

Message Eleven

Aspects of the Church Life under the Government of God

MC Hymns: 943, 26

Scripture Reading: Deut. 1:9-18; 15:10; 22:9; 25:13-16; 1 Cor. 10:6, 11

- Deut 1:9 And I spoke to you at that time, saying, I am not able to bear you alone.
- Deut 1:10 Jehovah your God has multiplied you, and now today you are as the stars of heaven in multitude.
- Deut 1:11 Jehovah, the God of your fathers, add to you a thousandfold ones like you and bless you as He has promised you!
- Deut 1:12 How can I alone bear the trouble and burden of you and your strife?
- Deut 1:13 Choose for yourselves men who are wise and prudent and well-attested, according to your tribes, and I will make them your leaders.
- Deut 1:14 And you answered me and said, The thing that you have said to do is good.
- Deut 1:15 So I took the leaders of your tribes, men who were wise and well-attested, and I made them leaders over you, captains over thousands and captains over hundreds and captains over fifties and captains over tens and officials for your tribes.
- Deut 1:16 And I charged your judges at that time, saying, Hear the cases between your brothers, and judge righteously between a man and his brother or the sojourner with him.
- Deut 1:17 You shall not respect persons in judgment; you shall hear the small and the great alike. You shall not fear the face of man, for judgment is God's. And the case that is too hard for you, you shall bring to me; and I will hear it.
- Deut 1:18 And I commanded you at that time all the things that you should do.
- Deut 15:10 You must give to him, and your heart shall not be displeased when you give to him; for on account of this matter Jehovah your God will bless you in all your work and in all your undertakings.
- Deut 22:9 You shall not sow your vineyard with two kinds of seed, lest the full produce, the seed which you sow, be forfeited to the sanctuary, as well as the increase of the vineyard.
- Deut 25:13 You shall not have in your bag differing weights, one heavy and one light.
- Deut 25:14 You shall not have in your house differing measures, one large and one small.
- Deut 25:15 A full and righteous weight you shall have, and a full and righteous measure you shall have, in order that your days may be extended upon the land which Jehovah your God is giving you.
- Deut 25:16 For everyone who does these things, everyone who does unrighteousness, is an abomination to Jehovah your God.
- 1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.
- 1 Cor 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

I. The history of the children of Israel is a type of the church—1 Cor. 10:6, 11:

- 1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.
- 1 Cor 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.
- A. In His administrative arrangement God chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church—Rom. 9:11-13; Acts 7:38:
- Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),
- Rom 9:12 It was said to her, "The greater shall serve the less";
- Rom 9:13 As it is written, "Jacob have I loved, but Esau have I hated."
- Acts 7:38 This is the one who was in the assembly in the wilderness with the Angel who spoke to him in Mount Sinai and with our fathers, and who received living oracles to give to us.
1. In the Old Testament the church is not mentioned in plain words, but there are types that portray the church—Gen. 2:21-24; 1 Chron. 28:11-19.
- Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Gen 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken.
- Gen 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.
- 1 Chron 28:11 Then David gave Solomon his son the pattern of the portico of the temple and its buildings and its storehouses and its upper rooms and its inner rooms and the building for the expiation cover;
- 1 Chron 28:12 And the pattern of all that he had by the Spirit, for the courts of the house of Jehovah, and for all the chambers around, and for the treasuries of the house of God, and for the treasuries of the dedicated gifts;
- 1 Chron 28:13 And for the divisions of the priests and the Levites, and for all the work of the service of the house of Jehovah, and for all the vessels of the service of the house of Jehovah;
- 1 Chron 28:14 And for the gold, by weight of the gold for all the vessels of each kind of service; for all the vessels of silver, by weight for all the vessels for each kind of service;
- 1 Chron 28:15 And for the weight of the lampstands of gold and their lamps of gold, by weight for each lampstand and its lamps; and for the weight of the lampstands of silver, by weight for the lampstand and its lamps, according to the service of each kind of lampstand
- 1 Chron 28:16 And for the gold, by weight for the tables of the rows of bread for each table, and for the silver for the tables of silver;
- 1 Chron 28:17 And for the flesh hooks and the basins and the pitchers, of pure gold; and for the bowls of gold, by weight for each bowl; and for the bowls of silver, by weight for each bowl;
- 1 Chron 28:18 And for the incense altar of refined gold, by weight; and gold for the figure of the chariot, that is, the cherubim, spreading out their wings and covering the Ark of the Covenant of Jehovah.
- 1 Chron 28:19 All this, said David, has He made clear by a writing from the hand of Jehovah upon me, all the details of the pattern.
2. The children of Israel, as the chosen people of God, are the greatest collective type of the church, in which we see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming.
3. Paul applies the history of the children of Israel to the New Testament church life—1 Cor. 5:7-8; 10:1-13:
- 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
- 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
- 1 Cor 10:1 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea;
- 1 Cor 10:2 And all were baptized unto Moses in the cloud and in the sea;
- 1 Cor 10:3 And all ate the same spiritual food,
- 1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- 1 Cor 10:5 But with most of them God was not well pleased, for they were strewn along in the wilderness.
- 1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.
- 1 Cor 10:7 Neither become idolaters, as some of them did; as it is written, "The people sat down to eat and drink, and stood up to play."
- 1 Cor 10:8 Neither let us commit fornication, as some of them committed fornication, and there fell in one day twenty-three thousand.
- 1 Cor 10:9 Neither let us test Christ, as some of them tested Him and were destroyed by the serpents.

