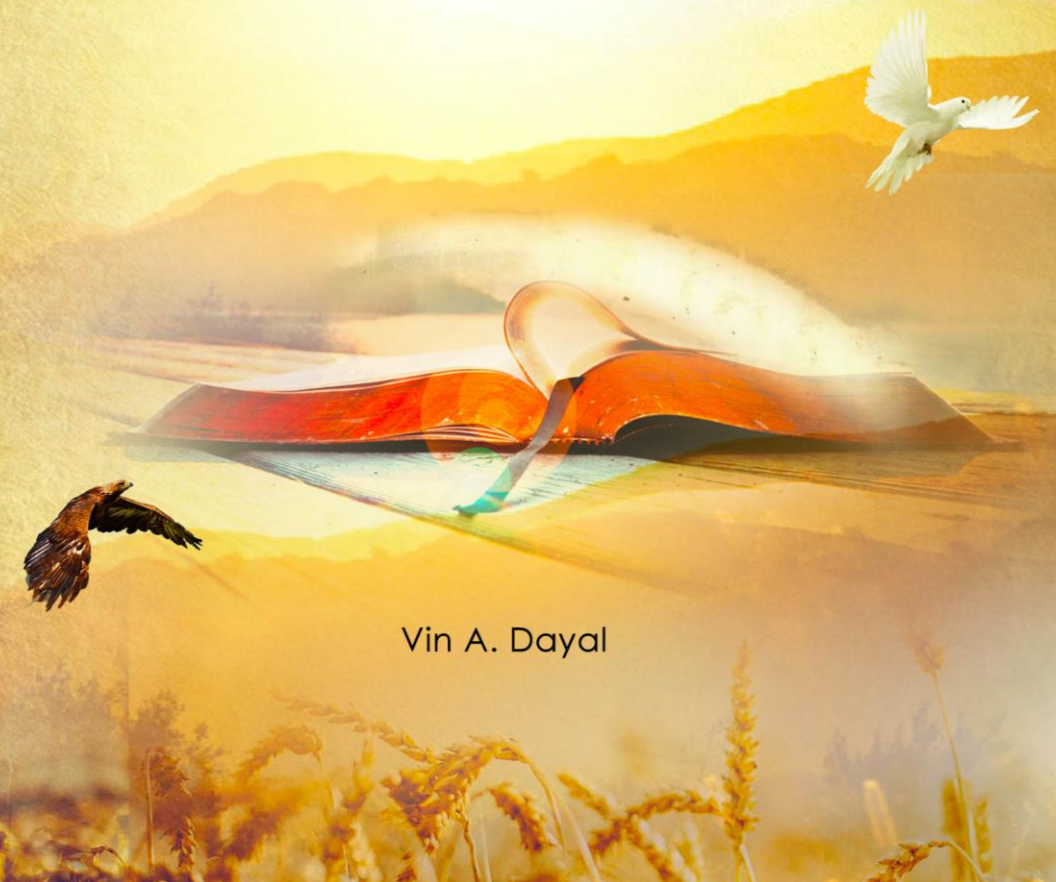


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Third Exodus Assembly

# Eating Choices

9<sup>th</sup> February 1992



Vin A. Dayal



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## **Eating Choices**

9<sup>th</sup> February 1992

TRINIDAD

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Bro. Vin A. Dayal

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# EATING CHOICES

TRINIDAD  
SUNDAY 9<sup>TH</sup> FEBRUARY 1992

**BRO. VIN A. DAYAL**

[#581 - Songs That Live -Ed.]

*Singing, I'll serve You Lord,  
Singing, I'll serve You Lord,  
Singing, I'll Serve You Lord,  
I'll serve You, Lord.*

Amen. How many will serve Him with all of their hearts? Amen. Blessed be His wonderful Name. Thank You, Jesus. We are certainly happy to be here in His house today and we count it such a blessed privilege to be gathered together like this. Amen. May His Holy Spirit just move amongst us; bring such joy and gladness to our hearts; give us the strength to really rise up and face the challenge of this Hour. Not to look for a way of escape, but to really step right out into the battle, (amen,) to be a real soldier, endure hardness, (amen,) to fight the good fight of faith, finish our course.

As Paul, you know, he was so tied to that Absolute, that he said, "Whether in life or in death, that Christ would be magnified in my body." Amen. To see how he was bound in chains and afflictions, yet he could stand and say, "None of these things move me; that I might finish my course with joy."

Do you really feel like that in your hearts this morning, (amen,) to press the battle? The revelation that God has given you is not just something that you kind of look at yourself and admire yourself and see yourself enlightened, but it is something that gives you a power within your heart, amen, to stand and be a real representative of Jesus Christ in this Hour; to stand and be a real Christian in this Day, and your Light could so shine that other men could see your good works, and

glorify your Father Who is in Heaven. Blessed be His wonderful Name.

We have some requests here. We would just like to sing *Touching Jesus is all that matters*.

*Bro. Mike Bovell is requesting prayer for his mother who is in the service. She is suffering from back pains. Where is Bro. Mike Bovell's mother this morning? Where is she at? God bless you, mother. Amen. Your son is very precious here in the Assembly to us, (amen,) a real Christian that has been a real blessing to the church. We pray that God would be gracious, that even while she would sit in the Presence of the Lord, that God could do something for her and she could go home well. Praise His wonderful Name.*

It is good that believers can bring their families out. Now is family time. Amen. You live a real Christian life at home, and I guarantee you, that salty life is going to attract one of your family. You will want them to come and see what is really happening, what has changed your life this way. I pray that as you bring them, God will do something special, He will meet with them in this place and they will come to know that true and Living God.

Many of our families, they prayed for us. I remember, I had a mother who used to pray for me out there in the world, in sin and in the religion that she served in and the way she was taught. Yet, in a mother's love, she prayed. And God sees these things and God answers. And then, when we came to the Light, though it was different from the way that she had known, and we had to speak to her and correct her, yet she could have turned around and recognized that That was the Truth, and that God in His grace, had bypassed her and come to her own children to give them Light that she never saw, that that Light could come back to her and she could walk in It. That is God's grace, friends.

Any Bible-believing parent that would take a little time to read God's Word, would see that God does things like that.

Could you imagine, Amram and Jochebed, with their faith, took that little boy and put him out into that river, when they were trying to kill all those Israelites children? Yet that boy was God's foreordained prophet to lead the people out of bondage, that they had to come and walk in obedience to the very Word, because God made that prophet 'God' to the people.

Though Mary nursed Jesus, though she cared for Him as a little Baby, yet that was her God. Amen. Yes sir! Blessed be His wonderful Name.

God is a God—we believe in the God of this Bible, and Bible days are here again. Amen? That doesn't make children lifted up. God's children that grew up in a Christian home respect their parents; they love them, they appreciate them. Sometimes, God deals with the parents and doesn't deal with their children. God is sovereign. Parents can't hold God at ransom, neither can children hold God at ransom. You just accept God's will when God's will is being revealed. Just walk in it, by the grace of God, and be thankful that He gave us a part in it, that He chose us in Christ. Wherever He placed us, whatever our Calling is, that we can serve God in that Calling and that God would be glorified and be the All in all. Amen?

*Also, we have a prayer request for Sis. Jucilla Alleyne, who is at home suffering with general weakness in her body. Bro. Ronald Alexander is requesting prayer for severe pains in his body. Prayer is requested for the father of Bro. Rollock's two nieces, who has a back injury that requires surgery costing eight thousand dollars and he believes God for his complete deliverance. Amen.*

How many have an unspoken request this morning? You are in the service, you didn't just come to church, but there is a need and you are looking unto God to meet it. Amen. God sees all these hands and God knows

that we stand here believing. My prayer is that before you could even pray, where there might not be sufficient faith—because all these things are settled, friends. This is bought and paid for. There is no problem on God's part of the contract. When Jesus Christ died and said it was finished, it was completely finished.

In our mind, there might be a mind battle; in our understanding, there might be a block, where it is a little darkened and we need Light; in our own heart, there might be self-condemnation, but that doesn't mean because it is in your heart, it is in God's path. No. But the way it works in your own self, it may make you feel that God is not pleased with you. But you see, God is not even seeing you, to begin with. God is not even looking at you, because you can't even approach God with your own righteousness, to begin with. It is finished because it was finished in Jesus Christ.

But the Holy Spirit that is here to minister these things to you by the Word of God, can enlighten your heart, that even though there is condemnation in your heart, God is greater than your heart. And God has given you a Divine way to clear your conscience.

You don't have to pray for forgiveness, you know. Sometimes people try to pray for forgiveness from God. Your sins are already forgiven in Christ. You have to confess your sins. But you see, it is easier to pray for forgiveness than to confess. So people, many times they try to pray for forgiveness and they are trying to get God to do something that God has already given them, but it is only a manifestation of their ignorance. But if you confess your sins, He is just and faithful to cleanse you from all unrighteousness. Is that right?

You walk in the Light as He is in the Light and His Blood cleanses you. But you see, when you walk in the Light—the man who is walking in Light, he is more conscious of sin dwelling in him than the man who isn't walking in the Light. Because the Light reveals, the Light exposes, the Light makes you naked, the Light



brings you under scrutiny and examines your life by the Word. And if we say that we don't have any sin, we deceive ourselves, because the Bible said, "Sin dwelleth in us, but it shall not have dominion over us. It shall not reign in us." Amen! Though we see it, we are delivered from the indwelling power of sin. Amen. Why? Because the law of the Spirit of Life has made us free. Because we were dead to sin when we died in Christ. Is that right?

