

Christ and His family (Quality: Average, quiet)

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Preacher: Falkner, Leslie Walter (1904-1985)

- [0 : 00] In the Gospel according to St Matthew, chapter 18 and the 20th verse, St Matthew's Gospel, the 18th chapter and the 20th verse, For where two or three are gathered together in my name, there am I in the midst of them.
- For where two or three are gathered together in my name, there am I in the midst of them.
- In this chapter we have our Lord instructing the disciples in those matters which concern the kingdom of heaven.
- And we do well to remember the language that so was declared in regard unto the seven churches in Asia.
- He that hath ears to hear, let him hear what the Spirit saith unto the churches. For these messages are binding upon the church until the end of time.
- [1 : 41] And we note in the first place how it is so declared that if we are to have any entrance into those things which relate to the kingdom of heaven, we must be the subjects of the rebirth.
- We must be born again and become as little children. Yes, here is the greatest thing that can ever be realized within the life of an individual, to know that mighty work within the soul that God alone can effect.
- The disciples have asked him who is the greatest in the kingdom of heaven. He has said that little children. He has said that little childhood as an example in their midst.
- And he has told them that except ye be converted, and become as little children. And become as little children. And ye shall not enter into the kingdom of heaven, unless ye get away from that which ye is so prominent in the question which you have asked of me.
- And become as little children. And become as little children. And become as little children. And become as little children. And become as little children. If ye are not so found in this way, there is no entrance for you into the kingdom of heaven.
- [3 : 23] Do we know then what it is to become as little children? To be teachable. To have an ear opened unto instruction. To realize our ignorance. And the need of that wisdom which he alone can impart. Are we prepared to take the lowest places, and to sit at the feet of our Saviour, and to receive the word of our Lord, and to receive the word of our Lord, from his mouth?
- Yea, though it may be cutting even unto the disciples in this instance. Though it may indeed expose them. Are we willing to receive those cutting statements, and those exposing truth?
- The truth which shows up in all that wherein our own corrupt and carnal nature that so consists, and that set before us, the exceeding excellencies of those characters who do so inhabit the kingdom of heaven.
- Yes, and we are one by him. And remember, I say again, these things are binding upon his church.
- For it is to the church that he is speaking. And he so declared that they were not to give offence, and neither to take offence.

- [5 : 10] Here is a little one. Do not offend him. Oh, there is much that he may not understand.
- There is much as yet that he is not cured in regard to the understanding of it. But that is no reason for you to go and to thank forth with him, by reason of the lack which is yet to be made up unto him, as he shall grow in grace and in the knowledge of the Lord and Savior Jesus Christ.
- How solemnly doth he doth declare that if ye shall offend one of those little ones that believe in him, if ye are unmerciful, it were better to him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
- That is what the Savior said. A strong language. That wherein he declared, how that wherein offence is given unto one of the little ones that is given unto him, is abhorrent unto him.
- And to that end he told us, that we should be very active in self-denialness. that we should be ready to sacrifice ourselves from the things which may seem most precious to us.
- [6 : 57] The things that we may think that we cannot do the most. He has that which related to the foot or the hand or the eye.
- Things that may seem so essential to you. You don't want to lose them. But he declares that it is better to lose such rather than to offend one of those little ones.
- That it is better that thou shist indeed go through life hort or amends rather than to enter into hell fire.
- So again he reminds us, take heed that ye despise not one of these little ones. Yes, the little ones they have their angels.
- The other graphs that too. Are you a little one in the kingdom of God? Have you indeed been born again by his Spirit?
- [8 : 10] Have you been brought so to seek to walk in his ways and to obey his word? Oh, thou hast a body that continually about thee.
- There is commission done to thee those angels which shall indeed watch over thee and keep thee in all thy ways.
- Yes, your angels do always behold the face of your Father which is in heaven. For the Son of Man is come to save that which was lost.
- Here in 1999, let us never go astray. Here is one of those little ones that ducks stray away.
- That get it, that get it into alien paths. What are you going to do? Cups that went off? Have nothing more to do with them?
- [9 : 18] Leave them? No, said the Savior. That is not according to my Father's love or will concerning them. He is not desirous nor willing that one of these little ones should perish.
- You are to go after them. You are to seek to recover them, to restore them. Is that your attitude towards those who may in discipline manifestly seem to go astray?
- Do you seek after them? Have you that love of God within your heart? Whereby you are in mind with the same spirit that possess the spirit of his dear Son?
- And in this we have the mind of Christ. To go after that which is lost. I view we are sadly lacking in respect and diligence.
- No, we may as it were preferred to maintain our own position. We are not prepared to go out of our way.
- [10 : 38] We are not prepared to sacrifice our souls. So to seek after that one which has so gone far away.