- 1 Cor 10:10 Neither murmur, just as some of them murmured and perished by the destroyer.
- 1 Cor 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.
- 1 Cor 10:12 So then let him who thinks he stands take heed lest he fall.
- 1 Cor 10:13 No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it.
- a. In Hebrews and 1 Corinthians Paul points out clearly that what happened to the children of Israel is a type of the believers—10:6.
- 1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.
- b. The entire history of Israel is a story of the church.
- B. The Bible contains two histories—the history of Israel and the history of the church—Acts 7:1-53; Rev. 2—3:
- Acts 7:1 And the high priest said, Are these things so?
- Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
- Acts 7:3 And said to him, "Come out from your land and from your relatives, and come into the land which I will show you."
- Acts 7:4 Then he came forth from the land of the Chaldeans and dwelt in Haran. And from there, after his father died, He removed him into this land, in which you now dwell.
- Acts 7:5 Yet He did not give him an inheritance in it, not even a place to set his foot on; and He promised to give it to him for a possession and to his seed after him, while he had no child.
- Acts 7:6 And God spoke in this way, that his seed would be a sojourner in a foreign land, and they would enslave them and mistreat them four hundred years.
- Acts 7:7 "And whatever nation they will serve as slaves I will judge," said God, "and after these things they will come forth and serve Me as priests in this place."
- Acts 7:8 And He gave to him a covenant of circumcision; and thus Abraham begot Isaac and circumcised him on the eighth day; and Isaac, Jacob; and Jacob, the twelve patriarchs.
- Acts 7:9 And the patriarchs became jealous of Joseph and sold him into Egypt; yet God was with him
- Acts 7:10 And rescued him out of all his afflictions and granted him favor and wisdom before Pharaoh, king of Egypt; and he appointed him governor over Egypt and over all his house.
- Acts 7:11 And a famine came over all Egypt and Canaan as well as great affliction; and our fathers could find no sustenance.
- Acts 7:12 But when Jacob heard that there was grain in Egypt, he sent our fathers out the first time.
- Acts 7:13 And during the second time Joseph was made known to his brothers, and Joseph's race became manifest to Pharaoh.
- Acts 7:14 And Joseph sent word and called for Jacob his father and all his family, seventy-five souls in all.
- Acts 7:15 And Jacob went down into Egypt; and he ended his days, he and our fathers.
- Acts 7:16 And they were carried over to Shechem and placed in the tomb which Abraham had bought for a sum of silver from the sons of Hamor in Shechem.
- Acts 7:17 But as the time of the promise which God had assured to Abraham drew near, the people grew and were multiplied in Egypt,
- Acts 7:18 Until another king rose up over Egypt who did not know of Joseph.
- Acts 7:19 This one dealt craftily with our race and mistreated our fathers, so that they threw out their babies in order that they would not be kept alive.
- Acts 7:20 At this time Moses was born and was lovely to God. And he was nurtured three months in his father's house.
- Acts 7:21 And when he was thrown out, Pharaoh's daughter took him up and nurtured him as a son for herself.

