

The Church Must Be Born in Travail

by Stephen Kaung

The church is a living organism that requires birth, not organization, and is born through the covenant of our Lord Jesus Christ.

Duration: 1:08:35

Scripture: Isaiah 53:11, Acts 1:14, Acts 2:1

Topics: "Church Growth", "Discipleship"

Description

In this sermon, the speaker emphasizes the importance of the church being born as an organism rather than just being an organization. He explains that the church is produced through the calling and discipleship of Jesus Christ. The speaker highlights how Jesus prayed for the world and called disciples to follow Him, teaching and instructing them. He also mentions the baptism of repentance and how Jesus offered Himself unto death, emphasizing His willingness to die for our sins. Throughout His ministry, Jesus served and worked with His disciples, teaching them the discipline of the Lord. The speaker shares personal experiences of family devotions and joining the church, emphasizing the importance of recognizing and following the Lord.

Transcript

I will praise and thank Thee, because Thou dost say, I will build my church upon this rock, and the gates of Hades shall not prevail against it. Oh, I will praise and thank Thee, because it is Thou Thyself who built the church. I will praise and thank Thee, that Thou dost build Thy church upon this rock, and nothing else.

I will praise and thank Thee, even though the gates of Hades are open, yet it shall not prevail. Oh, we do praise and we do worship Thee together this morning, as we enter into our fellowship. We praise and thank Thee, because we know that Thou hast conquered.

We know that Thou art going to get what Thou dost desire. We only have Thee to open our eyes, that we may see. And we do pray that by Thy Spirit, we may be led into all truth.

In Thy precious name. We have been fellowshiping this morning on this most important matter of the church. By the grace of God, we see that the church is conceived in the mind of God, even before the foundation of the world.

It is God's eternal purpose, which He purposed in Christ Jesus. It is a mystery. It has been hidden through the ages, waiting for the time of its revelation.

But that doesn't mean that God has not, through the ages, given hints here and there. Therefore, we find in the Old Testament, there are many types that will tell us of God's purpose, that will show us what the church really is. Now, of course, during the Old Testament times, people are not able to understand these things.

All that they see are just histories, biographies, things, events. That's all they see. But dear brothers and sisters, after we have received the revelation by the Spirit, and if we look back into the Old Testament, we find that here and there, there are clear indications of what God has been and is really after.

I think our hearts are really thrilled by the thought that even in Eve, even later, in Luke, we can see the glory and the beauty of the church. The day has come when this mystery is to be unveiled. And we know that it begins to be unveiled when our Lord Jesus came to this world.

So, dear brothers and sisters, we are now coming to this period of the revelation of the mystery of the cross. Now, yesterday morning, we see that the church is not something that is just an external thing. We find that the church is actually a fellowship in the Spirit.

It is not something that man can organize. It is not something that is just external. But we find that the church is a fellowship in Christ Jesus by the Spirit.

Unless you know something of the Spirit, unless you know of the Holy Spirit, there is no possibility of seeing the church or of entering into the reality of the church. I was born in a Christian family. My father was a very devout Christian.

He loved the Lord very much. He tried to bring us up children in the admonition and the discipline of the Lord. I remember when I was a boy, we always had family devotion.

Every evening my father would gather all the family together in the sitting room. And there was a big Bible. My father would open the Bible and read something from the Word.

And we all knelt down and he would lead us in prayer. I can never forget that. And I also remember then when I grew up, there was a day when I formally joined the church.

Of course, that's Methodist church. I remember that I joined the Methodist church. I became a member, an active member of that church.

And I can also remember how, even before I was saved, I started to preach. And of course, the way I preached was I went to my father's study. He had many books, many commentaries, many sermons.

And I just choose one of them that appealed to me. I translated it into Chinese. I think my life is dancing for translation.

I translated it into Chinese. I memorized them. And then I went and preached.

Oh, I took great pride in my first preaching. I can still remember even though it wasn't, oh, how many years ago. I still remember the topic I preached.

It's Norse art. And I found great satisfaction in preaching. I was waiting for praises, but no praise came.