So, as we stand here in His Presence this morning to believe, I say those things that it might help your faith be released, it might clear your minds, and that you might get your conscience clear. You see, if your conscience convicts you or condemns you or if your conscience is defiled, then your conscience needs to be clear and the only way to clear your conscience is not by praying and asking God to forgive you, it is by confessing your wrong. And 'confess' means, '*to say the same thing*'. He is the High Priest of our (say it,) [Congregation says, "Confession." -Ed.] confession. He intercedes upon your confession and that is why He was tempted in all points, so He can be the right kind of Mediator; that when He puts one hand on you and one hand on God, He understands your problems, He knows your weaknesses and He knows how to satisfy the holy justice of God. Hallelujah. So, He could bring the two parties together and you can be reconciled and you can have peace with God again.

Remember the enmity was never on God's part. Remember the enmity was always on our part, because God didn't forsake us, God didn't sin. It was our own sin that separated us from God. Amen. Blessed be His Name. That makes you feel good. Amen.

That is why they could walk with Perfect Faith, friends. They were delivered from their own selves, from their own human ability, from their own effort of trying, from their own mind of reasoning. They just accepted

the grace of the Living God and were purged from an evil conscience.

Do you know what it is to be purged from an evil conscience, that there is no more consciousness of sin? If you still have a consciousness of it, you haven't been purged from it, or the Devil is confusing your mind. You went to service and you came back condemned again; year after year. It shows you are identified with the wrong sacrifice.

When you are identified with the right Sacrifice, the worshiper once purged has no more conscience. It is clear, friends. The Holy Spirit can say, "God has given It to you," and you can say, "Thank You, Jesus!" Amen. Do you know why? You know it is not for you to work for It, God has given It. It is for you to enjoy, and you can enjoy It, and that is why you can stand fast in the liberty in which He has made you free. You can pull down all reasoning and imaginations, all strongholds, and bring every thought into captivity to the obedience of Christ. You can delight yourself after the law of the Inward Man. Amen. Hallelujah. That is why it is so easy just to receive It. Thank God for it, and walk away and enjoy the blessing; seeing and being thoroughly convinced that every need was met in Jesus Christ.

Let us pray. Hold your request in your heart.

*Touching Jesus.* [#13 - Songs That Live -Ed.]

*Touching Jesus is all that matters,  
And your life will never be the same.*

*And your life will never be the same.*

*There is only one way...*

*There is only one way...*

*Only one way to touch Him,*

*... to touch Him,*

*Oh, let us believe as we call on His Name, children.*

*Let's believe as we call on His Name.*

Every heart united with faith. Almighty God, we count it a blessed privilege to be able to stand fast in this liberty in which You have made us free; to know, dear

God, that we are sheltered under the Blood of Jesus Christ. But not only are our thoughts upon the safety and protection that we have from judgment; not only are our thoughts, Lord, this morning, upon the fact that all our enemies were destroyed in that Red Sea and that we are free from the power of that enemy that held us in captivity all our lives, that enemy that we served and which had dominion over us.

But dear God, we think of it even to the extent like when Israel crossed Jordan; they beheld the Ark of the Covenant going before them. That Jordan, Lord, opened up and made a way, that they could enter into that new land where they had all things under their feet; where they were able, Lord, to possess the inheritance that they were predestinated unto and enjoy that position, oh God, recognizing that they had come back into a place, not for the enemy to have them in captivity and rule over them, but Lord, they had come back into a place where the enemy was now their footstool. Hallelujah!

Before our eyes, Lord, is that scene where Joshua told the children of Israel, "Come and put your foot upon the neck of these kings. So shall God do to every enemy!" Hallelujah. Oh God, that as Your Holy Spirit, our great Joshua would speak, Your Word could become so real in our hearts, and we who have come through that Jordan; we, Lord, who have been buried into that Jordan and been raised up also; like when they planted those stones in the midst of that Jordan and they took those stones and they planted them in Gilgal. It was a sign of a death and a resurrection. Oh God, You brought them to a circumcision and all the excess flesh was cut away. And then, they came and began to eat the old corn of the land and they came into a Holy Union with the Captain, the Divine Intelligence, Who was to lead them into a new science of warfare. Hallelujah!

So, Father, we take our stand, recognizing that grace, (hallelujah,) has brought us into this great liberty that

the law couldn't bring us into; that Moses Your servant was dead, but Joshua, "Arise and take these people over." Hallelujah! Glory be to God!

May the Spirit of God remind us and make it real in our hearts and anoint us and give us a clear understanding that we could walk under the Divine Influence and we could walk in the liberty that this has made available unto us, Lord, and we can have the victory and live in the power that You have turned loose unto us as believers, Lord, who have come to a true identification with that Atonement. Hallelujah.

And Father, as we stand here, knowing dear God, that through confession and faith, we are subject to all the powers of God that are in Heaven, Lord God, we confess our sins this morning. Hallelujah. We lay it in the Blood of Jesus Christ. We acknowledge our insufficiency, oh God. God, we express our faith and confidence in the finished work of our Lord Jesus Christ, knowing that He said unto us, "Come boldly before the Throne of Grace. You shall find grace and mercy to help in the time of need. Whatsoever you ask the Father in My Name, He will give it unto you. Ask, that your joys may be full."

Almighty God, so many hands have been lifted up this morning, showing, oh God, that there are so many needs. But we look to You, the omnipotent God in our midst this morning, the Mighty Conqueror, the Giver of every good and perfect gift Who is here, Father, to minister to every need, oh God; Who said, "Cast your cares upon Me." Hallelujah!

Father, I pray, oh God, as Your children lay their burdens upon Thee, as they cast their cares upon Thee this morning, as they stand here with confidence, oh God, that You will meet every need according to Your riches, I pray, dear God, that the Holy Spirit would minister to each and every one, Father, from the greatest to the least; whether it be a financial need, a spiritual need, a physical need, a domestic need, Lord,

a social need, whatever it might be this morning, You are the Almighty God Who told Moses, "I AM That I Am." Hallelujah.

And I pray, dear God, that You will speak to each and every heart today, and Your Word will come forth in power. Hallelujah. The great Holy Spirit, Lord, would just move among the people and that there would be such a faith inspired to the hearts of the children, such a clear understanding, all the dark places being enlightened as the entrance of Your Word gives Light, (hallelujah,) as faith comes by hearing and hearing by the Word, as the Holy Spirit, Lord God, would build us up in the faith of this Hour and perfect what is lacking in our faith. Lord, may You grant it, Father.

Bring us to that perfect ripened Faith in this Hour, that we could truly recognize our position in the Word and rely upon what the Word said we are. Not our own concept of ourselves, Lord, not some human understanding, but Lord, how You see us through the Blood of Jesus Christ, that we could truly take our stand there, (hallelujah,) that unshakable faith that will never be paralyzed. Oh God, may You grant it today.

And I pray, dear God, that You will bless the strangers and visitors, all that are within our gates. Even these prayer requests, I lay my hands upon them Lord, all these sick and needy ones represented by these. May the grace of the Living God flow out freely from Thy bowels of love and compassion, and dear God, may Thy healing virtue bring deliverance and Thy great Power give Salvation to each and everyone that is represented here, in Jesus' Name, we pray and we ask it.

Now, have Your way in the service and get glory to Thyself. We love You, we appreciate You, we thank You for this blessed opportunity and these precious moments. How we redeem the time; we want to capitalize on every moment.

May the little exhortation that You put in my heart Lord; just thinking that it would be appropriate to

express these thoughts here, while the people are gathered together and out in full this morning. I pray You would lead and direct my thoughts, and dear God, may it bring an understanding and may it shed abroad Your love in the hearts of Your people to bring us to a greater unity, that we could endeavor to keep the unity of the Spirit in the bond of peace, walking in love, Father.

Grant it, Lord. We pray and we ask it, for Thy honor and Thy glory, for the assistance of Your people this morning, in Jesus' wonderful and precious Name, amen.

I invite your attention now to the Book of Romans. While you turn for it, Romans 14, we have a little note of praise here: *Sis. Rosemary Benjamin would like to give the Lord a very special word of praise and thanks for making the way for her to be in fellowship here around the real inspired Spirit-filled Word for the Hour. She would also like to give God thanks for Esther and Lester Brown, and Sis. Althea Israel, from whose lives she has drawn strength and virtue, (amen,) at a very needed time in her life. Amen.*

May God be praised and may these saints be blessed to know that their lives could be such an influence. The Bible said, "Out of your faith give virtue and strengthen your brothers, (amen,) and sisters." *Please pray that God will help her make the most of this opportunity and give her a confirmation of her faith. Pray for her husband also, that God will lead him and direct him. Amen.* Blessed be His wonderful Name.

Romans 14, I would like to take a Scripture reading there. A little exhortation of mine, not like a message to preach as such, but this morning, I just thought instead of doing this in the week, it might be more appropriate while we are here. Because sometimes, these things are needed for instruction in righteousness in the church, and especially looking at the local church and seeing these things that we are striving for, by God's grace, that

we can put a little emphasis here where it is. We believe it is necessary at this present time. Amen.

Romans 14, verse 1. We have been speaking a lot out of the Book of Romans and as I expressed, Romans, it is a great message being developed all the way from the 1<sup>st</sup> to the 13<sup>th</sup>. Here we are in the 14<sup>th</sup> chapter, so we are going to recap some of that, but let us read for the time being.

*<sup>1</sup> Him that is weak in the faith receive ye, but not to doubtful disputations.*

*<sup>2</sup> For one believeth that he may eat all things: another, who is weak, eateth herbs.*

*<sup>3</sup> Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.*

Don't despise him, don't judge him, because God had received him. Sometimes, you could be judging and despising a person God received.

*<sup>4</sup> Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. [Amen.]*

*<sup>5</sup> One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.*

*<sup>6</sup> He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.*

Let us just drop down to verse 13. You read... Just to save a little time there. He goes on to show how God is both Lord of the living and the dead and so on.

*<sup>13</sup> Let us not therefore judge one another any more: but judge this rather...*

Let us focus on where our judgment should be. Amen? This is calling for you to be a little more refined in your thinking, a little more focused.

