

## **SUMMARY OF THREE-DAY MEETINGS IN NEW YORK, October 29-31, 2004**

Dr. R. Gardiner

### **First Reading**

Matthew 3: 13-17; 17: 1-5; 2 Peter 1: 16-18; Genesis 48: 5

How heaven's pleasure is shown to us in who and what it delights in. The wicked one is bent upon attracting our young people into a world of so-called pleasure. Heaven would attract us to what God finds pleasure in. The first three scriptures all finish with "in whom I have found my delight". When the Lord goes to the Jordan He came from 'Galilee'. When we come to the mount we see the disciples taken into the presence of the Lord, to witness the transfiguration and learn the pleasure that God had in Him. In Matthew's gospel, the Person that is going to give us infinite pleasure as we gather together is Christ Himself – "my beloved Son". Peter is in the lead and he speaks out of turn. But when we come to his epistle, the mature man tells of what occurred on the mountain, "having been eyewitnesses of *his* majesty". In Genesis we see in type how God, represented in Jacob, sees the generation that is after Christ and finds such pleasure in them that he says, "they shall be mine". The Lord ever will stand out unique but Jacob says, "they shall be mine". We are brought into the same place of privilege.

### **Second Reading**

Isaiah 42: 1-9; Luke 4: 16-21; Acts 3: 1-8;

These scriptures bring out the glory and beauty of the Lord as "my servant whom I uphold". No other person has been or ever shall be spoken of like this. Get a fresh view of what has been continued for two thousand years and get some sense of the glory and greatness of Himself. "He shall not faint nor be in haste, ... the isles shall wait for his law." The isles refer to the nations waiting for His law. The law is the law of grace and we are living in the end of the dispensation when My Servant, My Elect is expecting an answer in us. In Luke's gospel we find the Servant – the anointed One. The wonder of the Person of Jesus, serving in a hostile world. There will be a whole universe that will answer to all that the Lord has accomplished that will be for God's pleasure and God's glory eternally. In Acts, the Lord was the only one that could relieve the condition in which the man was, and He is the only one that can relieve any condition that is amongst us so that we might be here for God's pleasure. In Acts 3 the Spirit of God is operating through men that have been affected by the One who came to Nazareth in Luke 4 –resulting in the man walking and praising God. (A new song: Isaiah 42:10).

### **Address by D.M. Welch**

John 1: 1, 2, 14, 18; Hebrews 10: 5-12; Job 42: 1-17

Considering how God personalizes the truth. God's thoughts and intentions are to reveal Himself in a personal way to bring man into relationship. If we feel a lack in relationship with Him it is because we do not personalize the truth. John shows the man of God's purpose; He personally came into sonship in manhood and then establishes that relationship for us to be with God. Hebrews distinguishes the Lord in divine counsel and in manhood here to do the will of God. "Lo, I come (in the roll of the book it is written of me) to do, O God, thy will". These scriptures suggest both the burnt-offering and the sin-offering. The burnt-offering is for God and for our acceptance according to His will. The sin-offering is a moral necessity for us and clearance before God. "But he, having offered one sacrifice for sins, sat down in perpetuity at the right hand of God." Job brings out the operations of God formatively to support His purpose and counsels. This chapter shows a man formed after the order of manhood seen perfectly in Christ. All the preceding chapters suggest the first taken away; the last chapter suggests the second established. God allows adversity to bring us to the second man where we can enter upon this personal relationship with Him. Job receives a double portion.

### **Third Reading**

Matthew 16: 13-18; Ephesians 6: 11-18

The Lord's valuation of those that He has secured who corporately are spoken of as "my assembly". The two greatest things in the world today are the assembly and the service of God. The Lord has His disciples around Him in Caesarea-Philippi, a place that was under Roman domination. The Lord demands of His disciples, "Who do men say that I the Son of man am?" This word 'demand' means He speaks to them on intimate and equal terms. Some say this and some say that, that would be true of Christendom. We are all part of Christendom. "But ye, who do ye say that I am?" And Peter rises to the occasion, "Thou art the Christ, the Son of the living God." He is the Son of the living God. The idea of what is living, in contrast to the deadness of all that was around. We should be thankful for the revelation to Peter. The test would be whether you and I are recovered to that revelation. "And I also, I say unto thee that thou art Peter, and on this rock I will build my assembly". This is the answer to the heart of Christ – My assembly. Hades' gates will be opposed increasingly but shall not prevail against it. In Ephesians the Lord would draw our attention to our responsibility to fend off the power of hades' gates. In our sphere of

privilege there is a place for us to stand against the power of the enemy, to “put on the panoply of God”, each item being essential.