- Acts 7:22 And Moses was educated in all the wisdom of the Egyptians, and he was powerful in his words and works.
- Acts 7:23 But when he was approaching forty years of age, it came into his heart to visit his brothers, the sons of Israel.
- Acts 7:24 And when he saw one of them being wronged, he defended him, and he avenged him who was being oppressed by striking the Egyptian dead.
- Acts 7:25 And he supposed that his brothers understood that God through his hand was giving salvation to them; but they did not understand.
- Acts 7:26 And on the following day he appeared to them as they were fighting and tried to reconcile them in peace, saying, Men, you are brothers. Why are you wronging one another?
- Acts 7:27 But the one who was wronging his neighbor pushed him away, saying, "Who appointed you a ruler and a judge over us?"
- Acts 7:28 Do you want to do away with me the same way you did away with the Egyptian yesterday?"
- Acts 7:29 And Moses fled at this word and became a sojourner in the land of Midian, where he begot two sons.
- Acts 7:30 And when forty years had been fulfilled, an Angel appeared to him in the wilderness of Mount Sinai in the flame of a thornbush fire.
- Acts 7:31 And when Moses saw it, he marveled at the vision; and as he approached to examine it, there came the voice of the Lord:
- Acts 7:32 "I am the God of your fathers, the God of Abraham and Isaac and Jacob." And Moses trembled and dared not examine it.
- Acts 7:33 And the Lord said to him, "Untie the sandals from your feet, for the place on which you stand is holy ground.
- Acts 7:34 I have surely seen the ill-treatment of My people who are in Egypt and have heard their groaning, and I have come down to rescue them. And now, come, I will send you into Egypt."
- Acts 7:35 This Moses, whom they refused, saying, Who appointed you a ruler and a judge? this one God has sent as both a ruler and a redeemer, along with the hand of the Angel who appeared to him in the thornbush.
- Acts 7:36 This man led them out, doing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years.
- Acts 7:37 This is the Moses who said to the sons of Israel, "A Prophet will God raise up unto you from your brothers, like me."
- Acts 7:38 This is the one who was in the assembly in the wilderness with the Angel who spoke to him in Mount Sinai and with our fathers, and who received living oracles to give to us.
- Acts 7:39 To him our fathers were not willing to become obedient, but thrust him away and turned in their hearts to Egypt,
- Acts 7:40 Saying to Aaron, "Make gods for us who will go before us; for this Moses, who has led us out of the land of Egypt, we do not know what has happened to him."
- Acts 7:41 And they made a calf in those days and brought up a sacrifice to the idol and were glad with the works of their hands.
- Acts 7:42 But God turned and delivered them up to serve the host of heaven, even as it is written in the book of the prophets, "Did you offer slain beasts and sacrifices to Me for forty years in the wilderness, O house of Israel?"
- Acts 7:43 And you took up the tabernacle of Moloch and the star of your god Rompha, the images which you made to worship. And I will carry you away beyond Babylon."
- Acts 7:44 The Tabernacle of Testimony was with our fathers in the wilderness, even as He who spoke to Moses instructed him to make it, according to the pattern which he had seen.
- Acts 7:45 This tabernacle our fathers, having in their turn received, also brought in with Joshua when they took possession of the nations, whom God drove out before the face of our fathers until the days of David,
- Acts 7:46 Who found favor before God and asked to find a habitation for the God of Jacob.
- Acts 7:47 But Solomon built Him a house.
- Acts 7:48 Yet the Most High does not dwell in that which is made by hands, even as the prophet says,