*<sup>13</sup> Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.*

*<sup>14</sup> I know, and am persuaded [and that should be 'in', not 'by'] in the Lord Jesus, that there is nothing unclean of itself...*

Paul is saying, "I know and am persuaded that in Christ Jesus, there is nothing unclean." Your weak faith might see a lot of unclean things. Your lack of revelation might see a lot of things that a person is doing and they may give you trouble. But who art thou that judgest another man's servant? He is not your servant, that is God's servant. "God can make him stand," Paul said. "Whether he standeth or falleth, it is unto the Lord." And he is not talking about the person, thinking the person is going to fall. That is why he ended up saying, "God is able to make him stand."

*... but to him that esteemeth any thing to be unclean, to him it is unclean.*

It is not unclean, it is only unclean to him. Amen?

*<sup>15</sup> But if thy brother be grieved with thy meat, now walkest thou not charitably... [or in love.]*

In other words, when you begin to stumble your brother, then from that very moment, you cease to walk in love, because you are using your liberty for the occasion of the flesh. You are using your self-will and your own right to put a stumbling block in somebody's way and it shows a lack of consideration for your brother. So, from that very moment when you want to exercise your will above consideration for your brother, from that very moment, you cease to walk in love. And which is greater? To love the Lord with all thine heart, all thy soul and all thy strength and love your brother



as yourself, you fulfill the whole law and all the commandments. Is that right? For a Christian Life is living for others.

*... Destroy not him with thy meat, for whom Christ died.*

Just to satisfy your own appetite. This is to satisfy your own desire. Don't destroy your brother's faith.

*<sup>16</sup> Let not then your good be evil spoken of:*

*<sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost,*

*<sup>18</sup> For he that in these things [which is righteousness, joy and peace in the Holy Ghost] serveth Christ is acceptable to God, and approved of men.*

Amen? You see, one may serve God by eating and one may serve God by abstaining. You can serve God either way, but no man can serve God without joy and peace and righteousness. Do you understand what he is saying? So then, don't think of your own right or don't look at what you are doing and make it the standard of judgment for somebody else.

*<sup>18</sup> For he that in these things serveth Christ is acceptable to God, and approved of men.*

Let us have our priorities right, in other words. Let's put righteousness and joy and peace, exercising in these things rather than in our self-will; what is right for us and what is wrong and what we feel that it doesn't condemn us and what stumbles another person, you know, or what we feel a person shouldn't do because we don't see it right in our eyes. Let us get above that and let us exercise in righteousness and peace and joy.

*<sup>19</sup> Let us therefore follow after the things which make for peace, and things wherewith one may edify another.*

*<sup>20</sup> For meat destroy not the work of God...*

He is telling that to the weak person who doesn't eat and who feels it is so important, you know; what they weren't eating or how they felt that they were living the Word or lined up with the Word. He said, "That doesn't destroy the Kingdom of God. That is meat. You eat that and that just passes out in the draught. That doesn't even defile you, much more destroys the work of God."

*... All things indeed are pure; but it is evil for that man who eateth with offence.*

And why is he eating with offence? Because he isn't fully delivered. See? He isn't fully delivered. He hasn't come to the full understanding of his liberty in Christ. So he is still trying to be self-righteous in his own works.

*<sup>21</sup> It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

We should be so involved in the work and so desiring to see the work strengthened and the Body unified, that we should be watching carefully that we don't stumble a person and not try to be self-opinionated or self-righteous to weaken the very Body that we are looking to see God have the preeminence in and fulfill His Word for this Hour; or weaken the very Body by our lack of consideration. When the Body is weak in certain places, then the enemy is able to come and divide the Body. So it shows, sometimes we exercise self-will but it is a lack of revelation, because we blind our own selves by trying to establish our own self-will or our own opinion.

*<sup>22</sup> Hast thou faith? have it to thyself before God...*

He is talking to the strong man.

*... Happy is he that condemneth not himself in that thing which he alloweth.*

*<sup>23</sup> And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*

It is two laws, friends. See? This here is not moral sinning now, this is sin in your conscience. And if sin is in your conscience, you will be condemned, and then the Word can't operate through you. And then, what kind of deliverance do you have?

Last week I was speaking about being delivered from the power of indwelling sin. If you have a defiled conscience and your conscience is not thoroughly purged, then you are always going to be convicted, you are always going to be unsure of what you are doing. You are always trying to look and see who is doing that so you could know what to do, because there is no real liberty, there is no real experience in what the Lord has done for you in your own heart. So, your Christianity will always have to stay with a group; a group Christianity. Because when you come on your own for the Spirit of God to lead you and guide you, you are not even sure whether it is the Spirit or not. You are uncertain.

#### Chapter 15:

*<sup>1</sup> We then that are strong...*

See, he is dealing with the strong and the weak.

*... ought to bear the infirmities of the weak, and not to please ourselves.*

So, the strong must not just think of pleasing themselves, because it doesn't bother them.

*<sup>2</sup> Let every one of us please his neighbour for his good to edification.*

*<sup>3</sup> For even Christ pleased not himself...*

Do you see where he brings it back? The law of Life in Jesus Christ. Even Christ didn't please Himself when He was strong and we were weak. But we were without strength—while we were without strength, Christ died for the ungodly. Is that right? So now that we have a little strength, and we got it by the faith and the virtue that God gave to us, how we ought to really live now with that strength to strengthen others.

... but, as it is written, *The reproaches of them that reproached thee fell on me.*

Verse 7:

*<sup>7</sup> Wherefore receive ye one another, as Christ also received us to the glory of God.*

Look at Romans 14:1 where we just read. He said:

*<sup>1</sup> Him that is weak in the faith receive ye, but not to doubtful disputations.*

He is still on the same thought.

So he said: [Romans 15:7 -Ed.]

*<sup>7</sup> Wherefore receive ye one another, as Christ also received us to the glory of God.*

That even though we were weak, for Him to receive us, He had to bear our infirmities and He was willing to even bear it and put up with us.

I'm continuing this too, all through the line of what I had brought a couple of weeks ago; that as Christ forgave you, so forgive one another; as Christ received you, so receive one another; as Christ pleased not Himself, so you don't please yourself. Amen? Is that the Life of Christ? Is that the Token? Is that what your revelation is going to produce? Alright, let us pray.

Father, take these few words and what we will also read. May Your Holy Spirit anoint both speaker and hearer. May You lead us and guide us in the ministration of the Word that will unfold and become clear and be rich instruction to edify us, to build us up, to improve our relationship one with the other and so bring us into greater unity, giving greater strength to the Body. Grant it, Father; understanding, bring our fellowship to a greater quality in the Spirit, Lord. Not just a group of people gathered together, but a real spiritual relationship, in the precious Name of Jesus Christ, amen. God bless you. You may have your seats.

I'm going to take a little title, **"EATING CHOICES"**. Amen. EATING CHOICES. You know, when I was studying that and it just—God really blessed that to me sometime last week, and I got up early in the morning

and it just struck me. And then, I thought I was just going to share it with the children in family worship, to share that with them to improve their relationship with each other. And then, I just couldn't seem to get away from it for a little while. Then, it just started to expand and I thought, well maybe, I should speak it in the house of God.

You know, when you have an exhortation like that, you think, well maybe, Wednesday night or Friday or sometime. But then I felt, "No, I should speak it on Sunday morning." Because it is something that is profitable for the church and it is something I think is going to give us a clear understanding and is complementary to what I've been bringing the last few services, especially when we started back there with *The Table Has Become a Snare* [1992-0112 and 1992-0115 -Ed.] right in the Book of Romans. And then, we took *The Day of Reckoning*. [1992-0126 -Ed.] Then I brought from there, last week, *The Day of Atonement And The Year of Jubilee* [1992-0202 -Ed.], showing how the Atonement and the Jubilee always went together. And now—last week rather, *The Total Deliverance From The Power Of Indwelling Sin*, which was the subject we were looking at; not the outward Jubilee, like coming out of denomination and all these kinds of outward things, but internal.

Your slavemaster wasn't a man in the denomination. I mean, the Word could apply in a church level that way, but we were not making our application in a church level, we were making our application in our own lives; that our slavemaster whom we served and had dominion over us and ruled over and who we obeyed in all its lust, was the old nature. Is that right?

And we were speaking a little bit about the God-ordained method whereby a saint could live a victorious life over sin; where a man could stand and live victoriously. And we were emphasizing that Paul, in Romans 6, what he was really bringing out, he wasn't

talking about what kind of life the believer should live, but he was talking about by what method and how we should live that life, by showing us where our identification was; where God reckoned us dead; where God imputed our sin to Christ; where God imputes Christ's righteousness to us.

And that is why, if God has imputed Christ's righteousness to us and you are trying to come and live in your own self-righteousness, you are making of no effect, the work that God has done in your life. You make no effect—right away, you destroy the very fact and the basis upon which you originally came and identified yourself with Christ. Because why did you identify yourself with Christ to begin with, if you are going to come and live by your own righteousness now? It defeats the very purpose.

You needed Christ as your Lamb Who was to take away the sins of the world, and your sins were to go upon Him as a scapegoat, (is that right?) and take it far away into a land uninhabited. As we took the type back in the Old Testament, in Leviticus 16, in the Day of Atonement and we showed those things. Also how God imputes, He reckons it to you.

Then, we took that there in Romans 4 and I explained that Scripture where It said, where Paul said, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." He was showing them that if... He said, "To him that worketh is the reward not reckoned of grace, but of debt." [Romans 4:4 -Ed.] If a man works, well then, he deserves that reward.