Oh, he says, it is not the will of your Father which is in heaven that one of the evil ones should perish.

Then he tells us that that which is very intimate unto the church. That which ariseth out of one brother trespassing against another.

That in the first place there is to be the telling of the thought alone, in private, the one to the other. Seeking thereby to restore and to gain thy brother.

If ye do not hear, then there is to be the taking of two offering witnesses. That the word may be established in their mouths.

[11 : 41] And if that very brother shall neglect to hear them, then tell it unto the church. And if ye neglect to hear the church, let him be unto thee as an heathen man in the public.

Now the point of this is, to my mind is sadly lacking in our midst. Do we walk out that which is so set forth to bore us by our Lord and our master?

Do we not rather take umbrage? Do we not have malice within our hearts concerning them who may so sin against us?

Did the Lord have that spirit when he was here upon us? Did he take umbrage? Did he show that maliciousness toward them that did so sin against him?

You know. We have seen instances of this many times through the life which God has permitted us to live after this present moment of time.

[12 : 55] And we have seen that which is so recorded here completely set aside. And that which is rotated unto man placed in its place.

My brethren, these things ought not so to be. If there is to be the realization of God dwelling in his Son and his Son dwelling in their hearts, then they shall be of the same mind and the same spirit as his.

Correction? Yes. Reprove? Yes. Rebuke? Yes. But if that all fails, if it is that which is injurious unto the church, then let him be regarded as a heathen or as a public woman.

That doesn't mean that he is entirely cast out. Whatsoever ye shall bind on earth shall be bound in heaven.

And whatsoever ye shall roost on earth shall be roost in heaven. For again I say unto you, that if two of you shall agree or no, at touching anything that they shall ask, it shall be done for them of my God, who is in heaven.

[14 : 38] There must be perfect unity in the good evening, in that wherein the asking is so made in the consciousness of the name of Jesus Christ.

What I ask for, may I so put it, is compound, holy and ugly in that name. The blessings that come to us can only come through Christ.

The benefits that we may receive are only derived in and by him. He is the channel of blessing that God hath appointed unto his church and unto his people.

And when they shall act, in that wherein the mind and the will of God is so revealed as they've known unto them, then there shall be likewise realized in heaven above.

In that agreement, yes, the two of you shall be agreed, as touching anything that they shall ask.

[15 : 59] It shall be done for them of my Father, who is in heaven. For, where to all three, are gathered together in my name, there am I in the midst of them.

You see, apart from him we can do nothing right. Yea, to be without his presence, we go wrong right in the very beginning.

His presence is life, it is life, it is love. And these are the principles that permeate and will live within the souls of all his people.

Thus he goes on, though we're not going to touch it now, to remind us of the great forgiveness, that everyone who so gathers together in this loving devotion to their Lord, the great forgiveness that has been bestowed upon them to bring them into that present position.

Peter of God, he was saying such a lot. How many times shall I forgive my brother? Until seventy times?

[17 : 34] No, just no more. That's not my way of thinking. That's not my way of acting. When I display my forgiveness, when I display my forgiveness, it has no boundaries.

For this seventy times doesn't simply mean forgiveness in all its perfection. And as we read a little further down, he so declares, if ye from your hearts forgive, if ye do not from your hearts forgive, then ye are found totally separate from that which is relative to the spirit and the mind of Christ, which derives in his people.

For where to all three gather together in my name, there am I in the midst. I ought time to wonder when I hear these words quoted in prayer meetings, as to why the brethren do make that statement, or rather add on to it those other words, and that to bless.

Oh, it is not necessary. For if he is in the midst, then he is the sum and the substance. Yea, he is the sufficiency of all blessings.

