

General Service in Malang, May 05, 2013 (Sunday Morning)

Grace and peace in the Lord Jesus Christ.

Matthew 28:16-20 is about the commandment to preach the gospel or to spread the light or shekinah glory. It means that we are employed by God in the great revival according to the great commandment of God as follows.

- a. [Matthew 28:18-19] Revival of Holy Spirit at the early rain.
It is the revival in gospel Word or the gospel of salvation to bring the sinners to be saved through believing Jesus and being baptized.
- b. [Matthew 28:20] Revival of Holy Spirit at the latter rain.
It is the revival in the light of the gospel of the glory of Christ or the teaching Word sharper than any two-edged sword, or Bride Tidings. It aims to bring saved life to enter the building of the perfect body of Christ, to be sanctified and perfected to become the bride of God who is ready to welcome His second coming as the Bridegroom on the glorious clouds.

Matthew 28:20b

28:20 and lo, I am with you always, evento the end of the age.â[?]â[?] Amen.

If we are employed by God in the great revival, He will be with us. The accompaniment of God is our main need that cannot be replaced with anything else.

Exodus 33:1-4

33:1 Then the Lord said to Moses, â[?]â[?]Depart andgo up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, â[?]â[?]To your descendants I will give it.â[?]â[?]

33:2 And I will send MyAngel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite.

33:3 Go upto a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you area stiff-necked people.â[?]â[?]

33:4 And when the people heard this bad news, they mourned, and no one put on his ornaments.

Because the Israelites are a stiff-necked people, they hear a bad news that God does not go with them.

Exodus 33:15

33:15 Then he said to Him, â[?]â[?]If Your Presence does not go with us,do not bring us up from here.

Although there is an angel goes before the Israelites, Moses does not want to go if there is no accompaniment of God. Without the accompaniment of God, all things in this world are useless and will only go to perdition.

In the New Testament, Jesus goes up on the mountain to pray with three disciples while nine other disciples stay at the foot of the mountain with the great multitude. They are separated from God. They are attacked by epilepsy. It means as follows.

- Moral degradation.
- Living in sins up to the peak of sins.
- Destruction in marriage and children.
- Impossibility and everlasting perdition.

These problems will happen if there is no presence of God.

But there is still a way out, so God will go with us.

1. Musa pitches the tabernacle of meeting [Exodus 33:7-11].
2. The Israelites take off their ornaments [Exodus 33:5-6].

We still learn the first one.

Exodus 33:7-10

33:7 Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass thateveryone who sought the Lord went out to the tabernacle of meeting which wasoutside the camp.

33:8 So it was, whenever Moses went out to the tabernacle, thatall the people rose, and each man stood athis tent door and watched Moses until he had gone into the tabernacle.

33:9 And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the Lord talked with Moses.

33:10 All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door.

The tabernacle of meeting denotes the shepherding pen. It also denotes the true teaching Word that is written in the Holy Bible whose secret is revealed by God through a verse that explains other verses.

Exodus 33:11

33:11 So the Lord spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

Joshua, a young man, does not depart from the tabernacle.

A young man denotes a young life or the one who is newly born and always waits for God.

Romans 6:2-4

6:2 Certainly not! How shall we who died to sin live any longer in it?

6:3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

6:4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

The requirement of being newly born is repentance, meaning stopping sinning to return to God.

The practice of true water baptism is the one who has died from sins is buried together with Jesus in water baptism. Thus, he will be risen together with Him in newness of life or Heavenly life, that is living in righteousness and receiving the true teaching Word. He is the one who waits for God.

Psalms 25:5

25:5 Lead me in Your truth and teach me, For You are the God of my salvation; On You I wait all the day.

The attitude of Joshua as a young man is not departing from the tabernacle [Exodus 33:11]. It means as follows.

- a. Persevering in the shepherding pen (it refers to the Holy Place within tabernacle).

There are three kinds of equipment within the Holy Place. They denote perseverance in three main services as follows.