When a man works for his wages, that is what he is talking about. If a man works for his wages, when Friday comes, the boss knows he has an employee who has worked all week and he is supposed to pay that man on Friday. And when he comes and hands [gives -Ed.] the man his wages, the man doesn't have to say, "Thank you." I mean, for courtesy, he will say, "Thank you,

boss,” because he is a Christian, he is shining Light on his job. But he is not obligated to say it, because he worked for it, he deserved it. The man would be held guilty of a breach of contract if the man didn’t give him his reward, if the man didn’t pay him his wages.

When the man pays him his wages, the man can’t say, “I’m doing you a real favor here, you know.” Well then, if it is not a favor and the man worked for it, then he doesn’t have to tell him, “Thanks”, because the man is obligated, legally obligated to pay that man.

Then, if we work for Salvation, we don’t really have to praise God for it. God cannot say He deserves any worship from us.” Do you understand what I’m saying? We will worship God if we feel led to worship Him. There will be no worship rightly due to God. And when some of you don’t really worship God, it shows that maybe, your concept is, “Well, I don’t feel like worshipping Him today because, after all, I just don’t feel like it. He will get it when I feel like it.” Amen. We are dealing with a principle here; it is what he is teaching.

Friends, you see, the reason that many people look for power, outside power... They look for, you know, like, “When the Power falls; when the Power moves.” That is not scriptural teaching. You never heard the apostles teach that. You never heard the apostles teach them that. You don’t find it anywhere in the teachings in the Bible. You don’t even find it anywhere in the Prophet’s Message. If you ever saw that happen, you saw the Sacrifice, and he said, “Father, I did it at Thy command.” It was all correctly laid out, cut in pieces, set in order, and everything else, and then the Fire fell. God was only now confirming their faith. Is that right? Sure.

But, you see, when we don’t realize by what basis God is relating to us, that when God looks at us and He sees where we are standing, He presents the Truth to us and He shows unto us that we can’t even come to Him, we can’t even come in His Presence unless our sins are

atoned for. So, He reveals to us our need for that Atonement.

You know, especially since when the Holy Spirit had struck that into my heart on the Message, *Speak To This Mountain*, when I had brought that series there on the Book of Hebrews, and how the Prophet said, “I couldn’t place that in the Atonement.” He said, “I couldn’t place St. Mark 11:23 in the Atonement: “If you say to this mountain.” That sounds like it is giving—you are putting power on a man. And then the Voice said, “That is in the Atonement.” And he began to realize there was something about the Atonement he had not fully understood. He had failed to see the completeness of what that Atonement did and where It brings a son of God right back in the Presence of God and the standing It gives a son of God before God. And it is upon that, the true teaching of the baptism of the Holy Ghost came. Because then we began to realize there that, “Blessed is the man to whom God will not impute sin to,” the Bible said. “And he that is born of God cannot sin.” [1<sup>st</sup> John 3:9 -Ed.]

So then, why do I feel guilty, why do I feel condemned? Why, when a situation is there and I want to rise up and do something, I don’t have the confidence or I can’t have the—I can’t manifest the authority as I should? Is it because God is not pleased with me? Is it that God doesn’t want to do it? Can we justifiably lay claim that God doesn’t want to do that or God is vexed or something? Can we scripturally reveal and show that that is God’s attitude after Jesus Christ died and rose? No! Then, where is the condemnation? In our minds, in our conscience.

And what is happening, is that the reason people cannot live in victory, the reason they can’t maintain their atmosphere, the reason they are up and down today, the reason they are always being taken back into bondage, is because they don’t fully understand the basis upon which God is relating to them.



And the Prophet said, “What has happened? Denominational systems have twisted the minds of the people away from these things.” He said, “Why should it stumble them? When I said I saw squirrels appear six times by the Spoken Word, and it stumbled them, why should that stumble them, when Moses spoke flies under the blood of bulls and goats, and that could only cover sin?”

How could Joshua speak and stop the sun, (amen,) and the man was under the blood of bulls and goats, and that could not take away sin? That never purged a conscience from sin. He had to come back every year with that sacrifice and every year he came, the remembrance of sin was right there.

How could Job stand how he stood and not be shaken with accusers, with men bringing out such logical concepts, that he had to be getting that because God was punishing him? Yet, he stood flat-footed, because he knew that God had accepted that burnt sacrifice.

So, we realize that there is something that we need to grasp; there is something that we need to grow into; there is something that we need to take ahold of, that is going to bring us into a true relationship.

Like myself and some of the brothers, we were having a little discussion, and I was sharing this little thought with them, how, (you know,) preaching could blind people. Because if you look back there, I’m not preaching wrong things, it is just preaching the things out of the channel.

In the Book of Galatians, Paul said, “Who has turned you aside after the Gospel has been evidently set forth among you?” [Galatians 3:1 -Ed.] He said, “Which is not another Gospel, It is the same Gospel, perverted.”

And the Galatians weren’t going back into sin, they were just trying to relate to God with the wrong understanding, not knowing that the old covenant, (see?) was fulfilled when Jesus Christ died and now God was dealing with us under the Abrahamic covenant

again; an unconditional covenant. And that through Jesus Christ, He being the Seed that was promised, that the blessing of Abraham might come upon the Gentiles, which is the baptism of the Holy Spirit; that both Jew and Gentile in Christ – one Body; then Abraham became the father of all nations. Then, all the nations of the earth would be blessed by being Abraham’s seed, by being in Christ. Is that right?

So, these people, when they were trying to go back to the works of the law and observe certain days, and you know, eat certain things and then do certain works, he came back around and he saw that the Church was becoming formal and the spirituality was dying out. And he said, “Doth the working of miracles come by the hearing of faith or by the works of the law?” It was just that some men were changing the emphasis because of their lack of understanding, and they didn’t have a clear revelation of exactly the completeness of the work that was done in Jesus Christ on our behalf, and in what way God was dealing with us now. And because it was bringing the people into a wrong relationship, they couldn’t really have faith as they needed to have faith. Amen.

And that is why, you see, these last few messages, I want you to really listen to them closely, because you don’t get it in one service. You are hearing it, but you need to realize it. You need to go back through the Scriptures with that and see, “Is that so?” And then, you need to correct your attitude and your relationship and the basis upon which you relate and believe. Because there are things in your life that you need to correct. Many times, when the Word shows you the reason that your power is grounding off; the reason you can’t have the victory; the reason that your joy only lasts for a week; the reason why you get pumped back up in service here; the reason you get scared when something comes up, is because something is wrong.

How could you have perfect peace and then be scared that the thing wouldn't happen or maybe God wouldn't do it? What is interfering with your peace then? There has to be something stronger than your peace to interfere with your peace. He said, "Let the peace of God rule in your hearts." [Colossians 3:15 -Ed.] See?

As I said, we have peace with God when we are reconciled to God. The reason we had to be reconciled was because we were at enmity with God. The enmity was on our part. Our sin separated us from God, but then, through the Atonement, we have peace through the Blood of Jesus Christ. Because the Atonement was made and God was satisfied, then we have peace with God; we are not in judgment with God anymore. We don't fear the wrath of God anymore; though it is being revealed, though it is breaking forth in the earth, we don't fear it anymore. We love His Appearing. We are not walking like we are going to miss the Rapture or we might not make it, or we will be in the Tribulation period. We are not walking so. We are walking, rejoicing, (amen,) we are going Up when the Trumpet sounds.

Why? Something has brought confidence. Something we have gotten ahold of, has settled us, established us; rooted and grounded, unshakable faith. Amen. You know you have been acquitted.

As I said, you experienced before the judgment bar. You know, you stood there guilty, but then, there was a provision made for you. You got a pardon. He dropped all the charges. Amen. And then you realize that you are not going to come into judgment with Him anymore because He has recognized that Blood, "When I see the Blood, I will pass over you." He said, "I will pass through Egypt and execute judgment, but you, it will not come nigh you." Why? You have peace through the Blood.

Like Rahab, she was full of torment. She said, "Man, give me a sure Token, because I know we'll be destroyed if you don't give me a sure Token." And those men, because they had a revelation they had been called out

of Egypt, they had the experience of seeing the deliverance, and understood how they came from enmity to peace. They understood how they received reconciliation; they understood the propitiation that was made; they understood how they received Redemption. Is that right? They understood that that Lamb was a Mediator – a go-between. They understood how the bumper of the Blood was keeping everything, all condemnation away from them. They had come through it.

So, when they came to that woman, they knew what to give her. They gave her a Scarlet Thread, speaking of the Blood, the Atonement. Because they understood that even though God was coming in wrath, you can have peace. And they knew the way to bring a person into peace, to enjoy settled peace and have a real relationship with God and not have any fear of the wrath of God; they understood how to bring them into that. And when they brought Rahab into It, then Rahab brought all her family into It also. When she got It, she could use It. Just like they used It for her, she used It for the others. Amen!

So, you get to realize, it is something being ministered; an entrance, something bringing you into Something, leading you by the Word, word by word. God, opening the Door and bringing you and showing you how secure you are. God, knowing as a human being, you are going to have fears. God knows you have five senses and the Devil gets in and brings reasoning, imaginations and these things. And He knows what it is going to take, the quality of strength of faith it will take to pull down these strongholds.

Because remember, when you have your fears, your fears are in you; the other person doesn't have your fears. You might be in the same church, but when you have your gloom, your gloom is in you; the other person doesn't have your gloom. Amen. So then, when that peace, when He begins to hide you in the Secret Place

of the Most High, that the plague will not come nigh thee; that though ten thousand falls on one side and a thousand on the other side, yet, (amen, hallelujah!) you are abiding under the shadow of the Almighty!

Why? Because you have been brought to the understanding that God, in this Age, His Coming was for that very purpose. Shall the Judge of the earth destroy the righteous with the wicked? No. Who is the righteous and who is the wicked? The Judge will declare who it is, because it takes the Judge to declare you righteous. You can't judge your own self righteous. It is who He declares righteous. Amen! Hallelujah. Who the Son of Man has set free, is free indeed. And you shall know the Truth and... Freedom has to do with knowing the Truth.