- Acts 7:49 "Heaven is My throne, and the earth is a footstool for My feet. What kind of house will you build for Me, says the Lord, or what is the place of My rest?"
- Acts 7:50 Has not My hand made all these things?"
- Acts 7:51 You stiff-necked and uncircumcised in hearts and ears, you always oppose the Holy Spirit; as your fathers did, you also do.
- Acts 7:52 Which of the prophets did your fathers not persecute? And they killed those who announced beforehand concerning the coming of the righteous One, whose betrayers and murderers you have now become,
- Acts 7:53 You who received the law as ordinances of angels and did not keep it.
- Rev 2~3 be omitted.
1. The history of the children of Israel is a type, and the history of the church is the fulfillment of the type.
 2. In the Old Testament we have a type, a picture, of God's economy concerning the church, and in the New Testament God's economy concerning the church is fulfilled—1 Tim. 1:4; Eph. 1:10; 3:9-11.
 - 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
 - Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
 - Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
 - Eph 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
 - Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

II. God has a government in the universe, and there is also a government in the church—Rev. 4:2; 5:6; Acts 14:23; Titus 1:5:

- Rev 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- Acts 14:23 And when they had appointed elders for them in every church and had prayed with fastings, they committed them to the Lord into whom they had believed.
- Titus 1:5 For this cause I left you in Crete, that you might set in order the things which I have begun that remain and appoint elders in every city, as I directed you:
- A. God desires to execute His government in the universe through the church—Eph. 1:10, 22-23.
 - Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
 - Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 - Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
 - B. Among the children of Israel there was a situation full of God's government and administration; the coordination and building in Exodus and Numbers were under God's administration and government.
 - C. The divine government among God's people is a theocracy—Rev. 4:2; 5:6:
 - Rev 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;
 - Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
 1. Theocracy is government by God according to what He is—Psa. 89:14.
 - Psa 89:14 Righteousness and justice are the foundation of Your throne; / Lovingkindness and truth go before Your face.
 2. God's administration among the children of Israel was a theocracy, meaning that God

Himself came to govern, to rule, to administrate, the people directly yet through some agents; the agents were the priests and the elders working together for God's theocracy—Deut. 1:9-18.

Deut 1:9 And I spoke to you at that time, saying, I am not able to bear you alone.

Deut 1:10 Jehovah your God has multiplied you, and now today you are as the stars of heaven in multitude.

Deut 1:11 Jehovah, the God of your fathers, add to you a thousandfold ones like you and bless you as He has promised you!

Deut 1:12 How can I alone bear the trouble and burden of you and your strife?

Deut 1:13 Choose for yourselves men who are wise and prudent and well-attested, according to your tribes, and I will make them your leaders.

Deut 1:14 And you answered me and said, The thing that you have said to do is good.

Deut 1:15 So I took the leaders of your tribes, men who were wise and well-attested, and I made them leaders over you, captains over thousands and captains over hundreds and captains over fifties and captains over tens and officials for your tribes.

Deut 1:16 And I charged your judges at that time, saying, Hear the cases between your brothers, and judge righteously between a man and his brother or the sojourner with him.

Deut 1:17 You shall not respect persons in judgment; you shall hear the small and the great alike. You shall not fear the face of man, for judgment is God's. And the case that is too hard for you, you shall bring to me; and I will hear it.

Deut 1:18 And I commanded you at that time all the things that you should do.

3. The theocracy among the children of Israel was a government according to God's constant speaking, as written in the law, and God's instant speaking, through the breastplate of the high priest by means of the Urim and the Thummim—Exo. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8.

Exo 28:30 And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.

Lev 8:8 And he placed the breastplate upon him, and in the breastplate he put the Urim and the Thummim.

Num 27:21 And he shall stand before Eleazar the priest, and he shall inquire for him by the judgment of the Urim before Jehovah. At his word shall they go out and at his word they shall come in, both he and all the children of Israel with him, even the whole assembly.

Deut 33:8 And concerning Levi he said, May Your Thummim and Urim be with Your faithful man, / Whom You tested at Massah, / With whom You contended at the waters of Meribah -

- D. God's government in the administration of the church is neither autocracy nor democracy; autocracy is a kind of dictatorship, and democracy is government by the people according to the opinion of the people—Acts 14:23; Titus 1:5:

Acts 14:23 And when they had appointed elders for them in every church and had prayed with fastings, they committed them to the Lord into whom they had believed.