I was quite disappointed. I think I did very well. And I still remember how before I was saved I led prayer meetings too.

It was more difficult, you know, than preaching. Oh, I went to my father's study and got another book on prayer. And I read that little book.

I memorized all the answers of prayer, how God answered this one, how God answered that one. And I remember that evening I went there and I told the people how God answered prayer. I have proof.

So I'm told a story, half the story, and half I'm finished and I can just melt down and pray. That was in my school, my schoolmates. Some of the teachers were there.

We tell them to pray, but I'm afraid probably except one, maybe just one, none of us really knew the Lord. So as we knew how to pray, nobody prayed at the beginning. And some students, my fellow students, began to laugh.

They thought it was a joke. I scolded them most seriously. I told them that we are before God.

There should be a reverence. I was active in the church. I thought I was a good church member.

But dear brothers and sisters, I have to tell you that this was the day before I really was saved. I wasn't saved yet. I didn't know the Lord.

I knew the Lord by tradition. But I did not know the Lord personally. It went unto the Lord in His mercy.

He that is born of the Spirit is saved. And thereby His Spirit, revelation begins to come. Self is beginning to open up.

Our cause first is a personal way. But gradually, gradually, the Lord in His mercy begins to open up this corporate mess of our faith. The Lord begins to show me what is church.

Dear brothers and sisters, what is the church? The church is not an outward organization. The church is not an institution. The church is not a building.

What is the church? The very word ecclesia means called out ones gathered together. It is the assembly of the called out ones. The Lord has called us out of every nation, every tribe, every tongue, and every people.

And has gathered us together into the name of our Lord Jesus. The church is not an organization. It is the fellowship of the called out ones.

How do the called out ones fellowship? The fellowship in the Spirit. The fellowship with an open heart. The fellowship in the Spirit of God.

Now this is what the church is. The church is not a building. The church is not an organization.

The church is an organism. It is organic. We do not intend to dwell very long on this matter.

Because we would like to share with you on something else. But let me just at the very beginning make it very clear. That the church which is in the mind of God before the foundation of the world.

The church that has been hidden. God made things throughout all the ages. The church that needs to be revealed in our time through our Lord Jesus Christ.

Is not an organization. An institution. The church is a living organism.

It is an assembly of the called out. Now we would like to know. How is the church come about? Come into being? Let us read a few verses.

The gospel according to John. The gospel according to John chapter 16. Verse 21.

You will find this is a very strange verse. John chapter 16 verse 21. A woman when she gives birth to a child has grief because her hour has come.

But when the child is born she no longer remembers the trouble. On account of the joy that a man has been born into the world. Isaiah chapter 53.

Isaiah chapter 53 verse 11. Because the whole chapter speaks of the suffering of our Lord. Isaiah chapter 53 verse 11.

He shall see of the fruit of the kernel of his soul and shall be satisfied. He shall see of the fruit of the kernel of his soul and shall be satisfied. The book of Acts chapter 1. Verse 14.

Acts chapter 1 verse 14. These gave themselves all with one accord to continual prayer. But several women had married the mother of Jesus and with his brethren.

Chapter 2 verse 1. Verse 4. And when the day of Pentecost was now accomplishing. They were all together in one place. And there came suddenly a sound out of heaven.

Of a violent impetuous blowing. To all the house where they were sitting. There appeared to them parting tongues as of fire.

And he said upon each one of them. That they were all filled with the Holy Spirit. And began to speak with other tongues.

And the Spirit gave to them to speak. And lastly. Galatians.

Galatians chapter 4 verse 19. Galatians chapter 4 verse 19. My children of whom I again entail in birth.

Until Christ shall have been formed in you. The church is organic in nature. Anything that is in nature organic.

Requires birth. The church is not organized. Because it is not an organization.

The church must be born. Because it is a living organism. I do desire that brothers and sisters will have this very deeply in your heart.

What is the church? How is it come about? If the church is an organization. Then it comes about by having it organized. But if it is an organism.

Then you cannot organize it. It has to be born. Therefore we will say this way.

That the church must be born. Nobody can organize a church. You can organize a tent or club.