Jesus connects knowing the Truth with freedom. Is that right? In that Jubilee, that man had to blow a certain sound, at a certain time. He just could not blow any sound. The trumpet must be with distinction. There are many, many sounds in the earth, but each one has a distinction. Sometimes you can get confused with sound, you know.

Joshua said, "There is war in the camp!"

Moses said, "No, that isn't war, that is revelry." Amen. See?

You can get confused with sound. So, they had to know what they were listening for. A man has to know if that Message is setting me free, if that Message is bringing me into the faith; if that Message is establishing me in a true relationship with God, whereby I can walk consciously in the revealed will of God for my Day, that I can understand my position; I know what God wants to do through me; I know how to relate with the economy of God; I know what is available for me; I know my boundaries, I know my limitations. Hallelujah! I know the liberty that God has given me. Amen! A believer wants to stand in that place. Is that right? [Congregation says, "Amen!" -Ed.] Sure.

So, as Paul began to open up those things in Romans, he began to show the people that we must come through that experience; Romans 6. Because that is exactly... And I typed it with the Jubilee last week, but also you could type it back at the Jordan River, when they took those twelve stones and put them down in the river. Is that right? Then they took the twelve stones and raised them up. You heard me preach on it some time ago, and then, how they came into it. They came over into a new land. Right? And in that new land, it was a new sphere, because when he taught the Book of Ephesians, he likened it to Heavenly places – the believer’s position in Christ.

In other words, they had journeyed and journeyed and journeyed under the Pillar of Fire, until one day, they came into a place now where they began to eat the old corn of the land; where they came into union – all the excess flesh was cut away. Is that right? And when they went into warfare, it was a different type of warfare than back in Egypt and the wilderness. Now the Captain of the Lord’s host... The Intelligence of every army lies in the Captain. That Divine Intelligence had come down and was showing them how to pull down every stronghold of the enemy. Where they fought a natural battle, we are fighting a spiritual battle. Where they fought that natural battle for the possession of a natural land, we are fighting for the promises of this Hour. Amen! Glory!

And where the Holy Spirit, Who brought them through that Jordan, Who showed them, “Behold the Ark of the Living God,” that same One in another season told them, “Put your foot upon the neck of these kings.” Is that right? Because that Holy Spirit—Joshua was a type of the Holy Spirit. And all of that was happening under grace, not law. The law couldn’t bring them into that miracle; the law couldn’t bring them into the Spoken Word; the law couldn’t bring them into having

dominion over the flesh, all those Canaanites. The law couldn't do it!

Moses died and after Moses was dead, He said, "You rise up now!" It was a New Day now. It was a new law now. I'm talking about the Inside Man here, now! You are living by that law now. Why? Because you understood how He brought you through your identification; what God has reckoned to you now; how God sees you now.

They didn't say, "Boy, I want to put my foot on the neck of one of them, you know. I wish I could put my foot on one. I don't feel I have the courage yet, you know, but I want to put my foot on them."

Joshua said, "You come and you do it! Do you know why? Because I have already shown you, 'Hereby you shall know the Living God will drive everyone out from before you. But don't you make one move until you see the Ark of the Covenant, the Symbol of the Divine Presence of God going before you,'" which was Christ.

And that Ark stood in the Jordan but no man could go there, no man could try to go ahead of the Ark. It was in His death, He abolished Death. He broke the power of that Jordan, and what was death to any man trying to go into, a way was opened up to bring them over. Is that right?

2<sup>nd</sup> Timothy 1 said what? "He abolished death and brought Life and Immortality to light." [2<sup>nd</sup> Timothy 1:10 -Ed.] That was the Inheritance. But in His abolishing of death, in Him putting away death and Him breaking the power of death, just as He broke the power of the Jordan, He could bring them into that New Land which was their Inheritance. Hebrew 2:14 and 15 said, "He destroyed him that had the power of death; that he might deliver us from bondage who were in fear of death all our lives." He destroyed it! Amen. And He began to show us we don't have to fear it anymore, it is destroyed.

He took them back to the Passover. They had to go back and keep the Passover, which was the very same

Atonement that was back in Egypt, where they came into union; where their guilt was removed; where death couldn't touch them. Is that right? You see, that Atonement covered their entire journey from Egypt all the way to the land, friends. That Atonement covered the whole of their Redemption and they had to know how to relate to It.

If God is dealing with you upon a certain basis and you don't know the basis and every time you come, you are trying to come through another channel, He will have to say, "No."

For instance, if you are going to one of these government administration buildings here, to get your tax clearance [Income tax refund -Ed.] or something, they say, "Go to that office. When you get to that office, go over there, then come here." And you are trying to pass somewhere else. When you come back, they say, "What is the matter with you? Don't you understand?" You came to change the whole government? You came to change the whole system because you want that done so? Do you understand what I'm saying?

Well, it is the same way with God. God has His things set up on a certain basis. We took it last week. That man could not blow that Jubilee until he saw the priest coming out of the Sanctuary.

And Revelation 5, when the Lamb came out of the mediatorial office, when He came out of the Sanctuary, then Revelation 10, Seven Thunders were a Jubilee in the 50<sup>th</sup> year. Then, the slave could begin to go back to his inheritance, but first, they had to see that. Because even though the year of Jubilee started in April, which was the beginning of the first month, yet, that Jubilee couldn't sound until the tenth day of the seventh month. Is that right? It must be sounded on the Day of the Atonement because it was the Lamb that was slain that made that possible! There is no promise, there is no blessing, there is nothing outside of that Blood and that slain Lamb!



God was showing them in the Word how He laid out His system. And that is why it is important to us. And that is why, when a Christian comes with real faith, you watch and see, they know how to apply that Word. That is why the Prophet said, "You don't talk about the Message." He said, "Apply the Word, apply the Token! Apply It with confidence." And do you know how you can apply It with confidence? Not with positive thinking. Apply it with revelation, because the Devil cannot battle against that Word. He can do what he wants, but he can't battle against that Word. And when he comes up against a man who knows that Word, he will be bound in a knot. Amen! There is no way he could bluff or try to come in any other way, because that man has the key, he knows the way. Amen.

That is why Bro. Branham said, "The Baptists could write a check; fundamental as ever. The Pentecostals have a lot of money in the bank (see?) but can't write a check. The Baptists could write a check, but they don't have any money in the bank." He said, "But if you can get the two together, you will get a man who could write a check and have money in the bank. Amen. Glory! A man who could take the Word and know how to apply the Word and make the Word work. Glory.

So notice. So, when he came in there, he said, "Then you are walking in the Newness of Life." See? You don't go through there and still serve God after the oldness of the letter. Because that is an experience that the Holy Spirit is bringing you through, word by word. That is not something you are trying to do or doing it for the formality. That is God's ordained way of bringing you back into your sonship, into all that is yours. And as God brings you, He shows you in the Word where you are coming, so you'll know how to stand. You can't be bluffed out of it because you know upon what basis it stands. Amen.

And that is why the early Church stood there. You see, you watch the teaching and then watch Paul shake

the viper in the fire. Don't just look at the acts, look and see the teaching too. It was because of that revelation he could shake the viper in the fire.

Look at Peter's teaching and then look at Peter when he said, "Such as I have!" What happens? We want to walk around now, with "Such as I have, give I unto you. Rise up and walk!" But it doesn't work like that.

But look at Peter's teaching, when you go back to the Lamb, when you go back to predestination; when you go back to his commission; how he was anointed and commissioned, when he was given the Keys. He knew his position. Is that right? Sure. And if you could get the two together: one is the Mechanics and one is the Dynamics, and you watch and see, it will work every time. Amen. They understood it was based upon what Jesus did on the Cross. Amen. Blessed be His wonderful Name.

Let me just jump to that quickly so I wouldn't be holding you for too long. But I just want to back up with that a little bit for the sake of us really being able to establish this, because when we get in here now to Romans 9, what we are actually dealing with here in Romans 9—Romans 14 rather... See, in Romans 1 to 8, he is dealing with all those Doctrines, starting off with condemnation; then he brings in justification, he brings in Sanctification, he brings in Glorification, he brings in imputation. All those things, he is dealing with in Romans.

He was showing you how the Holy Ghost doesn't just condemn: how God came and justified us, the ungodly, by faith in Jesus Christ. See? How God removed our guilt; how God, (you know,) brings us into a union with Christ now; how we came in through being baptized into the Body, all these things He is bringing us along. How the Holy Spirit comes, how even indwelling sin, what he couldn't understand in the early part of his Christianity, but then he began to see the application in his own life. Then he was free from it.

He was no more bound with mind battles and condemnation, bound up with, "Well maybe, God doesn't love me any more," and this and that. He began to say, "What shall separate me from the love of God that is in Christ Jesus? Who shall lay any charge against God's Elect?" He began to show us even to the extent of Christian liberty. He said, "To the pure, all things are pure." He said, "I know and am persuaded there is nothing unclean." Amen.

See? It comes right back to your concept, right back to how you see; what kind of revelation you have; what kind of understanding you came through; what condition your mind is in; if your mind is messed up with theology and Judah-ism and Pharisee-ism and Sadducee-ism. Sure, you could be talking about a lot of things, but no victory, no liberty. See?

And then, he came in Chapters 9 to 11, in Romans, and he brought it and showed the Jews why the Abrahamic covenant was not fulfilled back there; why the Davidic covenant could not be fulfilled. He showed them how God had to come as Man; how He had to die; how He had to bring Redemption; how He had to bring the Gentiles, and so on; (see?) how the Jews wanted the law and they refused grace back there and then came into something that was of bondage, but God only permitted it that sin might be magnified. Is that right?