#### **Fourth Reading**

2 Samuel 5: 9; John 14: 1-6; 17: 19-26; 20: 17, 18

The verse in 2 Samuel 5 would show us the greatness of the place that the assembly has in the service of God. It says, “David dwelt in the stronghold “. But then it says, “And David built round about from the Millo and inward”. From the Millo and inward would indicate a special place for those who had overcome, to be led by the Lord inward. The second half of John’s gospel is the collective side. We come together to enjoy the inward position. The Lord says, “in my Father’s house there are many abodes”. God will have many families. The fulness of the Father’s delight is in those that Christ brings into the place He has prepared. In John 17 the Lord lifts up His eyes to heaven and says, “Father”. The Lord’s direction is upward and inward. Then He says, “And the glory which thou hast given me I have given them”. We are suited to be in nearness to the Father. “That they may be one, as we are one”. That is the oneness of divine love that is operating in those that have the glory of sonship conferred upon them. In John 20 He makes the name known; “I ascend to my Father and your Father, and to my God and your God.”

#### **Address by A.P. Devenish**

Genesis 22: 13, 14; Hebrews 13: 10-13; 4: 14-16; 8: 1, 2

The mount in Genesis 22, “On the mount of Jehovah” will be provided, is illustrated in Hebrews. “We have an altar”; having therefore a great high priest”; “we have such a one high priest”. Wonderful divine provision for us. The altar is exclusive. The quality of the worship is maintained by feeding on the sin-offering and maintaining separation, “going forth to Him”. The High Priest is available to us in our need but also as High Priest “such a one”, who has sat down on the right hand of the throne of the greatness in the heavens, “such a one” would say as we approach, “I am yours” – what grace! But the same one maintains the service according to God as the Minister of the sanctuary. We view one another from the level of the mountain, “Holy brethren, partakers of the heavenly calling”.

#### **Fifth Reading – Lord’s day**

Exodus 15: 13, 17; 2 Corinthians 3: 17, 18; Ephesians 2: 18; 3: 20, 21

The attractiveness and the blessedness of being in the company of divine Persons as we reach God’s eternal thought. In Exodus the song sung by Moses after the Red Sea takes us across the Jordan; “Thou hast guided them by thy strength unto the abode of thy holiness.” If we are guided, we are in the company of one that is guiding us. “Thou shalt bring them in,” we are in the company of one that is bringing us in. One great thing that we should value is that there is life and joy and liberty in the company of divine Persons. In Corinthians it says, “We all, looking on the glory of the Lord, with unveiled face, are transformed according to the same image from glory to glory, even as by the Lord the Spirit.” You are again in the company of divine Persons. Looking on the glory of the Lord with unveiled face, involves nearness. Ephesians says through Christ by one Spirit we have access to the Father. As we proceed we understand how God finds pleasure in those that have been brought in the company of the Lord and the Spirit to share His love and merge into this wondrous vessel that gives glory to God in Christ Jesus. In the company of divine Persons we find something fresh and living that causes greater response in the assembly to God in Christ Jesus.

#### **Preaching by Dr. R. Gardiner**

Acts 2: 22-25, 32-36; 2 Kings 5: 1-10, 14-17

All things in this scene are bound by death. Sin came in by one man and fell upon all men. In contrast to this, the man presented to you today has secured a basis for your blessing for all eternity. Every man has a soul and a responsibility for the destiny of that soul. In the man Christ Jesus we can find a saviour. In Peter’s preaching he brings out the wonders of the man Christ Jesus. “Jesus the Nazaraean, a man borne witness to by God to you by works of power and wonders and signs, which God wrought by him in your midst”. The Lord given up for us, was made sin that we might be saved. The glorious result is seen in v. 33, “Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out this which ye behold and hear”. 2 Kings 5 sets out what Peter was preaching about. Naaman was a mighty man, honourable and a great man before his master, but there was that upon him that could not be removed by anything that he could do. In going to the prophet he thought he could cure him but the prophet directs him to the one person, in type, that can cure him. Only one man can remove the stain of sin, the man Christ Jesus.

Edited by R. Gardiner, D.M. Welch & A.P. Devenish