The blessing is theirs. It is not that he will bless. It is the fact that they have it. In that wherein he is present to it.

[19 : 19] On the last Lord's day preaching, some miles away from here, I drilled upon two little words mainly, in Ephesians.

They believe. But no. The but which set forth the wonderful intervention and interposition of God on behalf of his people.

And how that which he had done for them was in their present possession. It was there. It wasn't in the future. It's now.

And if the Lord is indeed in the midst, then that which is relative unto the blood is the present.

It is that which is continued. So let us look for a few moments tonight into this glorious truth.

[20 : 23] Let us first of all look at this distinctive group which we see set before us by the monster in our text. Distinctive.

Distinctive. Yes. Because we find them all gathered around him.

Two or three. That is set for an indefinite number. Two or three. Separate.

Unto him. That is the distinctive feature of a child of God. What a distinctive group that is. You find them with God.

You find them taken out of and taken from. The majority of those who were all about them.

[21 : 18] No, they are separated unto him. That is the distinctive feature of a child of God. A little child.

Which has been brought so to seek him and to know him. And not only so, but behold in this little group.

That wherein they are devoted. It is a little devoted company. They are devoted to him.

To see him. Oh, can you not view them as it were with a sanctified imagination. You see them as it were gazing to his face.

They hang upon every word that comes forth from his lips. They watch his every gesture. Yea, all that wherein he was pleased.

- [22 : 20] So to put forth the emphasis and the impress upon the words which he spake. And their hearts are opened unto the reception of it.
- How they love him. How they worship him. How they set him in the preeminent position. Yes, it is not only the fact that he is in the midst.
- But it is in that wherein they must claim him. Yes. It is a devoted company that is round around about him.
- And notice that they do surround him. They are the bulk of him. It is a little heaven upon earth.
- That is what you are having presented to you here. A little heaven upon earth. What is the state of them who are in the realms of the blessed?
- [23 : 20] Is it not so declared in the revelation. That there they are gathered round about the throne of God.
- And of the land. The good thing to have a little heaven corrupt into your soul down here. To have a poor taste of the glory.
- Into which every little child that believeth in him should have an abundant entrance. It is a good thing to know that.
- Wherein we look upon him. Love him. And adore him. Ignore him. Everything that is about us.
- Never minding the looks of others. Whether they look stompily or sneeringly upon us. But knowing that wherein in the possession of our Lord. We have all our hearts desired.
- [24 : 17] We have everything to be called a wish for. Yes, he is honored. He is magnified. In the midst. And he is in the center.
- They are all about him. He is the center of all activity. He is the drawing attraction.
- They have been attracted unto him. Think of the many of whom it is recorded in the gospel. Who were attracted to him.
- Think of their captors. What they were. Think of that wherein they were made conscious of their sinfulness. Think of that wherein by reason of that conviction.
- They so drew near unto him. And many, many times you have this recorded concerning this fact. When they heard the name of Jesus.
- [25 : 24] It is like the one who asked. Who it was that was passing by. And they told him Jesus of Nazareth.
- It is not long before he is found in the presence of Jesus.
- Oh, is that your experience? Has his name been made precious to you? Have you been made to know your condition by nature.
- To find in him the alone cure for all that you are so sensible of in your soul? You know, while we are in the flesh.
- And how we have to prove it daily. We bear the fault of the body of sin and death. And what do we mean by that? Don't you find that you have a burden to take?
- [26 : 25] Don't you find that you have a cross to bear? Don't you find that you are hard put to it. In the realization of such a wicked and the deceitful and deluding hearts that you possess?
- Do you not know it from that wherein the tempter is continually harassing you? What a conflict it is. And do you not know it from the fact that that wherein the world would seek.
- So to draw you away from him. Oh yes, they told that poor blind man to hold his tongue. But he has to come and draw near unto Jesus.

Do you find the same truth in your heart? Amidst all that you know of yourself. Amidst all that conflict with Satan.

And I be here that I despair of you if you know nothing about it. I say I despair of you if you do not know anything about it.

[27 : 39] Because it is in these things that you are to prove the vitality and the precious virtue that so glows from his name.

So how sweet the name of Jesus sounds in a believer in the earth. It soothes his sorrows, heals his wounds.