But you cannot organize a church. The church must be born. In this matter of birth.

You find that birth, given birth, is always connected with trial. How is a child born? It is through the trial of the mother. A mother which is going to be child has grief.

She has to go through trial. She has to go through birth pains. She has to be in pain.

She has to go through an experience which is similar to death. And out of her trial, a child is born. We will see in the process of giving birth to the child, she has grief.

She has pain and sorrow. But after the child is born, she remembers her sorrow no more. On the contrary, she is now full of joy.

Because a man has been born into the world. Dear brothers and sisters, this is a principle. A principle which can be applied not only to the natural realm.

But a principle which is even more true in the spiritual realm. How is a church born? It is born through the covenant of our Lord Jesus Christ. Our dear brother fellowshiped with us on Ruth and on Rebekah.

But he skipped Eve. He wanted you to read that book, The Glorious Church. Unfortunately, we do not have this book here.

So probably you have to wait until you go home and get that book. But just to help you a little bit, I will fill in a little bit here and there. To quip up your appetite for that book.

You know Eve is a type of the church. You can say Eve is the first type. How does Eve come into being? How is she brought into the world? You find that heaven was created by God.

And it came directly from the hands of God. God used the red earth. God formed the red earth into the shape of a man.

And that God breathed into the nostril of the man. Earthen form. And out came a living child, Adam.

Adam was created by the hands of God. He came directly from God. Of course we know that the woman, Eve, was not created that way.

This was the way that Adam was created. The power of Eve came into being. Of course, first of all, God said it was not good for man to be alone.

In other words, Eve was created for Adam. It was for the sake of Adam that Eve was created. Not only typology, we know that Eve is a type of Christ.

Sometimes Eve is a contrast. Adam is a contrast of Christ. But Eve alone is a type of Christ.

It is through Christ that the church is built. The power of Eve created. Not directly from the earth.

God put Adam to a deep sleep. And then God opened his eyes. Took out something which in our Bible we call a rib.

And then God filled a woman with that something which came out. Therefore, her name is woman. Which means out.

In a sense, Eve was born out of Adam. In a sense, Adam had to go to a deep sleep. You know, actually, Adam didn't lose that sleep.

So far as himself is concerned. Eve was just created. Out of the glory, delight, all of that.

All the gifts you take in your hand. Without life, it will breathe into the nostrils. And suddenly it turns up.

Or suddenly it begins to react. So you find that every Adam was created. Eve was in the fullness of life, so to speak.

Get up in the morning. And if you get up in the morning, you're full of sin. If you like to go around, you do not want to go back to sleep again.

If you try to put a child that has just woken up in the morning, and confined itself to being a dead punishment. And at last, in the fullness of life, Adam was full of sin. He wants to move around.

He doesn't want to let that baby sleep. He doesn't want to rest. He doesn't want to.

But God put him to a deep sleep. Not only to sleep, but a deep sleep. Sound sleep.

A sleep as deep as that. Spiritually speaking, Adam, after he was created, he went into death. Not because of himself.

He doesn't need it. But because of Eve. And as Adam is put to death, Eve will not come forth.

The first surgery done in mankind, was done by God himself. God is the great surgeon. He opened up the side of Eve, took out a rib.

Oh, you know, it fascinated me. When I first heard, just when I was in China, Yes, you know, people can cut off a limb or something, you know. But nobody can open the chest.

Nobody can take out some ribs. But I remember when I was three, I think I was in college already at that time, I heard how surgery was done in QMC, that is, QMedical College. That is the greatest medical college in China.

I heard that there were surgeons who were able to open up the tip, tip off a rib, take deep breaths, the lungs, you know, just like that. I think that was wonderful. Oh, I think it must have been very painful.

When God did the first surgery, it was a painless surgery. But anyway, your father said to me, Oh, something was taken out of me. It was part of the deep spirit of Adam.

Something was taken out. And God used that something to heal. Now, brothers and sisters, notice this.

God created Adam. God formed the form of Adam. God breathed into Adam.

God made Adam. And it was built with something taken. Now, you know the word built, is the word that you use in architecture.

It's the word you use in architecture. You build something. You have a building.