Titus 1:5 For this cause I left you in Crete, that you might set in order the things which I have begun that remain and appoint elders in every city, as I directed you:

1. In the church life we honor God's authority as our government; thus, the government in the church is a theocracy—Eph. 1:10, 22-23; Col. 2:19.

Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

2. Today God's rule is based on the Bible outside of us and on the Holy Spirit within us—2 Tim. 3:16-17; Rom. 8:5, 14.
 - 2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
 - 2 Tim 3:17 That the man of God may be complete, fully equipped for every good work.
 - Rom 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.
 - Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
 3. When the elders follow the Holy Spirit in discussing matters, there is neither an autocracy nor a democracy but a theocracy, the rule of God.
- E. A proper king among the children of Israel was one who was instructed, governed, ruled, and controlled by the word of God—Deut. 17:14-20:
- Deut 17:14 When you enter the land which Jehovah your God is giving you, and you possess it and dwell in it, and you say, I will set a king over me like all the nations which surround me;
 - Deut 17:15 You must set a king over you whom Jehovah your God will choose; from among your brothers you shall set a king over you; you may not put a foreigner, who is not your brother, over you.
 - Deut 17:16 However, he shall not amass horses to himself, and he shall not turn the people back to Egypt so that he may amass horses, since Jehovah has said to you, You shall never again return that way.
 - Deut 17:17 And he shall not amass wives to himself, so that his heart does not turn aside; nor shall he amass silver and gold to himself in great amounts.
 - Deut 17:18 And when he sits on the throne of his kingdom, he shall write out for himself a copy of this law in a book, out of that which is before the Levitical priests.
 - Deut 17:19 And it shall be with him, and he shall read in it all the days of his life, in order that he may learn to fear Jehovah his God by keeping all the words of this law and these statutes and doing them,
 - Deut 17:20 So that his heart may not be lifted up above his brothers and he may not turn aside from the commandment to the right or to the left; that he and his sons may extend their days over their kingdom in the midst of Israel.
1. The principle should be the same in the churches today—Acts 13:1-4a.
 - Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.
 - Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.
 - Acts 13:3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.
 - Acts 13:4a They then, having been sent out by the Holy Spirit, went down to Seleucia; ...
 2. In order to administrate the church, the elders must be constituted with the word of God—Col. 3:16:
 - Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
 - a. As a result, they will be under God's government, under God's rule and control.
 - b. Spontaneously, God will be in their decisions, and the elders will represent God to manage the affairs of the church; this kind of management is theocracy.

III. God's word spoken through Moses describes aspects of the church life under the government of God—Deut. 1:1:

- Deut 1:1 These are the words which Moses spoke to all Israel across the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab.
- A. In exercising His government, God required the children of Israel to worship Him in the unique place—Jerusalem—the worship center chosen by Him; they did not have the right to select a place according to their concept—12:1-12:
- Deut 12:1 These are the statutes and the ordinances that you shall be certain to do in the land

which Jehovah, the God of your fathers, has given you to possess, all the days that you live on the earth.

Deut 12:2 You shall completely destroy all the places where the nations whom you will dispossess have served their gods, on the high mountains and on the hills and under every flourishing tree.

Deut 12:3 And you shall tear down their altars and crush their pillars; and their Asherahs you shall burn with fire, and the idols of their gods you shall cut down; and you shall destroy their name from that place.

Deut 12:4 You shall not do so to Jehovah your God.

Deut 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

Deut 12:6 And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;

Deut 12:7 And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

Deut 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;

Deut 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.

Deut 12:10 But when you cross over the Jordan and dwell in the land which Jehovah your God is giving you as an inheritance, and when He gives you rest from all your enemies surrounding you so that you dwell securely;

Deut 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.

Deut 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.

1. Only the place where God put His name could be the worship center of His people—v. 5.

Deut 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

2. God's people were to come to Mount Zion, the unique place chosen by God for corporate worship.

3. God chose the unique place of worship for the purpose of keeping the oneness of His people—Psa. 133:1.

Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!

