

## Matthew 18:20 (Donald Bilisoly) 215021

Conference: 1992, Ground of Gathering (18:20)

Address—D. Bilisoly

Second Peter chapter one, verse 12. Wherefore I will not be negligent to put you always in remembrance of these things. Though ye know them and be established in the present truth. Yeah, I think it meet as long as I am in this Tabernacle to stir you up by putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ has showed me. Moreover, I will endeavor that she may be able after my decease. To have these things always in remembrance. Now I suppose you've noticed. Or you noticed as I was reading. That three times Peter speaks of remembrance. Remembrance, Remembrance, remembrance. He talks about remembrance while he's yet in this Tabernacle that is still living. He talks about having things in remembrance after his decease. And you know, I trust that. That we all feel the exercise of heart that Peter had towards others. That we desire that the Saints of God should be mindful of the present truth. While we're living and after we're gone, as it were, out of this scene, will the Saints hold these things? In remembrance, I don't have anything new to talk about tonight. All I want to do is to bring to our remembrance what I trust is the will of God, force and the truth of God for us. So Peter, Peter doesn't apologize for speaking about bringing things to their remembrance. And Paul said to the Philippians to write the same things to you. To me indeed is not grievous, but for you it is safe. In other words, he's saying I don't have a burden towards you Philippians. You know, the Philippians were in a good state. He says, I really don't have a burden towards you. But he says I'm going to repeat things that you've already heard for your safety. And so, brethren, I would like to talk tonight about something I trust. Is familiar with us all, but maybe it is not so familiar. To the younger ones, I would like to talk about the ground of gathering. Now, there's a number of ways to. Consider that truth. The Old Testament I really believe has abundant example for us that help us, that helps us to see the truth of the ground of gathering for the present day. We can see it in a picture, lessons examples in the Old Testament and to help us in connection with present truth. But I would like to consider. Four important. Points in connection with the ground of gathering Now you've heard these things I believe most but let's. Consider those that are younger and even ourselves. Is it not good? That we be reminded as to why we are where we are and it's only fair to repeat the truth. We may assume that things are known, but I would just encourage our brethren in the reading meetings especially to keep going over truths as though they're not known. Because I can remember when I was first saved and 1St come into fellowship and I heard. For example, the rapture of the Saints. It was a brand new truth to me, brand new. And so I'm thankful for everything I heard that was new to me at that time. Yet perhaps most of the brethren, the older ones especially, had heard those things many times. But I believe we should continuously. Repeat the truth and not assume that these things are known. Now, first of all, let's go to Matthew 18:20. You say I know that by heart. Good. How about Matthew 18:20? Let's just look at the setting. We were talking a little of this this afternoon. First of all, it is important to consider.

Where this verse is found, it really is in context with the introduction of the assembly. Now you know if you backed up to chapter 16, you would see that the Lord Jesus introduced the assembly. You see Peter made a beautiful confession in chapter 16 after the Lord Jesus says, who do men say that I am? And so the disciples said, well they say this they say. And so forth. And the Lord says, Who do you say that I am? And Peter comes out with a beautiful confession. And Peter says. Thou art the Christ, verse 16, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I say unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. Well, here we have a very solid rock. As a foundation, that lovely confession that Peter made, thou art the Christ. The son of the living God it had to rest upon. That beautiful. Statement that Peter made, and the Lord says I will build my church for now, or assembly its Ecclesiastes the same word. This was not mentioned before. This is a new thing. The Lord introduced what He was going to do. And so now when we get over to Chapter 18. The Lord mentions the Church in a local way. In chapter 16, there he was talking of the church at large, the the testimony as a whole. The assembly. But now he's talking about the local assembly and it seems to come up in connection. With this question of offense and. Personal trespass. And so. He presents to them, when this person cannot be reached, who has caused. A trespass, as it were, that finally, if they neglect verse 17 to hear them. Tell it unto the church now he introduces the church. Oregon, the Assembly. As that which was an authority. The assembly is an authority, a God-given authority. Do you realize that? There's how many 4-5 God-given authorities in the world? There is the husband as head of the wife, that is a God-given authority. There is the parents over children, that's a God-given authority. There is the powers that be, that is a God-given authority. The powers that be ordained of God. There is the assembly and the authority given to the assembly, a God-given authority. And then we see. That God recognized the master servant relationship. We don't have masters and slaves in this land. We take the very same principles. And we apply them to the employer and employee, however. The employee is not bound to the employer, but the principles are the same and very good and wholesome. But here is a God-given authority. It is the the assembly. And the Lord carries on with that thought in verse 18, where he says, verily I say unto you, that whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Binding and losing authority given to the assembly. Very important to see that to deal with matters in its midst or to keep the assembly pure because the Lord is there. That's the key, so. The Lord goes on here and he talks about agreement verse 19. I believe that that that would be. Something to be expected where the the assembly is. Is unified and where the Spirit of God is so leading them in matters and then the Lord says for where two or three verse 20 are gathered together in my name, their mind the midst of them. Now if we just took that verse.