You use that material to build something which answers your ideas, your design. So, dear brothers and sisters, you'll find here the first time, how is the church brought into the world. Christ must go into death.

And this is defined by the deep sleep of Adam. God put him on the cross. God crushed his beloved son.

God made him go through death. And out of his death, life is being given. And with that life, the Christ of Christ, God builds.

What is the material for you? That which comes out of Adam. What is the material for the building of the church? That which comes out of Christ. And nothing but that which comes out.

How is the church coming to be? It is built. The church needs to be built. Therefore, the Lord said, I will build my church.

Built. But dear brothers and sisters, there is a great difference here. What God has put into deep sleep, is, it is simply called a parallel.

A parallel. But in another sense, you find there is no pain. There is no sorrow.

There is no agonizing. In other words, it is a kind of peaceful operation. Why? Because this happened before sin ever entered into the world.

Dear brothers and sisters, remember this. The church is not a product of sin. The church is a product of love.

You find that the whole thing happened in Genesis chapter 2. It was before sin ever entered into this world. In Genesis chapter 3, you'll find sin entering into the world. But before sin ever attacked the world, there you'll find Adam and Eve.

So dear brothers and sisters, the concept of the church is before the entrance of sin into this world. Now, do not think that. Oh, the church is a composite of sinners.

You know, very often we are very hungry. After we are finished, how often we come to the Lord and say, Oh Lord, we are a bunch of sinners. We were a bunch of sinners.

But we are not. Oh, we are so degenerated in our thoughts that we cannot think of anything without thinking of Him. And when we think of the church, we think of the church as a group of sinners.

Yes, sinners. Saved by grace, but sinners. And the emphasis is still on sinners.

But God and I do not see any iniquity in Israel. I do not find it deceiving. Because if the concept of God and the church is before the entrance of sin, even if sin has never entered into this world, may I reverently say, Christ has to come.

If you listen to what one goes before you, you will find that Christ died for our sins. But if you listen to what one goes before you, you will find that Christ loved the church and has delivered it now. Even if there is no sin in this world, dear brothers and sisters, our Christ must die.

Not to sin, but for the church. Christ did not be put into sleep. There is no sin there.

It is positive. Nothing negative there. It is for the positive purpose of producing evil.

Dear brothers and sisters, if the concept of God and the church is above and beyond the reach of sin, it is for the love of the church that Christ must die. He who gave his life to us, that we may live and live together as his body. He does come into the world.

Do you know everything that has come into the world? What has happened? In the reading of Genesis chapter 3, and there you will find in the words of the woman, chapter 3 verse 16, to the woman, God says, I will greatly increase thy travel with thy pregnancy, with thee thou shalt bear children. I will greatly increase thy travel with thee thou shalt bear. This is one of the results of death.

To bear a child, a woman, must travel. That because there is the presence of sin in this world, the travel shall be increased. I will greatly increase thy travel with thee thou shalt bear children.

Dear brothers and sisters, this institution between the type and the gender, this is the difference between Adam and Eve. He was put to be in his sleep. No pain.

He is a child, but no pain. No sorrow. And yet, dear brothers and sisters, sin has entered into this world, and it makes a great difference.

Look at Calvary's cross, and you see the shadow of the soul has been greatly used. The death of our Lord Jesus on the cross is not a peaceful sleep anymore. The death of our Lord Jesus on Calvary's cross is an agonizing death.

Oh, dear brothers and sisters, if you read Psalm 22, you know in the Gospels, if that gives you the history of the crucifixion, if you get a little glimpse here and there of the sufferings of the cross, but if you want to enter into the sentiment of the crucified one, enter into the feeling of the one who is crucified, you have to read Psalm 22. If you find Psalm 22, the crucified one crying out, My God, my God, why hast thou forsaken me? And if you find he describes the feeling of his heart, he describes the situation, he describes the pain in his body, how all his bones are being dislocated, how he was hurling his tongue thick to the upper palate, how he was poured out like water, the pool of pouring out, how he was surrounded by bones, how he was caught, how he was loaded, how his heart was broken, you find this agonizing death of our Lord Jesus on Calvary's cross. Oh, that's the meaning! Oh, dear brothers and sisters, often we think that the meaning of the cross comes in terms of our sins.