Yes, it meets his case. That is the growing attraction. And here in this center of activity is the binding bond.

From whence and why? From whence and why? To these two and these three gather around him. The binding bond is this.

What did you say? You say Jesus. Wait a bit. What is the binding bond? If you look at those characters that would so surround him.

[28 : 51] Remember that they are all sensible of the great need of him. It is their need that has brought them into a union.

It is their need that has so brought them together. They are all torn and needy souls. And that is the bond that so binds them together to a precious Jesus.

Yes, your needs are great. Who can supply you? Who can meet them?

You may have gone to the world. You may have gone to all manner of sources to find some relief. You may have picked up this book and that book and write it.

And yet have not found that which you long so to know. Yes. But when there is the coming inwardly unto the blessed name of Jesus.

[29 : 53] That he is able to save thee from thy sins. Then you realize that we are in the need of him is so great.

So vast. There is no other need like it in the world. All men can talk of their need of this and that or the other.

What is it? It is that which is but for a time and then vanisheth away. But here is that which is eternal.

Lasting. That wherein if we come to him in our need. We shall find that we have not come in vain.

For in him all foolish dwells. But there is that wherein they did so come to him.

[30 : 51] In purpose. It was a collective purpose. They have been collected together wise.

Under his authority. To hear his commands. To obey his word.

To abide in the truth. As it is in Jesus. That is the collective purpose. That brings together.

Them who are so united unto the Lord. Yes. They own him as their Lord. Their teacher. Their guide.

Their counselor. They look to him for that wisdom. For that direction. Yea. For that instruction unto righteousness.

[31 : 49] Everything that relates unto them must essentially proceed from himself. So they come with their need.

And they come. So to receive. That authority. That when he speaketh. It suffices. Yea.

It is true. And not only that. There is here the separating principle. What is the separating principle that has brought them to him?

He is in the midst. Doesn't that tell you what it is? The separating principle is faith. Faith to believe. Faith to believe. Faith to believe in him. Faith to believe the word that he so speaks. Faith to receive out of his fullness. Faith so to know this. That he so speaks. Faith to receive out of his fullness.

Faith so to know this. That he so speaks. Faith to believe. Faith to believe in him. Faith to believe the word that he so speaks. Faith to receive out of his fullness.

[32 : 54] Faith so to know this. Faith so to know this. That he doth so freely give us. Faith whereby thou holdest in possession.

That which the Lord hath so determined in his love to bestow upon you. For where Jesus is.

There is your treasure. There is your possession. Yes. Collective purpose. A separating principle.

The world hath so. But behold. The uncertain bonds in our text. See the war again. Around him. He declares it. And if he points to them as it were. And says behold them. Are you not. Ready.

To grant. The truth. Of that which is so declared. Where two or three gather together together in his name.

[33 : 54] They're all gathered. And they're gathered. By him. Gathered by him.

gathered and they're gathered by him gathered by him yes he is speaking to the disciples they have heard his teaching they have heard the voice that has spoken follow me they have known what it is to be drawn with the cause of the man they have set down at his feet they are fed by him they know that all their strength and all that wherein they are so maintained and are sustained is received from him and so gathered by him the leper they are gathered to him he is the other the preeminent one in their affection the one who is set the goal yes it is not a case of all seeing him as it were with their own different opinions they are united in one mind and in one spirit so they are gathered to him and they are gathered with him yes here they are in his presence what a blessed being to know that thou hast indeed that access that thou art enabled by his drawing grace so to have that part of that portion with them who do so love and feel his name oh that precious name the name that suffices for all life circumstances for all life necessities and I knew that both temporary providentially and spiritually that he meets them all who in him oh there is a communion there is a blessing bringing together there is a sacred of you 19 you may ask how this coming to the bondage through the sanctification of his word through the setting apart unto himself and then we come to this they are gathered for him he has worked for them he has something for them so to attend to they are brought into his presence that they may be equipped that they may be armed that they may be enabled to stand in the evil day that they may be enabled to fight the good fight of faith and lay hold on eternal life and the life yes gathereth the hymn you have your service so to perform for your master if you are going to perform it rightly and fruitful you must know what it is to be gathered and do himself to receive from his presence the real life the real life sanctification of your life the setting apart of your soap unto him that you may go and do the master's will