And made a general application out of it. We would totally miss the whole. Teaching of Scripture. There's got to be divine qualifications. For that verse. And I really believe that that that gathering work is the work of the Spirit of God. It is the work of the Spirit of God and it is amazing how the Spirit of God may gather. Souls together unto the name of the Lord Jesus. Mind you now it's His name that comes before us for its authority, for its worthiness. And this we must consider so. It is the work of the Spirit of God and how how the Spirit of God may go about this work is a most remarkable thing because some have come the difficult way, as it were, and and their hearts were moved to. Fine, where was the Lord? And they perhaps went from one place to another. But the Spirit of God could, on the other hand, lead in a very direct

way for myself. Let's put it this way. I stumbled in the door. After an exercise of heart later on, the Lord made it clear where He was. But he works in different ways, and I really believe that he wants the children of the Saints gathered to his name to go on. That is how he largely continues on the testimony. But of course, it must be a fresh exercise for each one. But he, the Lord, is patient and he does indeed give opportunity and time, and often through difficult circumstances, even possibly missing the path. A while till they realize surely that's where the Lord was lovely, the Lord is able. But anyway, that's an important scripture to consider, and now we need some authority, some understanding as to why. He is indeed the true gathering center. That shouldn't be any question to our hearts. But. Let's just establish that thought. Without any question at all, turn over to Colossians. Chapter One. Now this is our first point in question. And this of course is not original in thought. You can get this from the old writers. But our first thought in question here as to the worthiness of his name. Is the fact that he is the creator. Notice the language here. In verse 16. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be Thrones or dominions or principalities or powers. All things were created by Him and for Him, and He is before all things, and by Him all things. Consist. The Creator and Sustainer of the Universe, verse 18. And He is the head of the body, the Church, who is the beginning, the first born from the dead, that in all things He might have the preeminence back up to Ephesians. Now, Now there's two points, two things in consideration as to the worthiness of His name, that He is the Creator. An unsustainer of all things. And now, clearly, he's the head over all things to the church. Ephesians, chapter one. Verse 19. And what is the exceeding greatness of his power to us? Word, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named.

Not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church. Which is his body, the fullness of him that filleth All in all. Well, we know these Scriptures so well, but brethren, aren't they majestic? And see how clearly that it sets forth the worthiness of His name. Given him dominion power might. And every name that is named verse 21 and made him head over all things to the church. His name is absolutely supreme, absolutely worthy. Now, I don't believe there is a Christian on the face of the world. That would raise any question about the worthiness of his name for salvation. You know we put that in the Gospel. Neither is there salvation in any other, for there's none other name under heaven given among men whereby we must be saved. We have said to believers sometimes. Did you not come to the name of Jesus for salvation? Oh, absolutely. Is there any other name? No, absolutely no other name. Why do we stop at that point? Why do we not continue on and consider? The worthiness of his name for everything as the Divine gathering center. I don't believe many dear believers understand or perceive that, but there it is. How important it is to to in simplicity lay hold of this and say if I needed Jesus, the name of Jesus for salvation, then I should consider his name in every respect. Now this is an important thing in connection with. The ground of gathering. Dear young people, keep this in mind. Keep this in mind as to the worthiness of His name as the divine center. That is a key point. And first and foremost in this consideration, we had to come to Him for Savior. Why do we not come to Him as the divine gathering center? The Lord Jesus said, he that gathered not with me scattered, that they may be gathered together. In one so forth. So that's a very important thing to lay hold of. Here's one other point in that connection. Philippians 2. You know it so well, but just notice it for yourselves again. And here now it has to do with humility. Who went into the humility that the Lord Jesus did? And for that very reason, God has given him a name which is above every name. We're right back to the name again. If we recognize the name, we recognize everything about the person. We receive his name. We receive the benefit of the person we are. We gathered to his name alone, truly by the Spirit of God. Then we recognize everything about the person, even his humility. And his steps downward in humility, and verse five, let this mind be in you, which was also in Christ Jesus. Who being in the form thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name that. At the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Well, there it is. We can't overstate the importance of that point. And if in simplicity we considered the worthiness of His name. In every respect. Why should we want to take up with any other name as a gathering center? No, there's no other name that should settle our hearts. Now here's point #2 That is extremely important in this line of things. And that's in connection with. The Comforter, the one who is here now while the Lord is on high, turn to John 14.