Yes. There's the bore in his own body, our sins. There he was afflicted because of all things.

But why is it that this death is so agonizing? Why is it that this blood is so terrible? It does not need to be. He was dying. He thought it out.

The church might have produced, but he was going to die in such a way. He was dying in such a way that Calvary's cross is the cause of our sins. His capital has been incinerated.

But dear brothers and sisters, the capital of our Lord does not begin on Calvary. You can go back with them to the garden of Gethsemane, and there you'll find it is written in the Scripture how he was horrible even unto death. He went to the garden, and there he knelt.

He cried, Father, if it be possible, let it come, but not my will. Thy will be done. And he was in such agony that his throat came down, and an angel had to appear to sustain him, otherwise he may die.

That's the tragedy of the soul. But dear brothers and sisters, it does not begin well. You have to go back further.

And you'll find during the time when he was thirty, he went to John the Baptist. He vowed to be baptized. He does not mean to be baptized.

It is a baptism of repentance. John went to him, and what he said, let it be done. It is for righteousness sake.

And there our Lord Jesus offered himself unto death in baptism. Oh, how he joined himself who needs to be baptized. How he willingly gives himself up to die in the water, to show such a willingness to die while asleep, to show such a desire.

Oh, this tragedy. Even on the day when he was baptized, he traveled. And throughout the three and a half years, he worked with his own.

Oh, dear brothers and sisters, you do not know how he suffered. People do not understand him. Even his disciples misunderstand him.

He tried to convey himself. He tried to communicate with us. But how? Impossible.

During that hour, dear, I feel myself being straightened. I feel so tight. I feel so bound up.

I am heavy. I am heavy with power. I want to get released.

I am looking to the devil when it shall be. Does this begin there? No. The tribulation of our Lord began as was written.

God, the infinite One. God, the glorious One. God, the one who is above all.

And yet he can not forgive himself. He is waiting to take upon himself the form of a man. Down by the form of a man.

It's a tribulation. It's a tribulation. Incarnation is the beginning.

He came to join himself that we may be joined. But dear brothers and sisters, the Bible tells us that he is the last slave before the Father. What about before? There is creation.

There he has already conceived us in his mind. The conception begins in eternal life. Oh, dear brothers and sisters, if you have gone through so much to bring forth a child, how much you will love the child.

If you are proud of your mother's pain and sorrow, I don't know how true that is. If you are born with your boy, your mother has gone through much sorrow and pain, probably you will be the most loved among all the children. No wonder the church.

Because he has brought his own son, no wonder the church is the love of his heart. Oh, dear brothers and sisters, I do not know how true that is. I only know that the church is born.

So much have you. He conceives us before the foundation of the world. And he wants your great plans and stories in order to bring us into the world.

But dear brothers and sisters, there is a difference here. In natural birth, it is the mother who travels. The child is brought forth in a passive manner.

The child does not do anything. It is the mother that travels to bring him forth. But the spiritual birth is different.

It's different. The child is born through the travel of our Lord. There is a convulsion of everything.

But dear brothers and sisters, isn't it the good pleasure of God that the church being who deals to him, he will not allow the church just to come through a passive way? It is the spiritual principle that God wants us to cooperate. So his mind is the first of the church. On the basis of the travel of our Lord, there is enmity.

Our. May I complete? No travel. Nobody.

It is through the travel of our Lord that the church is born. But God does not want us to be born passively. God draws us to himself.

He allows us to go through the travel with a small way together with him that we too may not avoid. If it is the thing that is coming to you passively, without your going through anything, that is an easy go. You will not travel that much.

But brothers and sisters, this matter of the church is so dear to our Lord that he wants us to go through the travel together with him of course in a very small measure. Heal a hundred other people. We are all saved by this.

We are all children of God. We are together. Are we a church? When a hundred and twenty of us gather together, do we form a church? We form a congregation.