Now that brings me to this he is the center of life very briefly upon this point very briefly upon this point where to all three are gathered together in my name there am i in the midst he is the center of life because he is the bond of unity he is the one that binds them together in himself he binds them together in his precious person so he who is here before us is the head of the church and here are they who do so represent his body they all have that intimate communion with him linked together in a precious unity one with another all partaking from the head also having granted unto them that power and that ability whereby through his grace they do indeed those things which he purposes and would it for them so to do hence the work he not oh do you see these precious tools yes he is the center of life in his ingrant he wrote the midst of them my friend he wrote in their hearts by faith that is where he grows his people now it's in their heart by saying and where he ingrills his people there is the center of life in so much if you have the holding bond what is the holding bond look at the text where to all three are gathered together in his name there am i in the midst of them that's the holy bond in the midst of them yes he keeps them he preserves them he draws them again and again so to receive out of all that fullness which is in which is in him that they may have a sufficiency in all things and at all times have you not known what it is thus to come to realize his presence in prayer have you not found what it is to have excess of liberty at the throne of grace it is there that he is in the midst of the throne it is there that he engrows his heart the hearts of his people it is there that he delights so to bestow upon them the blessings of his grace the grace yea it is there that he likes to send them forth so to do those things which are pleasing in his sight oh we have so much to learn haven't we concerning this truth yes the vital possession there there there there there where i and they meet where we come together where i hold them in the embrace of my divine love

there there there there where i shall teach them all things you have it all so illustrated in the history of these disciples yes how he undertook them how he helped them how he delivered them how he graciously imparted unto them the knowledge of his father's will the knowledge of his father's will yes it's there where he is in me and it is in that wherein in himself they have all been it is there he is a fact the staff where he could purposefully and in him he said to them why the year organize his son you never can't he see music

It shall be grunted unto you, for if two of you shall agree, it shall be done for you of my Father, for which he lived in heaven.

[43 : 50] Finally, he is the center of power. As I said at the beginning, here we have an indefinite number.

We often talk of the two or the three that gather together, to let it be done. That is very, very true.

But it likewise, directed out unto all them, that do so gather together in the name of the Lord.

And where there are the hearts of them that love him, yea, that are grown by the power of the name of Jesus.

There he entrills their hearts, and will indeed be all sufficient. Yes, the center of power.

[44 : 50] It is in that wherein there is agreement. There is a unity of purpose, of desire.

There is a oneness in spirit. People oftentimes speak about the dire case of the churches in which we are now living.

Can we wonder at it? Can we wonder at it? When there is not to be discerned the oneness of spirit. Oh, the seeking unto their own opinions.

The walking after the traditions of the fathers.

The seeking after those things which are according to their own thoughts. Yes, we need to be reminded that there is the time when all seek their own, not the things of Jesus Christ.

[46 : 09] And where there is not the seeking of the things of Jesus Christ, where is the unity?
Where is the oneness of spirit?

Oh, it is to be lost. It is to be baptized into the reality of himself as being the all and in all.

Ah, it is in his presence that there is all the ability given unto his people. It is in his indispensability that they are so enabled to serve the Lord Christ.

I fear there are many in the porpites today who know nothing of Jesus Christ, although they pretend to preach him.

It is they who know what it is to have communion with their Lord in Christ. In that wherein the true Church of God so God has run them and beseeches of him that he will indeed hear their cries.

[47 : 32] He will admit that they shall be heard, that they shall be answered. So where two or three in agreement, one is of spirit.

Where two or three gather together in the name of the Lord, there am I, in the midst.

Yes, it is his assurance that he gives unto us. It is his own appointment and he will never disappoint.

It is his own appointment and he will never disappoint.

whatever else you are however lest you may be outwardly in those things which relate to the elements of the world like the church of the way of the seer if ye do not open the door then you will indeed be bereft of my presence but if ye open the door that I am nothing if ye open the door I will come in to you and will sup with you and you with me for where two all three gather together in my name there am I oh the positing of it in the midst of you may it so be proved here and in many other places too and the Lord's name be magnified and glorified in us

[49 : 42] Amen Thank you