- B. God takes care of the needs of all those who are part of His expression—Deut. 12:19; 14:27-29:

Deut 12:19 Be careful that you do not forsake the Levite all your days upon the earth.

Deut 14:27 But you shall not forsake the Levite who is within your gates, for he has no portion nor inheritance with you.

Deut 14:28 At the end of every three years you shall bring forth all the tithe of your produce for that year and lay it within your gates;

Deut 14:29 And the Levite shall come-for he has no portion nor inheritance with you-as well as the sojourner and the orphan and the widow who are within your gates; and they shall eat and be satisfied, so that Jehovah your God may bless you in all the work of your hand which you do.

1. In New Testament terms, this means that Christ takes care of every member of His Body—1 Cor. 12:14-27; Phil. 4:14-20.

1 Cor 12:14 For the body is not one member but many.

1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.

1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.

- 1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?
- 1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
- 1 Cor 12:19 And if all were one member, where would the body be?
- 1 Cor 12:20 But now the members are many, but the body one.
- 1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
- 1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.
- 1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.
- 1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- Phil 4:14 Nevertheless you did well to have fellowship with me in my affliction.
- Phil 4:15 And you yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, no church had fellowship with me in the account of giving and receiving except you only;
- Phil 4:16 For even in Thessalonica you sent both once and again to my need.
- Phil 4:17 Not that I seek the gift, but I seek the fruit which increases to your account.
- Phil 4:18 But I have received in full all things and abound; I have been filled, receiving from Epaphroditus the things from you, a sweet-smelling savor, an acceptable sacrifice, well pleasing to God.
- Phil 4:19 And my God will fill your every need according to His riches, in glory, in Christ Jesus.
- Phil 4:20 Now to our God and Father be the glory forever and ever. Amen.
2. In the church life we should love the Lord Jesus, love His Body, and take care of the needs of all the members—2 Cor. 8:1-15.
- 2 Cor 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,
- 2 Cor 8:2 That in much proving of affliction the abundance of their joy and the depth of their poverty abounded unto the riches of their liberality;
- 2 Cor 8:3 That according to their power, I testify, and beyond their power, of their own accord,
- 2 Cor 8:4 With much entreaty they besought of us the grace and the fellowship of the ministry to the saints;
- 2 Cor 8:5 And this, not as we had hoped, but they gave themselves first to the Lord, and to us through the will of God.
- 2 Cor 8:6 So we entreated Titus that, even as he began before, so also he would complete for you this grace as well.
- 2 Cor 8:7 But just as you abound in everything, in faith and in word and in knowledge and in all earnestness and in the love in you from us, abound in this grace also.
- 2 Cor 8:8 I am not speaking by way of command, but through the earnestness of others, proving also the genuineness of your love.
- 2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.
- 2 Cor 8:10 And I give my opinion in this matter, for this is profitable for you who were the first to begin a year ago not only to do this but even to intend to do this.
- 2 Cor 8:11 But now complete also the doing, so that as there was the eagerness in intending, so also there would be the completing out of what you have.
- 2 Cor 8:12 For if the eagerness is there, it is acceptable according to whatever one has, not according to what he does not have.
- 2 Cor 8:13 For it is not that to others there would be relief, yet to you affliction,

- 2 Cor 8:14 But it is out of equality; at the present time your abundance for their lack that their abundance also may be for your lack, so that there may be equality;
- 2 Cor 8:15 As it is written, "He who gathered much had no excess, and he who gathered little had no lack."

C. If God's people would give to the poor, God would bless them in all their work and in all their undertakings—Deut. 15:10:

Deut 15:10 You must give to him, and your heart shall not be displeased when you give to him; for on account of this matter Jehovah your God will bless you in all your work and in all your undertakings.