But we cannot form a church. A church must be born. How is it to be born? Even with her slaughtered Lord, even with us who are born again, even with us who are the result of the travel of his Son, does it mean that we just simply come together, gather together in a church? Something to be in.

Our experience tells us. When two or three, when it is a hundred and fifty, when it is a thousand two hundred, you find that when God's people come together, it does not produce a church. How is the church produced? The church must be born.

The Lord wants us to go through the travel of our souls on the basis of his travel. Dear brothers and sisters, sometimes we think in terms, we think of the church, what should I say, too easily. We think that we can gather and form a church, and because we can so easily form it, we can so easily expand it.

But dear brothers and sisters, a church is not an organization. A church is not an organism. It has to be born.

How is it to be born? There you find our Lord Jesus. He came to this world. As you read the four Gospels, you find He began to call His disciples, come and follow me.

And from that hall He had gathered His people around Him. He began to teach them and to instruct them. But sometimes His teaching seems to be a little bit off, and many of His disciples hold that too much.

So the Lord told His twelve and said, you two want to go? You may, if you want to. And some of these will say, Lord, you have the Word of Life. Where can we go? And through the thirty and a half years, you find that our Lord Jesus is gradually, gradually preparing His disciples.

Some came and some went, but still stick with Him all the time. And even those few who did stick with Him, the most difficult come. Sometimes I wonder whether it is the purpose of our Lord to gather around Him these twelve people.

To me, these twelve people seem to be the worst combination you can ever combine in this world. You know, sometimes in my time of depression, you may think that I never depress, but I can tell you I'm more depressed probably than many of you, for more and more times. Sometimes you don't need a time of depression and disappointment.

You look around and say, Lord, why do you bring such a company together? If only, if only, you can make a better selection. We will be a better church to you. Things will be much smoother and easier.

And sometimes you think you have the bad, the worst selection in the world. But as you travel, you'll find every company thinks they get the worst combination. But dear brothers and sisters, let me tell you one thing.

You do not get the worst combination. It is our Lord who gets the worst combination. Oh, maybe it is His purpose.

You know, before He chose the twelve, He went to the mountain and prayed the whole night. Oh, no wonder He prayed the whole night. If you and I were in that position, you would never come down.

We cannot face it. But strangely, you know, as you read the four Gospels, you find a combination of these twelve. Twelve is enough.

It's a perfect number. And therefore, following these twelve is the worst combination you can ever have. And our Lord, even our Lord, has so much trouble with these twelve.

Even unto the very end, the trouble continues. He has taught us and taught and taught, but they did not learn as if they did learn. But they never seem to learn.

Dear brothers and sisters, for three years and a half, the Lord was really... You think the Lord was very easy on them. I think the Lord was very hard. Sometimes the Lord scolded them.

Sometimes the Lord dealt drastically with them. Sometimes the Lord was sarcastic. You remember.

Oh, people ask Him, Did your master pay tax? That is the temple tax. Oh, yes. So he went into the house and was going to tell the Lord, I have the money.

Ready? So pay your tax. And the Lord said, People, let me ask you a question. Who pays tax? The people or the son? Peter got it.

And the Lord said, All right. For the hastiness of your word, you have to go and sit by the sea shore and try to fish. And the first fish that comes up, you open his mouth, and there will be the money.

Why did the Lord go through such trouble? He can flip his finger and there is the money. But there will be no lesson to Peter. You go and fish.

I know some of your brothers and sisters probably are good fishermen. They like to fish. In my whole life I fished only once.

And it last only, I think, ten minutes. I do not have the patience of sitting there and waiting for the fish. I would rather dive down into the sea.

But, dear brothers and sisters, the point I want to point out is this. The Lord hasn't been easy with His people. How He humbled them, taking a bow and teaching them a lesson.

How He dealt with them. And then finally you find how the Lord Jesus brought them looking through the garden. Even though they did not learn the lesson, and yet the Lord brought them with Him.

You know, the Lord can easily leave them in the upper room and continue to feast when they slip out and go into the garden. And there, if it were you, probably you would do that. Knowing the disciples.

What's the use of bringing them all into the garden? What's the use of asking Peter, James and John and saying, now you, you, you carry with me. Knowing that those people just won't do. It's much simpler.