And hear the Lord Jesus introduces another comforter. Verse 16 And I will pray the Father, and he shall give you another comforter, that he may abide with you forever. Even the spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but she shall know Him, for He dwelt with you, and shall be in you. That's a revelation. The Old Testament Saints had the Spirit of God with them, but not in them. That's that's a real revelation. And so the Lord Jesus introduces him here as the spirit of truth. But we were talking about this the other day and he is also the Holy Spirit and he is also the spirit of life like it says in Romans one the Spirit of life in Christ Jesus hath made me. The law of the Spirit of life in Christ Jesus hath made me free. From the law of sin and death, that is a fixed principle, and so the Spirit. Gives life, so he is mostly referred to. Is the Holy Spirit how important that is? Because it has to be consistent with His Holiness? And of course, if it is not, since He dwells within us, certainly He will bring it to our conscience that we judge those things inconsistent with His Holiness. So here he's introducing the Spirit, Chapter 15. Verse 26 But when the comforters come, whom I will send? Unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of me, and ye also shall bear witness, because ye have been with me from the beginning. But they needed the Spirit of God in order to bear properly that witness. So when the Spirit of God came, we see how remarkable was the change in their testimony. Lovely to see the power in which they spoke by the Spirit of God. Chapter 16 of John. And he says in verse 7. Nevertheless, I tell you the truth, it is expedient for you that I go away. For if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you. And when he has come by the way, he is a person. He is a person. A real person of the Godhead, and when he has come, he will reprove or convince the world of sin and of righteousness and of judgment that pertains primarily to their treatment of the Lord Jesus Christ. Of sin because they believe not on me, Of righteousness, because I go to the Father, and you see me no more of judgment, because the Prince of this world is judged. I have yet many things to say unto you, but she cannot bear them now. Howbeit, when He, the Spirit of Truth, has come, He will guide you into all truth, or guide you in the truth. For He shall not speak of Himself or from Himself, but whatsoever He shall hear, that shall He speak, and He will show you things to come. He shall glorify Me, for He shall receive of Mine, and shall show it unto you. One time a dear fellow where I worked. Couldn't understand why we weren't enthusiastic about the movement he was connected with, so he gave us a booklet to read and said tell me what you find wrong with it. Well, you didn't have to read very far to see that that the Spirit of God really in the thoughts of the writer, superseded the person of the Lord Jesus Christ. And that the signs and wonders superseded the word of God. Pitiful, isn't it pitiful? I don't think they intentionally meant to do that, but it was obvious. By the way, they were

stressing those things that they were displacing. The person of Christ with the Spirit of God and displacing God's Word with mighty signs, as it were in wonders. But that isn't the work of the Spirit of God.