1. In the church life today we should be happy when giving to the poor, knowing that God will bless us—2 Cor. 9:1-12.

- 2 Cor 9:1 For concerning the ministry to the saints, it is superfluous for me to write to you;
- 2 Cor 9:2 For I know your eagerness, of which I boast on your behalf to the Macedonians, that Achaia has been prepared since last year; and your zeal has stirred up the greater number of them.
- 2 Cor 9:3 But I sent the brothers that our boasting on your behalf might not be made void in this respect, that, as I said, you might be prepared;
- 2 Cor 9:4 Lest, if the Macedonians come with me and find you unprepared, we, not to mention you, be put to shame in this confidence.
- 2 Cor 9:5 Therefore I thought it necessary to entreat the brothers to go before to you and make ready beforehand your previously promised blessing, that thus this might be ready as a blessing and not as a matter of covetousness.
- 2 Cor 9:6 But take note of this: He who sows sparingly shall also sparingly reap; and he who sows with blessings shall also with blessings reap;
- 2 Cor 9:7 Each one as he has purposed in his heart, not out of sorrow or out of necessity, for God loves a cheerful giver.
- 2 Cor 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;
- 2 Cor 9:9 Even as it is written, "He has scattered abroad; he has given to the poor; his righteousness abides forever."
- 2 Cor 9:10 Now He who bountifully supplies seed to the sower and bread for food will supply and multiply your seed and cause the fruits of your righteousness to increase.
- 2 Cor 9:11 You in everything are being enriched unto all liberality, which works out through us thanksgiving to God,
- 2 Cor 9:12 Because the ministry of this service is not only filling up the lack of the saints, but is also abounding through many thanksgivings to God.

2. The dealing with mammon and the offering of material possessions are related to God's administration among the churches in resurrection—1 Cor. 16:1-3:

- 1 Cor 16:1 Now concerning the collection for the saints, just as I directed the churches of Galatia, so you also do.
- 1 Cor 16:2 On the first day of the week each one of you should lay aside in store to himself whatever he may have been prospered, that no collections be made when I come.
- 1 Cor 16:3 And when I arrive, whomever you approve, I will send them with letters to carry your gift to Jerusalem;

a. The fact that material things are offered on the first day of the week indicates that they should be offered in resurrection, not in our natural life—vv. 1-2; Matt. 6:1-4.

- 1 Cor 16:1 Now concerning the collection for the saints, just as I directed the churches of Galatia, so you also do.
- 1 Cor 16:2 On the first day of the week each one of you should lay aside in store to himself whatever he may have been prospered, that no collections be made when I come.
- Matt 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

Matt 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

Matt 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,

Matt 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.

- b. If we know resurrection life and the resurrection power, we will overcome money and material possessions, and what we have will be used for God's administration among the churches—1 Cor. 16:1-2; Acts 2:44-45; 4:32-35; Rom. 15:26.

1 Cor 16:1 Now concerning the collection for the saints, just as I directed the churches of Galatia, so you also do.

1 Cor 16:2 On the first day of the week each one of you should lay aside in store to himself whatever he may have been prospered, that no collections be made when I come.

Acts 2:44 And all those who believed were together and had all things common;

Acts 2:45 And they sold their properties and possessions and divided them to all, as anyone had need.

Acts 4:32 And the heart and soul of the multitude of those who had believed was one; and not even one said that any of his possessions was his own, but all things were common to them.

Acts 4:33 And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

Acts 4:34 For neither was anyone among them in need; for as many as were owners of lands or of houses sold them and brought the proceeds of the things which were sold

Acts 4:35 And placed them at the feet of the apostles; and it was distributed to each, as anyone had need.

Rom 15:26 For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints in Jerusalem.

- D. Deuteronomy 25:13-16 is the ordinance concerning differing weights and measures:

Deut 25:13 You shall not have in your bag differing weights, one heavy and one light.

Deut 25:14 You shall not have in your house differing measures, one large and one small.

Deut 25:15 A full and righteous weight you shall have, and a full and righteous measure you shall have, in order that your days may be extended upon the land which Jehovah your God is giving you.

Deut 25:16 For everyone who does these things, everyone who does unrighteousness, is an abomination to Jehovah your God.

1. The dishonest practice of having differing weights and measures is a lie and is surely from Satan—John 8:44.

John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.

2. In spiritual application, to condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, that is, different scales—one scale for measuring others and a different scale for measuring ourselves.