He gave the law so man could see sin in his own life. For sin was not imputed where there was no law. By the law is the knowledge of sin. Then, a man knows what he has; then a man knows what brings him into defeat; then a man knows what holds him in captivity; then a man knows when he tries to rise up, what pulls him back down, then he will know what he needs to be free from. Amen? Otherwise, you will be fighting as one beating the air. But the man who strives for the mastery must strive lawfully. And as long as your goal is revealed to you, as long as you see the way God wants to bring you through it, you can be perseverant. Regardless of

what obstacles are in your path, you already have a revelation on God's will! Amen.

And when he finished up all his teachings and all his Doctrines and things up to Romans 12, then he comes and brings in here to us, exhortation. And that is why I'm taking this little exhortation here on Romans 14:

*<sup>1</sup> Him that is weak in the faith receive ye, but not to doubtful disputations.*

*<sup>2</sup> For one believeth that he may eat all things: another, who is weak, eateth herbs.*

Maybe he has a weak stomach. Maybe he has a small appetite. Maybe, it is the chemistry of his body. Maybe he is allergic to certain things. Even your environment and your culture are what shapes your eating habits. How many know that?

Have you ever read those books and see how people back in Japan and those places there, brother, they would walk in a market, a vendor would stand up with a big barrel full of little puppies inside of there, and he would say, "Give me that little black puppy there. Skin that one for me, clean up that one for me." And he says, "Give me these two snakes; I want this macajuel and this mapepire here."

And then the man would laugh and say, "Like you are having a banquet this evening."

Why? It is normal for them. And then, you may scorn that. You may scorn that, but is the man wrong because you can't eat it? The only way you can't eat it, and the only reason you can't relate to it, is because of your culture, not the Word; your culture, your background, your environment! And you could relate to the man better if he starts to eat chicken, or if he starts to eat pelau, if he starts to eat beef; you can relate to the man better now. You kind of feel, "Yes, we are all eating the same thing." But what do you have? You want somebody to be like you. You aren't really correctly and truthfully applying the Word. Come on now! Eating Choices.

Now, that is a principle right there you are dealing with. And that is the principle that many people think that they are applying the Word and they are not applying the Word. They are exhibiting their spirit and their opinion. That is very deep. Let us dive deep down into it a little bit.

So, he was speaking here, because you see, it was situations of eating and drinking back there in the early Church. And because those situations were existing at that time... And what was causing it? You see, with Christianity, as Christianity was coming in and the Gospel was being spread, then what happened? You had a lot of Gentiles starting to come into the Flock. And as the Gentiles started to come into the Fold; remember the Jews had dietary regulations given to them by God, back in Leviticus: "Eat this, don't eat that, eat this, that is unclean, this is clean, this is not clean over here." Is that right? But that was only a shadow. That was a shadow of things to come. God gave that to a people who were separated back there and everything else.

You know, today we still have a lot of people who, not being able to rightly divide the Word, they don't eat meat, they scorn at somebody who eats meat. They don't eat pork, they look down on somebody who eats pork. They don't eat this over here. Some find they are more righteous because they are vegetarians. Alright? And then, they begin to make righteousness a thing now about 'what you eat and what you do'. But this wasn't just basically dealing with physical eating and drinking, because I want to show you, by God's grace, that we all have different appetites.

Abraham and Lot had different appetites. Is that right? Death came by what man ate in the beginning. Is that right? Life was to come by what you ate too. The dispute of Eating Choices didn't start in the Book of Romans, it was back in Genesis.

God said, "The day you eat, you will die." [Genesis 3:3 -Ed.]

Then, the Serpent said, “No, this is good to eat. Come and eat it.”

And then, she got confused about what she should eat and what she shouldn't eat. Then when Jesus came, the disciples offered Him food too. He said, “I have meat that you don't even know of.”

They said, “But no man gave You anything to eat.”

He said, “Do you know what My meat is? My meat is to do the will of Him that sent Me.”

Now, there are some who can't eat that meat. That meat is not easy to eat! He said, “Father, if it is possible, let this meat pass. Nevertheless, I'm going to eat this meat and finish the work.” Amen!

So, as you look you see how a person's background, their environment, their culture, the things that influence their lives, you know, determines what they like to eat. You see sometimes you give people nice food, (what you consider nice food,) and they can't eat it. It is not that they don't like it. It is hard for them to eat it because of their taste, their eating habits, you know, they don't have any control over it, almost.

You offer them something nice; they go to a parlour, “A jam roll and a mauby; a bellyful and a parlor juice,” [Trinidad food terminologies –Ed.] and you are trying to offer them something nice, sometimes.

I remember, once some sisters came by me, and you know, we were there—this is nothing to slander, it is something edifying. So, I was taking them out to eat. I wanted to do something nice for them, to encourage them. So, we went to the restaurant, you know. Then, when the... I don't think some of them had been to a restaurant before. And when the person came there with the menu, you know, and he handed it to them, well, the confusion of mind started, because they had all the different, you know, ‘a la carte’ and they looked at all the different dishes and so on, and they just couldn't make up their minds.

Finally, one went right on with, “Curried chicken and rice.”

So then, I turned around and I said, “Do you mean to say, is that what you are going to order?” I said, “You bypassed all these other things here. I mean, try out something.”

You know, but it is what they want to eat, you see, because it is a person’s choice, it is a person’s desire, it is the taste that they have. Then right away, if you have a little insight, you can look now and see the environment, your culture, your background; it shapes eating habits. Right?

A person who is a Methodist and is sitting under this Word, and they start to hear certain things and see certain types of meats and so on, they can’t eat that. They will get problems right away. They are accustomed to the methodical word of the Methodist and they would come—or a Roman Catholic come on this Table. It is hard for them to eat at this Table, because they may look for something with the novena or “He didn’t mention ‘Mary’ one time” or “he didn’t mention ‘purgatory’ or some of our great teachings. The man didn’t come out in a robe either. They didn’t hang up a little statue or something.” And they may get offended, but it is in the eating choices.

But somebody now, who loves the Bible and they believe that the Bible, this is the Menu List here, this is the Menu Card here; brother, when they come, they just have a gastronomical Jubilee. They will sit all day, eating. Amen. There is no stopping.

So, as we look at this a little bit. Back there in that first Age, you know, there was a great increase of Gentiles coming in. As the Gentile believers started to come into the Fold, many disputes began to rise up over the observance of days, over eating flesh, over drinking wine. It began to rise up in the churches between the Jews and Gentiles. Remember from early, they had things about who were eating things strangled, who

were eating things with blood in it, who were doing different things and they had to put down certain regulations quickly, because the Gentiles had these customs.

So, they came in and they were serving the Lord and so on, and they weren't really thinking about that. They had a Gospel of faith preached to them, and then, these Jews thought they were sinners and they tried to take away the grace from them and tried to bring them, and say, "You have to be circumcised according to the law of Moses. You have to do this." Because according to their standard and measuring, "They are not Christians, like us, and we were in it before them and we should be the example and the pattern. And they should conform to us and they are not approved until they look like us, act like us, walk like us, eat like us, talk like us." And that was wrong. They were actually trying to take them back into bondage! Amen.

And you know, as Paul here, he began to use the situations of eating and drinking and observance of certain days, but he was only using it like a channel that God would open up certain spiritual principles to the believers. He was not dealing with just the things you want to eat, he was dealing with the life lived, and the manner, the attitude and your conduct as a Christian, who has a right, and you exercise your right, but those conditions were bringing up certain attitudes among the people and those attitudes were causing them to despise and judge one another.

And they began to despise and judge one another and became critical of each other and he began to speak out against the despising and the judging and the exercising of self-will over consideration, to show them how wrong it was. It was unlike Christ Who received us when we were weak. But he was dealing with that and that was being manifested because of the situations that existed. Then, he spoke of it in the light of the present condition that existed. It was preference of choices over certain



things. And they were making their human spirit—which everybody is different!

Your life is not the standard, my life is not the standard, as far as I like a white shirt and you like a blue shirt or I like leather shoes or you like slippers. That is not the standard. That is to bring impersonation and conform people to your own way of doing things. And the Devil was using their personal differences to divide and weaken the Body by bringing in these schisms into the Body and it began to bring them down from the realm where they were in; where they could maintain walking in victory and love and unity; where the Holy Spirit could work the Supernatural among them.

Remember it started off with the Greeks and the other ones with the daily administrations and all these different things; who thought they were being neglected; who thought they should have gotten more; who thought this and the other. Alright. A little exhortation on certain Christian principles that should shape our thinking and not let our thinking just be shaped by social backgrounds, by levels of education, by different things, where it cultures us to despise one another and see one another a certain way, because they may not all meet our tastes. And if that taste is not a Word taste, and it is a social taste, or an educational taste or some financial taste you are judging the person by, then something is wrong.

Because James saw that too. Is that right? James said, “The man comes with the three-piece suit, boy, you carry him in the living room and you put him to sit down on the relax chair and tell him, you know, ‘Recline’. And the next man comes and you talk to him by the gate because he came in torn boots.” He said, “And when you really examine the two; who is standing for God greater, or who is really sacrificing for the Body, or who is really a blessing in God’s economy.

But you see, the Devil – it is so easy to disunify the Body or keep the Body in a phase of division, where the Body needs to be more integrated and more closely knitted. And Paul, in seeing the great work that God had started there in Rome, he was seeing then, that the problem that existed in that Age and the things he had encountered, was able to give them some very valuable advice at that stage to maintain the Spirit of unity.

In other words, as he said in Ephesians; “Endeavouring to keep the unity of the Spirit in the bond of peace.” Because without the unity of the Spirit you can’t achieve much and it all has to coordinate and harmonize to see this Third Pull really start something in the march. The Body must be in harmony.