And the dear young people, here's a good scripture you can go to to substantiate the importance of the work of the Spirit of God, and that is to glorify Jesus. He shall glorify me. Verse 14, That's the work of the Spirit of God if it doesn't glorify. The Lord Jesus is at the work of the Spirit of God. We have a right to call it in question. We have a right to call it in question and not only that, he does not speak. Of himself or from himself? No, his whole objective is to magnify the person of Christ and to set forth the truth of the Word of God. And here again he is the Spirit of truth. Verse 13. There's no way possible we can know the truth apart from the Spirit of God. And what is the Spirit of God doing? He's seeking to exalt the person of the Lord Jesus Christ. We're coming right back to our basic theme, our basic thoughts. That is, why is the Lord Jesus alone the divine gathering center? Why do we own no other name but His name? And why is it absolutely essential that the Spirit of God do the leading? Because He is the Spirit of truth. He's the only one that can, really. Bring truth before us, and enable us to lay hold of it, and to enter into the truth of the Word of God, and He will exalt Christ. And how more can He exalt Christ than by leading and guiding souls to be gathered under His name alone, where He is in the midst? It seems all very simple when you consider all of these things. And consider this work of the Spirit of God. Now does the Spirit of God. Have the liberty that ought to be his in order to magnify the person of Christ. And to guide and direct in the affairs of the assembly. Should the Spirit of God have that place? Absolutely, absolutely he should have that place. You know, I read of a most remarkable work in his objection. So also is the Christ that takes us into in that sense. And so then he. He states in verse 13 how the body of Christ was formed. The Church for by 1 Spirit are we all baptized into one body, whether we be Jews? Or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. I believe the drinking into one spirit indicates that it is true of each individual that is joined to the body. That is, the Lord says, if any man thirst, let him come unto me and drink. This he spake of the Spirit of God, and so forth. In John 17, I believe it is no. I'm not sure. 7 John Chapter 7. But now when did this baptism of the Spirit occur? This was really a collective thing. You don't get this thought with individuals, but it is a collective thing. Well, I believe if you hold your place, you'll see in Acts chapter one how it looked ahead to the time of this occurrence, you see? Verse four. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait. For the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water, but she shall be baptized with the Holy Ghost not many days hence. And then we've got chapter 2, when the Spirit of God comes down, obviously. Which was the baptism of the Holy Spirit. And then we see the church is formed and in verse 47 of chapter 2 it says and the Lord added to the church or just simply added daily such as should be saved. Then turn over to Acts Chapter 11 where Peter has to explain to his Jewish brother. That this work of grace among the Gentiles was the very same as what occurred back in action. Chapter 2 And so in verse 16 of Acts 11 he says then remembered I the word of the Lord, how that he said, John indeed baptized with water, but she shall be baptized with the Holy Ghost. For as much then as God gave unto them Gentiles the light gift, as he did unto us who believed on the Lord Jesus Christ. What was I that I could withstand God.

Then when they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life? So the baptism of the Holy Spirit occurred in Acts chapter 2, in that first, those first verses of Acts chapter 2. And this is how the church was formed by the Spirit of God. And so the Spirit of God ought to have that liberty. Now, if we. If we established a certain system of worship, and we selected a certain men or even one man to officiate in all these matters, how is the Spirit of God going to have that liberty that is His due? How can He use whosoever He will? How can there possibly be that manifestation? Now we fully acknowledge. A weakness, a day of small things. And there is failure, but still the way is open. For the liberty of the Spirit of God in these things, and we all need to consider carefully how God has placed the members in the body as it hath pleased him. Verse eighteen of our chapter 12 here First Corinthians. But backing up here to verse 13. He said in verse 14 he says for the body is not one member but many, and then he goes into a practical word here as to our attitude in the body of Christ. An attitude of envy and being, as it were, certain members of the body of Christ, more prominent members of the body of Christ. So and then he sees the other side of the picture, which can be disdained for any member of the body of Christ. Verse 21 for example. And then finally in verse 22 he says nay, much more, those members of the body which seem to be more people. Are necessary, and those members of the body which we think to be less honorable upon these we bestow more abundant honor. He's talking about a natural body. But but you consider these thoughts and apply them to the body of Christ, and how important that is to consider those things. And then he brings up this question here. And that is the local expression of it. Verse 27 Now ye are the body of Christ, and members in particular. That's the local expression of the body of Christ. But if the body is functioning normally and then all these things would be true, The members would recognize, as it were, their place in the body. The members would have the same care of one another. There wouldn't be schisms in the body. But we know. That the practical expression of the body of Christ. Has been ruined in the world, and it's in a state of great ruin. And so you say, well, what can we do? How can we apply these scriptures now? By the grace of God, there must be a new beginning, as it were, and I believe that the Saints of God in the last century were very much exercised about these truths in practice. And so as best as possible, we seek to express this truth now. According to the word of God. But wait a minute. Don't just stop there. Let's not just stop and say the body of Christ, the body of Christ, the body of Christ. Let's consider the whole word of God.

