11:3,4,13-15. Every place and “every where“ in 1 Tim 2:8 are the same word as 1 Cor 1:2. Paul wanted men in every place to lift up holy hands without wrath or dissension. In Ephesus the witness was now to be removed from its place. No longer was a place found for the Holy Spirit. Gradually the Spirit removed His presence from there as they died. It was the same thing that happened in Sardis — Rev 3:4 — most had stained their garment in the rest of the churches that existed, each in their place.

Since the first century there has been nothing but *reform* of the same old dead system. Never through history has there been *restoration* to Acts 4:32 in every place (1 Tim 2:8 and 1 Cor 1:2); so that the lampstand of the Holy Spirit’s presence could be the light of the world in every place He has caused His name to dwell (Mal 1:11; John 17:23; John 13:35).

Eph 4:4 — Says verse 3 comes about by the Spirit (Weymouth) — that is the unity given by the Spirit. When the Spirit is no longer in residence in a place, there is no unity by the Spirit — but splits and divisions characteristic of those unworthy of the Kingdom of God, Gal 5:20,21. But

when the Spirit is in residence in every place there is the unity of the Spirit in the bond of peace, bearing witness of the truth (Mt 24:24, Mt 21:43).

Gal 5:22,23 — Those who bear this fruit will inherit the Kingdom, since those who are producing the fruit of the Spirit are one as the Godhead is one. They are worthy of the Kingdom, 2 Thes 1:5. The church in every place (location) is one as the Father and the Son are one or it is not made up of those who believe in Him, John 17:20,21. This is His prayer.

Eph 4:11-16 — Shows the true church in every place He has caused His name to dwell, Mal 1:11 and Dt. 12:5. These places consists of elders who are one, the elders of each place, Acts 20:17, and people who are one. If you are a resident of a place or locality and all the believers in Him are not one as Phil 2:2-4, 14,15 and John 17:20,21, then ask yourself (don't ask your preacher — 2 Cor 11:3,15), "Why?" If there are denominations in the place you live then you may serve a divided Christ, 1 Cor 1:11; Mt 12:24-26. Do not believe what those who try to justify themselves tell you.

The denominational building you go to on Sundays for two hours in the morning from 10 or 11 to no later than 12 o'clock does not constitute a local church. There can be no independent gatherings in a township (place) ever. The elders of the church in a town are one. If not, *all the elders in all the churches in a town* is a wrong concept. There can only be one church in a town — and one eldership and one Body that is undivided, without separations, and without any differences of opinion as to the doctrines of the anointing, 1 John 2:20,27. If not, who will have confidence in the day of judgment — 1 John 2:28 and 4:17?

1 John 4:16,18 — God is love and he who continues to love as John 13:34; 1 Tim 3:23, 3:14, and 5:13; continues in fellowship with God. Our love in a locality with all the other localities in the world, Is 49:6 will be manifested in all its perfections — John 17:23 — and we will be perfectly made into one so as to represent the Father and the Son. We will do this by having complete confidence in the day of judgment because we represent Him fully and completely. This means we were all together, led by the Spirit — Rom 8:14-17 (verse 19).

The sons of God will be manifested in their complete confidence because they were one as the Father and the Son were one, John 17:20,21,23; Phil 2:2-4 and 14-16. Only if we all are as the word says we must be can we have confidence in the day of judgment and not shrink back, 1 John 2:28 and Heb 10:38. Are you of those will shrink back? Are you of those who shrink back and perish or of those who actually received the faith to believe as John 17:20,21, and saved their soul from death?

The faith in Heb 10:39 that saves one's soul is the same faith one receives from one who is sent, John 17:20. This is the same faith that by the Holy Spirit whom you receive brings you into the one Body (1 Cor 12:13; John 13:20 and 17:11,12; Mal 1:11; Dt 12:5,11). This place is now the *community* — Jer 30:20 (NIV), the *edah*, 5712 and 5713 in the Hebrew. It is His temple (1 Cor 3:3 and 16,17), where the one Holy Spirit dwells in a Body, not a divided Body since Christ is not divided, 1 Cor 1:13, nor is His temple divided by the things listed Gal 5:20,21. So 1 Cor 3:18 is concerned with this subject — the place where God has caused His name to dwell, 1 Cor 1:2, the church of God which is at Corinth and all other churches in various places who would read this letter. In that verse the words, "call upon the name of our Lord," is to confess His name as Sovereign, as John 17:11 says, protected and kept in oneness without dissensions. This is the subject of Paul's letter to the church.

Deception in the first century —

Acts 20:30; Rom 16:17; 1 Tim 1:3; 6:3,4,5; Mt 7:15; Gal 1:8;  
2 Cor 11:3,4,13-15; 2 Thes 3:6,14 15; Tit 3:10,11; 2 John 10; Rom 16:18,

Rom 14:18; Phil 3:19; Col 2:4; 2 Peter 2:3, etc.