- o Golden candlestick, that is perseverance in General Service (we drink spiritually).
- o Table of showbread, that is perseverance in Bible Study Service with Holy Communion (we eat spiritually).
- o Golden altar of incense, that is perseverance in Prayer Service (we breathe spiritually).

Thus, our spiritual life is growing up to the growth of love.

John 21:15-17

21:15 So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs."

21:16 He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep."

21:17 He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep."

Within the shepherding pen, Peter, who is a senior disciple, experiences correction about love. He also experiences the growth of love.

In the original language, the conversations are as follows.

First, Jesus asks whether Peter loves Him with agape love (the love of God). Peter answers that he loves Jesus with philia love (the love to neighbor).

Second, Jesus asks whether Peter loves Him with agape love (the love of God). Peter answers that he loves Jesus with philia love (the love to neighbor).

Third, Jesus asks whether Peter loves Him with philia love. Peter grieves because he realizes that he does not have philia love. The proof is he denies Jesus. He only has eros love, that is physical love or love with egoism. Peter only loves Jesus when there are benefits but he denies Him when facing the cross.

Fortunately, through the shepherding pen or perseverance in three main services, we experience the growth of love until we have philia and agape love, the love to neighbor and the love of God (the two tablets of stone).

The love to neighbor is loving the others like loving ourselves. The practice is not being in debt with the others, especially the debt of sins. We also do not harm the others. We always do good deeds to the other and even repay evil with good.

John 21:18-19

21:18 Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.

21:19 This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, Follow Me.

The love of God is loving God more than everything. The practice is being able to stretch out our hands to God, meaning being obedient until we are willing to sacrifice everything for God.

- b. Being faithful to the true teaching Word whatever the risks are.

2 Corinthians 11:2-4

11:2 For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.

11:3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.

11:4 For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted, you may well put up with it!

Faithfulness to the true teaching Word equals to faithfulness to Christ. It is the main faithfulness that determines faithfulness in ministry, marriage, work, et cetera.

Faithfulness to the true teaching Word means holding fast to the true teaching Word and being obedient whatever the risks are. Thus, we will experience the ambience of Paradise.

In the last days, many will be wavered by other teachings, as experienced by Peter's mother in law. She denotes an old person, but also the one who prepares the bride. Thus, mother in law denotes life who has received the Bride Tidings or the true teaching Word for a long time. This kind of life still can be wavered so she cannot minister well.

2 Samuel 22:26

22:26 With the merciful You will show Yourself merciful; With a blameless man You will show Yourself blameless;

If we are faithful to Christ and the true teaching Word, He will also be faithful to us.

If we do not depart from the tabernacle, meaning we persevere in the shepherding and are faithful to the true teaching Word, we will experience the miraculous and everlasting kindness of God that never changes any little. The results are as follows.

1. The miraculous and everlasting kindness of God is for facing the difficulties and crisis that overflow the world.

Isaiah 54:8-10

54:8 With a little wrath I hid My face from you for a moment; But with everlasting kindness I will have mercy on you,

54:9 For this is like the waters of Noah to Me; For as I have sworn That the waters of Noah would no longer cover the earth, So have I sworn That I would not be angry with you, nor rebuke you.

54:10 For the mountains shall depart And the hills be removed, But My kindness shall not depart from you, Nor shall My covenant of peace be removed,

It means as follows.

- The miraculous and everlasting kindness of God is able to protect us, starting from this world until the days of antichrist.
- The miraculous and everlasting kindness of God is able to solve all our problems, even the impossible ones.
- The miraculous and everlasting kindness of God gives us peace in the midst of many shakings in the world. If we have a peaceful heart, everything will be easy and light.

2. The miraculous and everlasting kindness of God is able to lift us up from deep fall, from fall into sin up to its peak.

Psalms 51:1

To the Chief Musician. A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba.

51:1 Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions.

Whatever our fall is, God will lift us up and recover us if we confess our sins.

3. Joshua is used to lead the Israelites to enter Canaan. It means we are used in the great revival, that is revival of Holy Spirit at the latter rain, or the revival of building the perfect body of Christ. We are renewed continually until we become as glorious as God and enter the last shepherding place in the New Jerusalem.

God blesses us.