We cannot leave out the truth of the House of God in Scripture. Oh, I believe that's so important to lay hold in connection with the things that we have here and so. There has to be instruction as to how we conduct ourselves when things are in a state of ruin. Well, now this the next, the point that I've been considering here is the truth of the one body. Now, first of all, we have the worthiness of the name of the Lord Jesus. Then we had the authority of the Spirit of God and the liberty he should have. Now we're coming into the truth of the body of Christ. It's been presented to us in a very practical way here from the outset. And you get over into Ephesians 4 and it says there is one body. That's true today. And I might just say this, that every believer in the Lord Jesus is a member of the body of Christ. There is one body, you say, why are we not and walking with all members of the body of Christ? Because we must bring other Scriptures to bear on this problem. We must consider the present condition of the church, all the early believers in those early chapters of Acts where we. The beginning of the Church, when by 1 Spirit they were all baptized into one body. There was perfect unity, There was harmony. Not only in actuality there was no division then, but in real practical love and all, it was very evident. The members had the same care one for another. It was very evident. But we see early in acts trouble began to come in, to divide, to divide. You see, the enemy is very clever in seeking to divide the Saints till it got into a state of ruin and went on that way for centuries. And it has only been for about 165 years that by the grace of God, this precious truth once again has been restored. But now it has been restored with great qualification, and that is. That we have to bring in the question of separation. And we are given a very strong injunction here in Hebrews chapter 13. So let's go to that. That's a very, very important aspect of the present truth as to the ground of gathering. And that is this injunction of verse 13 of chapter 13, Hebrews 13:13. You can remember it that way, 13:13, where it says. Us go forth therefore unto him, without the camp, bearing his reproach. And then he says in verse 14, for here we have no continuing city, but we seek one to come another statement that that is worthy of great consideration. And that's verse 10, where he

says, for we have an altar whereof they have no right to eat, which serve the Tabernacle. Verse 12 Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him, without the camp, bearing His reproach now. Who is Paul talking to? He is talking to Hebrew Christians. And so of course he is using expressions and he is making reference to things that they would understand. And so he talks about the altar, he talks about the camp of Israel. Even when he talks about the city, of course he's thinking about Jerusalem, which formerly was God's divine center. But he says, no, we have no continuing city. That's. Phased out? That's out of the question. So how can we apply this now? We're not Hebrews. We are gentiles. We have never been under the law. And that was not something we could have referred to. Well, I'll tell you. I'll tell you how we can apply this now. And that is that the profession of Christianity has taken on the characteristics of the camp of Israel. Do you understand what I'm talking about?

They have. An ordained an ordained priesthood, for example. And they have an earthly sanctuary. And there is the mixture of the converted and unconverted. And also there is the keeping the law, keeping for righteousness. You see, that was true back in Israeli history and that has been brought into the Christian testimony. And even well meaning Christians don't realize how affected they are by those principles that were true of Israel. Do you understand? I trust that you follow what I'm saying. That these things have been brought into the Christian testimony all down through the ages since the the church began to to depart, as it were, and these things came in and they're prevalent now. In the profession of Christianity prevalent and so we have an injunction. To do just what those Hebrew Christians did. Since Christendom has taken on all the characteristics of the camp, we must act on this exhortation by the Spirit of God and go forth unto him. It's a person. We're right back to the person again. You get the point? That's where we started, where two or three are gathered together under my name. They're my in the midst of them. We're right back to a person. Let us go forth therefore unto him, and the Spirit of God gathers unto him. The Spirit of God would draw and lead Saints out of that confusion. And man's doing and the bringing in of all these things that belong to the former dispensation. And it's permeated the so-called Christian testimony. And there's many, many, many dear, sincere, earnest believers out there that are far more faithful than I am and will receive a greater reward than I will. For their faithfulness and acting in the light that they have. I'm talking about the whole structure. Of the thing, it is wrong. I'm not talking about individuals. God knows the hearts of different individuals and if they're acting in the light that they have, that's their responsibility. But I'm talking about the whole structure of the thing. And there is no other way to honor God and to and to be LED of His Spirit than to depart from. The campus at work unto him. Now this isn't the only place we get such instruction. You know, Second Timothy is very strong in this way. Take a look just at this again, you've heard these things before, but how important it is because now the Christian testimony, verse twenty of second Timothy chapter 2 has taken on the characteristics of the great house. But before the apostle even says that he says. Let everyone verse 19, let everyone that nameth the name of Lord. That's how Mr. Darby puts it, and I believe that's correct because it's recognizing the Lordship of Christ. He is Lord of individuals. He's we should recognize His authority over us. Let as an individual, let everyone see it. It's got to start with individual exercise. Let everyone. That nameth the name of Lord depart from iniquity, and I believe iniquity has to do more with sin in religious things. Iniquity and then he states the reason of it, why it's necessary to depart. We didn't have this kind of exhortation in connection with the early believers there in the early days of the book of Acts. They were all one. They there was a freshness of spirit. There were no divisions even when Paul wrote to the Corinthians. Even though that spirit of schism or division was there, they had not really divided from each other, but it the spirit of division was at work.