In Corinthians over there he told them, he said, “You have schisms in the Body.” Different ones wanted to make themselves preminent, different ones were on personalities, different ones wanted different things. He said, “You are carnal. I tried to feed you with meat and I couldn’t. I had to feed you with milk all the time.” And there he wanted to see that Church develop, but he said, “I tried to wean you from this thing and I couldn’t wean you.”

You could imagine a mother trying to wean a child and the child wants to nurse and nurse and nurse and nurse. She sticks a bottle in his mouth and she wants to wean him from the bottle now to maybe take a cup and he wouldn’t do it. And at twelve years old, he is sucking his finger here, he has his little comforter in his mouth going to school. When he feels tired, he pulls it out in class and sticks it in his mouth, (you know,) when lunchtime comes he pulls out the baby bottle and he starts to drink.

You say, “Wait, this child is being mentally retarded. He is not developing correctly, something is wrong somewhere.” You are seeing that at the stage of coming to maturity, a lot of baby habits and juvenile things

should be becoming less and less daily, as the child matures. Is that right?

Where it was supposed to be developing responsibility, you know, its comportment; how you relate on the outside, being a real representative, being conscious of your position; being conscious of how God wants you to stand there as a light in your place, your school, or work or whatever it is, as a real exhibition of true Christianity. And then you are fussing here and you are stewing here and you get into this here and you get into something else, that is of a baby stage. Something is wrong! But, if you don't judge your life there now, you are going to look and see, "Well I believe that. I believe that." But you are not looking to see if what you believe is becoming actual in your experience. It is not just believing it. Is it being made actual in your experience? Is the Word becoming Spirit and Life in you and that you are becoming a written epistle?

So here, as he began to look at this situation where people were judging each other, being critical of each other and the Devil began to use these things, causing them to despise and hold one another in contempt. And when he viewed the situation, there were some who were weak and some who were strong, and you find everybody. You find some of them enlightened, you find some really didn't have ahold on the Revelation yet.

It doesn't matter their chronological age now. You have some for years that might be old in the pews and still do not have ahold of the Revelation yet. And their concept, their expression is one that is unenlightened and because it is unenlightened their standard of judgment becomes false; becomes wrong.

So, Paul was speaking out against despising each other, and this spirit of criticism that was causing them to judge each other by their own personal makeup. See? Because they had differences of concept of what each other should eat. Well, 'eat' means just 'to partake of'.

‘Eat’ could be used to identify a crave in a person, a certain appetite.

I mean, Gehazi had an appetite that Elisha didn’t have. When Elisha—when that plate was passed for Elisha, Elisha said, “I don’t feel for that, I don’t have that need.”

Gehazi said, “What? Are there any leftovers?” Do you understand what I’m saying?

Balaam had a crave that Moses never had. Moses gave up all the throne of Egypt and everything, and went down in the mud pit, and he [Balaam -Ed.] was trying to work himself up the social ladder and curse God’s people to get money and different things; got into politics and with Balak and all these different people here. Is that right? Sure! So they had different appetites, different craves. It is what your nature is calling for.

So Paul now, a little more grown-up, he was looking at them in their baby stages, fighting one another and realized if that contention grew and it began to get fanned by an evil wind, and that fire started to blaze, they will begin to get like over in the Philippian church, where he had to warn them, “Beware of dogs.” [Philippians 3:2 -Ed.] He said, “You are biting and devouring one another.” Is that right? Because they were getting in a way where they actually wanted to devour one another, and he had to warn against that, when they should have love and consideration.

And as always, because he had a clear vision of Jesus Christ, not just the work that He had done, (in the sense of the work of Redemption,) but the Life that He had lived as an example. So, whenever a situation would come, he would say, “As Christ received you,” or “As Christ did this over here,” or “Forgive as Christ forgave.” Why? Because he knew that that was the example, and the same Life that was in Jesus is what came back on us in the form of the Holy Ghost. And if our identification was correct with Christ in death, then in resurrection, we are raised also and we’ll walk in the

newness of that Life; we will live by the energy of the Holy Ghost. And it will be the same Life because it was God with us and now it would be God inside of us. Is that right?

So, you know, you meet these kinds of situations. Like this is a church body and you may have other church bodies. Is that right? But the crave in this church body might not be the crave in the next church body. Your crave and your appetite and what you eat could depend upon maybe your body lacking certain things, and you feel you need that and you have to have it and you will take it wherever you get it.

How many ever heard the story the Prophet told about the boy who ate the pedal off his bicycle? I don't want any pedal to eat. Could you imagine how awful that pedal would taste? I can't even take that with ketchup, but this boy ate the pedal off the bicycle. You could imagine, there were different things, from food and fruits and things in the fridge and he bypassed all that and went out in the yard and they found him chewing on the bicycle.

When they examined him, they found that his body lacked sulfur, and he had a crave for sulfur. They couldn't understand why he had been eating the pencil—the rubber off the pencil. Then finally, that couldn't satisfy him, there was no more rubber on the pencil to eat, so he found it on the bicycle. And when he was dealing with the bicycle... [Bro. Vin laughs -Ed.] I tell you. It is a crave. Now in his body... Are you getting me?

The Church is a Body, and a body can crave certain things. Sometimes, a church body can crave entertainment; they want things spiced up, they want, (you know,) a little enthusiasm, they want it hotter than hot. You have to almost come out and manufacture something in the pulpit because they feel God is a consuming Fire every day. So they want a lot of Pentecostalism. It is what the body is craving; Eating Choices. You see?

So, they may eat that, they may desire that, but if somebody is desiring that, I'm not going to let that stumble me. They are not giving that to me. I don't have to eat that too because I'm not a Christian. Amen. If I figure, well, it is a higher law to exercise in peace and righteousness and joy, (amen!) then... But if you don't know where you are standing, if you don't know how He has dealt with you, you get conformed to people and their influences. But they only have that because they crave that, because they are lacking certain things.

You don't want to judge them and despise them and criticize them because maybe, they are not doing what you are doing. The Bible said, Paul said, "Receive ye but not to doubtful disputations." What is it to receive somebody with doubtful disputations? Well, to begin with, 'doubtful' means, *'feeling or causing doubt, (this is the English meaning,) uncertain in meaning, undecided'*. You are doubtful, you are undecided, you are uncertain. And 'disputation' is, *'an argumentative debate. A formal attack on and defense of set question or teaching'*. [Blank spot on tape -Ed.]

A person has a concept about dressing: "I feel a dress should be 4 inches. I think her dress is too short." What is too short or what is too long? The Word said, "Modestly." But you've become a judge of your sister's dress because it isn't long like yours; because when you wear yours a little longer, (see?) you feel a little more righteous. And then, you are beginning to get self-righteous, because there is no righteousness in a longer dress. God doesn't impute that. God never imputed that! So, you become a channel for bringing a new Doctrine and you become a teacher now and you are bringing your concept and you have no Bible for it.

And your attitude is critical; when the Word shows you that you have no Bible, you have no background, you have nothing for it, you can't let go of your concept, because it makes you feel righteous. But the person, that doesn't make them feel righteous.

Now understand me, I'm not supporting short dresses. God forbid. But I'm dealing with self-righteousness and a false concept and the spirit that makes a person try to judge a person and when they don't conform to their standard, they criticize them and despise them, they hold them with contempt, they belittle them almost, because in their 'self', they feel better than the person.

I'm trying to say that is not the Spirit of God in there because I'm trying to tell you, that doesn't come through the Blood of Jesus Christ at all. And I'm trying to tell you, that paralyzes the Holy Spirit from performing miracles and doing great things, because it doesn't come by the works of the law. And I'm trying to tell you, that is the expression of an unenlightened person. That is a conscience that is still defiled and shackled by tradition. That is a person who has not fully understood what it is when the Bible said, "To stand fast in the liberty in which Christ has made you free." [Galatians 5:1 - Ed.]

You say, "Well, it is going to have sin." It comes right back to what I was preaching last week.

Paul said, "I'm going to prove to you that that man cannot continue in sin, has no desire to continue in sin, because when he died when Christ died, and he got a New Life, that New Life doesn't even have the desire to do that, to begin with.

And it was people who never understood the revelation of Grace, who never came into the true righteousness of God, who don't have real true Christian faith, they end up with that church concept.

They were despising one another for eating and drinking and observing certain days. "You didn't keep that Day?" See? And they were making Christianity now the observance of a Day and bringing us right back to being a Sabbatarian, because their concept is that God moved us from Saturday and put us on Sunday. That is

it. So, we are a new kind of Sabbatarians. The Rest is the Holy Ghost.

Unless you don't get the Holy Ghost just forget today. If you are going to serve God only on Sundays and you are not serving Him when you are driving the car and when you are out on your job and when you are home, you haven't entered the real Thing yet.

Eating Choices. It is what you are partaking of. It is what your appetite and your crave is for. It is what kind of background maybe you came from that shapes the way you see and the way you think and the way you evaluate certain things. And maybe you need to examine what your standard of judging is when you are judging. And then, after that we could talk about the right to judge too, whether you have that right. Amen.

Because Romans 14 is part of the Bible. Is that right? Romans 14, in other words, is the exhortation for the man who has been justified; the man who has come into a union with Christ; the man whose life is now energized by the power of the Holy Spirit and delivered from his own self and he stands in liberty. This is the life the man must live; what he is talking about here. He will be able to receive his brother without doubtful disputations, as Christ received him. Even though he is in weakness, you could receive him. You don't judge him by your own self and criticize him, to show if you are really living by that Faith.

Do you remember when we took that Scripture there, and Jesus said, "Forgive seventy times seven"? [Matthew 18:22 -Ed.]

And he said, "Lord, well, increase our faith."

Because when it comes there, you realize it is going to take faith. Faith doesn't just mean to go out and try to do a miracle, 'faith' means to live this Life. And the Just live by the faith of the Son of God and this was the Life of the Son of God.