Let them continue on feasting and to do the best. You know, very often, probably you have the same temptation. I think Brother Cronkin must have the same temptation.

Especially those who are involved in serving the Lord, you know. Sometimes you feel, what's the use of internecine and trying to get all the brothers and sisters to come and serve? You can have feasting, we will be fasting. That's easy.

But that's not the church. The church will never come into war. If that's the case, that's the reason why the Lord patiently led his people into the garden.

He knew very well. He let some outside. He let some forward a little bit and he left them there.

He said, try it, try it, at least try it. They didn't even try it. But anyone who finds a principle is there.

The Lord is leading them through the garden and they are brothers and sisters in a spiritual way. The Lord is leading them to the cross. Even though they are scattered, yet the cross has made them precious.

And if the Lord is into the tomb, if the Lord leads them home, even though they do not understand resurrection, if they do experience the resurrection of the Lord, if they know the Lord, and for forty days, even after his resurrection, for forty days, the Lord appeared and disappeared. The Lord caught them and left them in order to adjust their relationship with Him. No longer on the natural ground.

It will be in a spiritual relationship. Dear brothers and sisters, do you see this? The church is falling through a trap. Those people, he defends, have gone through a time of trouble.

And then the Lord says, you wait, he chooses. You find these people, after they saw the Lord as descended, they entered into the city. And there in that upper room, they gave themselves with water.

You remember the Lord at one time appeared to five hundred brethren? Five hundred? I do not know whether that refers to the time of the ascension or not. I do not know. But anyway, the Lord was a group of

five hundred brethren.

I just cannot concede concede that only a hundred and twenty gathered in that upper room. I cannot concede to that. I think probably in the beginning five hundred gathered in that upper room.

How can you not gather? Can it be seen the Lord descending in glory? How can you go home? You will not be able to go home after that. You are hopelessness. You are there to go to Jerusalem.

It is right there. How can you go away? You cannot. But gradually, probably, day after day, nothing happens.

One by one slip back. The number is increased. Until on the day of Pentecost.

Is there not a lesson for us to learn? Oh, how easy for us to gather a crowd and say, now come together. We are all the Lord's. Let's come together.

Come together. We are going to form a church. Do you have a church? No.

There will be safety. There will be safety. Time will save us.

People who are really comforted by the Lord cannot go away. But people who are just emotionally will find one by one until they are found with one accord in country. How is the church built? The church is born through the continual prayer of these hundreds.

These hundred and twenty people in prayer for ten days at night. It's not short. It's not easy.

They may adjust. There something needs to be adjusted. And they began to adjust.

They began to make adjustments. Dear brothers and sisters, you know, it is not praying alone. It is praying with adjustment.

And there you'll find these people channelled, channelled in soul after the travailing of ten days. And the days tend to cost. So suddenly there is a hard bleeding from heaven.

You know, when a woman is laboring to give birth. Here you'll find a hard bleeding. The final labor.

The Holy Spirit comes down. It ties the hundred and twenty into one body. The church.

Dear brothers and sisters, we see many congregations. Many congregations. Some a few.

Some a large group. But where is the church? Do you really love the church? If you really love the church, are you willing to go into the travail for the birth? Dear brothers and sisters, no wonder. Those who have gone through all the travel, they love the church.

You can take anything away from them. You cannot take the church away from them. This all, this comes out of their travel.

The church is not only precious to the Lord. It is precious to those who have traveled. Dear brothers and sisters, this is the only way for the church to be brought into this world.

If this is true on the day of Pentecost, it is true today, dear brothers and sisters. Did the Lord gather two or three or some of you together in any place? Do nothing because you are the gatherer. You have the

church.

You don't. You have a congregation. Get away with your travel, brothers and sisters.

People would go away, come and go. That's inevitable. Do not be disappointed.

Only those who are caught up with Christ, with that purpose of God, you cannot go away. You have no place to go. You have to be there.

And brothers and sisters, this is the building of your heart. It comes from the travel of your soul. No travel.

No birth. No birth. The Lord be gracious to us.

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