But they were yet together. But now it's a totally different story. Second, Timothy recognizes the state of ruin that exists to this present time. And so he says, here's the reason why he exhorts them. But in a great house that's the character of the Christian testimony there is there are not only vessels of gold and of silver that's unquestionable in quality, but also of wood and of earth, things that cannot stand the fire, things that are connected with earth rather than heaven. Finally, it's more refined. It says some to honor and some to dishonor. Perhaps real believers in question, but in a dishonorable state. If a man, and that's a generic term if we want to think of it that way. It applies to the sisters and the younger persons too in Christ. If a man. Heard therefore purge himself, and Mr. Darby add the stronger force to this that is conveyed in the original, and it he goes on in his translation to say something to this effect in separating himself. It is separation that's in question. If a man therefore purge himself in separating from these, he shall be a vessel. Unto honor sanctified, set apart. And meat fit for the masters use, and prepared unto every good work. Well, sometimes Saints take a a step like that, and it may be discouraging. They may find themselves alone. So we need this exhortation. Lee also youthful us, but follow righteousness, faith, charity, peace with them that call upon the Lord. Pure heart. And we could easily go to the Old Testament and find a picture, a clear picture of that when Moses separated the tent from the people. And all those that sought the Lord went out unto Moses, unto the 10th. You have a clear picture right there, I believe. But scripture says not forsaking the assembling of yourselves together, so God. In this same passage, makes provision for. A collective testimony, as it were, that there be fellowship, that there be that testimony. Follow what? First of all, righteousness, faith, charity, peace with it, then the call upon the Lord out of a pure heart. Now I have brought before you a few different sets of fours, and four is a universal term. Just take notice of all the fours. In Scripture, you've got four things mentioned here. Follow righteousness. Faith, divine love, peace within that call upon the Lord. I hope your heart and I believe those four things I set before you are vitally important as to the truth of the ground together, the worthiness of the name of the Lord Jesus, the liberty that the Spirit of God should have, the truth of the one body in practice. It has to be in practice. And separation in connection with these truths, there has to be separation or there can't be a testimony. It'll be nothing but confusion and compromise without separation. So we don't want to to separate the word of God on these things. We want to take the whole word of God and consider. The teaching of the Spirit of God. In connection with this most vital and precious truth. Now I'm not I realize we're in a state of great failure and and we need to hang our heads in shame and own our failure, but not apologize for the truth. Never, never apologize for the truth of the word of God to confess and own our failure, yes, but let's. Stand fast on these truths and principle. Don't let any man take our crowd. Hold that fast which thou hast, that no man take that crown. And you, dear young people, make it good for yourselves. You don't have to just consider what I have said alone, but you search it out for yourselves and see if these things are sold, and put these things together. Don't separate them. Don't say the body of Christ, the body of Christ, and only the body of Christ. That's part of the truth.

Brains that we've got to bring separation into focus on these things or we don't have the whole truth of the word of God. Well, shall we pray?

[clickbible.org](http://clickbible.org)