3. In the house of God, the church (1 Tim. 3:15), only one scale should be used to weigh everyone.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

4. If we have only one scale, we will be fair, righteous, and just, even as God is, and we will keep the oneness and one accord in the church—Matt. 7:1-5.

Matt 7:1 Do not judge, that you be not judged.

- Matt 7:2 For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.
- Matt 7:3 And why do you look at the splinter which is in your brother's eye, but the beam in your eye you do not consider?
- Matt 7:4 Or how can you say to your brother, Let me remove the splinter from your eye, and behold, the beam is in your eye?
- Matt 7:5 Hypocrite, first remove the beam from your eye, and then you will see clearly to remove the splinter from your brother's eye.

E. The prohibition against sowing two kinds of seed in one's vineyard may typify the prohibition against teaching differently in the church—Deut. 22:9; 1 Tim. 1:3-4; 6:3; cf. Luke 8:11:

- Deut 22:9 You shall not sow your vineyard with two kinds of seed, lest the full produce, the seed which you sow, be forfeited to the sanctuary, as well as the increase of the vineyard.
- 1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 1 Tim 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,
- Luke 8:11 Now the parable is this: The seed is the word of God.

1. The church is God's vineyard, and in this vineyard only one kind of seed, one kind of teaching, should be sown—1 Cor. 3:9b; Acts 2:42.

1 Cor 3:9b ... you are God's cultivated land, God's building.

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

2. If we teach differently, sowing more than one kind of seed, the "produce" in the church will be forfeited.

3. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:

1 Cor 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

1 Cor 7:17 However as the Lord has apportioned to each one, as God has called each one, so let him walk. And so I direct in all the churches.

1 Cor 11:16 But if anyone seems to be contentious, we do not have such a custom of being so, neither the churches of God.

1 Cor 14:33b ... As in all the churches of the saints,

1 Cor 14:34 The women should be silent in the churches, for they are not permitted to speak; but they should be subject, even as the law also says.

a. We also must teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

b. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

Titus 1:9 Holding to the faithful word, which is according to the teaching of the apostles, that he may be able both to exhort by the healthy teaching and to convict those who oppose.

F. Only by faith can we live the church life under the government of God—Eph. 1:22-23; 4:15; Col. 2:19; Gal. 2:16; 3:2, 5-9, 14:

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- Gal 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.
- Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
- Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?
- Gal 3:6 Even as "Abraham believed God, and it was accounted to him as righteousness."
- Gal 3:7 Know then that they who are of faith, these are sons of Abraham.
- Gal 3:8 And the Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: "In you shall all the nations be blessed."
- Gal 3:9 So then they who are of faith are blessed with believing Abraham.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
1. God wants His people to do whatever He requires not by self-effort but by faith—Heb. 10:39—11:1, 6, 9-12; 12:2; 1 Pet. 1:7-8.
 - Heb 10:39 But we are not of those who shrink back to ruin but of those who have faith to the gaining of the soul.
 - Heb 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.
 - Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.
 - Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
 - Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
 - Heb 11:11 By faith also Sarah herself received power to conceive seed, even beyond the season of age, since she considered Him faithful who promised.
 - Heb 11:12 Therefore also there were born of one, and that of him who had become dead, as many as even the stars of heaven in multitude and as the sand by the seashore innumerable.
 - Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
 - 1 Pet 1:7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;
 - 1 Pet 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,
 2. God's economy is in faith, and faith is the unique way for God to carry out His economy—1 Tim. 1:4; Gal. 2:20; 2 Cor. 5:7; 4:13.
 - 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
 - Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
 - 2 Cor 5:7 (For we walk by faith, not by appearance)-
 - 2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,
 3. The church is "the household of the faith"—Gal. 6:10:
 - Gal 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.

- a. The household of the faith is composed of all who are sons of God through faith in Christ Jesus—3:26.
Gal 3:26 For you are all sons of God through faith in Christ Jesus.
- b. All the believers in Christ together constitute a universal household, the great family of God—a family that believes in God—6:10; Heb. 11:6.
Gal 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.
Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.