In the Greek, the meaning is a little more amplified because 'doubtful' means, '*a distinguishing, a*



*discerning, a judging*'. In other words, '*judging in two ways or in two directions*'. It is made up of two words: one means '*two*' and the other one means '*to judge*'.

So the word Paul is using here is like a man who is a double-minded man; a man halting between two opinions. He is trying to judge, he is trying to pass sentence on his thoughts. His thoughts, he is in deliberation of his thoughts. He is thinking, "Is this right? Is it wrong? Should I do it, should I not do it?" He was kind of wondering which direction to go. "That might condemn me. I saw that brother do that but I don't feel that right. I'm kind of confused, yes. Is that brother sure that is right, boy? I can't live with my conscience afterwards if I do that, you know." See? He is in that kind of situation.

Now the reason he is in that situation, he hasn't been enlightened sufficiently. He doesn't know all what he died from and all that he is coming to. He doesn't know the extent of his boundary, what kind of liberty he has, what approves him, what is his righteousness, whether he is justified, if he has to do something, if he has to do nothing; if God is going to be pleased, if God is going to be displeased. He is kind of confused within himself. He wants to be a Christian. He loves God. He is a son of God – or it's a daughter of God, but he is at a stage of growth where Paul calls him, 'him that is weak'. And then he said, "We who are strong, bear the infirmities of those who are weak."

So, 'weak' is what? Can't lift up a hundred pounds? Weak – thin and 'nashe'? [Trinidadian slang for not being very muscular –Ed.] Weak, as pertaining to the faith; in respects to the faith. I can say something here but I just don't want to say that. It might not even be good to use that before some of you.

Let's read something else. Because it is not liberty for eating and it is not just to satisfy our desires and what we want. We are ruled or should be ruled by a greater law, which is to deny ourselves. Rather than to establish

our self-will over somebody else, we should deny ourselves to accommodate someone else, because our lives are so that we could bring someone to Christ, we could lift them up, we could help strengthen them. That is more glorifying to God, than whether, "I know I'm right. I know God is not condemning me and I can do it and nobody could tell me anything, because I'll show them the Word." No, because when you begin to do that, you stumble your brother and you cease to walk in love right there. And then, you become sin, because you are not like Christ anymore. Amen?

He was interested in keeping the Body unified, or bringing the Body into closer unity, into greater strength, to see a greater manifestation of the Presence and the Power of God working in and through them to accomplish the Word of God for that Day. So, what he was actually saying, he was actually speaking to the strong person here, because he was telling the strong person, "Him that is weak in the faith, receive ye." This is addressed to the strong man.

He said, "Him that is weak in the faith receive ye, but not to doubtful disputations." In other words, it said, "Now to the one who is weak with respect to the faith by giving a cordial welcome, not with a view to a critical analysis of his inward reasonings." You know he is kind of confused, he is halting between two opinions; he doesn't have the faith. When you receive him, don't receive him to judge and criticize him. Receive him as one who you know is not strong. Because the word 'weak' means, '*one who is weak now, but will become strong after a time*'.

It is used, as I say, 'a man who is feeble now but after a while he becomes strong'. When he becomes strong, then you will be glad you have... You'll say, "Look at how this brother grew, boy. Isn't God gracious? Look at how this brother that used to be up and down, look at how this man is standing; look how this man is holding that office there in the church; look at that man's testimony,

influencing the people around him. Look at the reports we've heard. Do you remember when he used to be a little shaky? Do you remember so and so?" Why? Because there was one who nursed him and helped him.

Do you remember how Jesus helped Peter? Do you remember how Peter was weak? He said, "Simon, Satan wants to sift you like wheat, but I prayed for you." Amen! Then He came back and He strengthened him and He said, "Lovest thou Me more than these, Simon?" And what? He strengthened him. When he lost his self-confidence and he backslid and went away and he cried when he denied the Lord, the Lord went looking for him.

When they were out there in self-will, all night fishing and didn't catch a thing, He said, "Have you any meat?" That was enough. That was enough to let them know their condition. "Look at you, all your years being unfruitful and everything." No. He said, "Have you any meat?" From the time they realized that was the Lord, he didn't take off, (you know,) away from the Lord. He ran to the Lord.

Let me tell you, when you are in a fault, when you are backslidden, run to the Lord! Don't run away from the Lord, run to the Lord! Understand that that is the One Who wants to help you. And then, the Lord said, "Come and dine." He didn't tell him about his fault yet, you know. "Come and dine"; made his conscience at ease; gave him back peace; put him to sit down a little bit. Now, He will let him know his problem.

"Lovest thou Me more than these?" See? And He asked him three times and He began to deal with him. Then he began to see the things he had forsaken the Lord to go after and they turned out to be unfruitful. And after He got him back in fellowship, then He said, He renewed the commission again, "Feed My sheep, feed My lambs." Amen?

Brother, He knew how to get one strengthened, how to get one to make real spiritual progress, to be correctly

developed. But how could you do it to begin with, if there is not love that brings consideration for the other person? But if, rather than you get there now in a competitive way, in a critical way; because hear what he said in verse 2: [Romans 14 -Ed.]

*<sup>2</sup> For one believeth that he may eat all things: another, who is weak, eateth herbs.*

He could digest that easily. Maybe, he can't digest the other things.

He said, "Boy, I don't think I could handle that. That is a little too strong for me, yes."

Alright. Well, leave him there. Don't say he is not in the Message, don't put him out. See? Don't ostracize him. I mean, with faith, believing; virtue coming out of your heart in meekness, strengthening him, (is that right?) knowledge to understand where he is at; temperance to bear with him, you have to bear a few things. He may say things he doesn't even mean. He may speak evil against you or criticize you through the influence of somebody else who is controlling his mind. He doesn't even realize he is being controlled by somebody else. He doesn't even realize he was fighting the very same thing that could help him. See? So, you could bear with him a little bit, just enough to pinch him and hurt him to let him know where he is standing. See?

Godliness; a Godly life before him, not trying to proselyte him, just a Godly life; "Learn of me. I'm meek and lowly in heart. [Matthew 11:29 -Ed.] See. Like Jesus. Is that right? To be like Jesus. Brotherly kindness, to put yourself in his place.

Now watch. Love covers a multitude of sins. So, here it is, he is saying now:

*<sup>3</sup> Let not him that eateth despise him that eateth not...*

Do you see that?

*... and let not him which eateth not judge him that eateth: for God hath received him.*

In other words, he put ‘despise’ to the strong and he put ‘judge’ to the weak. The weak one judges and the strong one despises. Somebody always feels that they are strong and established in the Word, “They are not in anything, they don’t have anything. If they know what God has done for me; if they know from where God has brought me. They are not in the Thing yet. A bunch of babies.” See? And they begin to regard them with contempt.

You didn’t see that with Abraham and Lot. Is that right? Abraham didn’t say, “I saw more visions than you. God showed me this. Elohim talked to me. God called me. It is I who brought you.” Abraham didn’t get all there. Abraham said, “You take the first choice. You go East, I’ll go West.”

Abraham knew what his appetite was, you know, but Abraham’s nephew didn’t have that appetite, he was looking towards Sodom. He was looking for plenty land, plenty grass, plenty water, and different things. But he was not seeing the problems; where his wife was going to end up; where his children were going to end up; what condition he was going to get into. He was not seeing that.

Abraham looked out there and Abraham realized, “Poor fellow, when he eats that and the allergies start and all the symptoms begin to come out in the flesh for having that kind of appetite; and when you should have a little self-discipline here and put the knife to your throat...” Spiritually, I’m talking about.

Have you ever seen a man go to a place and see a lot of food? Boy, he could eat until he gets sick. Because what the eyes start to see, he doesn’t have the discipline and he has such a large appetite and he doesn’t realize that a mixture of this and a mixture of that could bring diarrhea. He doesn’t know the kind of regret that he is going to end up with afterward. He doesn’t know the kind of stomach it would take to stomach certain types of things. Some people like a certain—they have an

appetite for certain things, but it doesn't agree with them.

Look at Samson. When Samson started to get allergies, he realized, "Look, it was better I bypassed that and left that alone." See? When he started to vomit, brother, it was problems.

So Paul is saying, "Let not him that eateth despise." And he is showing that the man who is strong, he is admonishing him, "Don't despise or regard the weak with contempt for his abstinence."

Do you understand? Some people, they want to get people to indulge in things or partake of certain things that they eat. "Don't you see you all are too religious?" And they start to put guilt on their conscience and beat them down. "You all are too religious, man." But their real intent is to force them to eat what they are eating, what they are partaking of, because they have contempt for their weak stomach. They have contempt because they can't digest certain things that they find they should digest, when they should have the wisdom to know they are only at that stage of growth.

They say, "Drink that!"

"I can't drink it."

"You are going to drink that today or it is me and you."

See? They are using influence to get somebody to indulge in their indulgence, because they want an associate. Because their whole life is motivated by self and selfish desire and they want to extend their own human influence upon another person and destroy the individuality that God gave that person; to make a clone of themselves, because they get enjoyment in seeing somebody do what they are doing. It is a perverted desire. God made one of you; leave one alone. Is it good? [Congregation says, "Amen!" -Ed.]

He is talking about coming up into true unity, to see the Church unified in this Hour, to see the Church—because remember, nothing is wrong with the people,

you know. It is just like sin. The set of outside sin that a person sees, it is not outside sin. It is just a little self-control they need. They will walk right through and all the temptation will be right there and they will have no desire for it. Why? Because it is another Spirit inside of them; their affections are on things Above. Amen?

Well, the same way, when it comes on this level now, you look at a person and you begin to desire maybe, you want them to be like you or do like this or do like that. And you start to find fault with people, but nothing is wrong with the people. You need to change your concept, that God has some the way they are. And you should have the quality and the measure of life to be able to live, to be flexible enough to abase and abound and to accommodate them and harmonize with them to show the power of the Life of Christ in you. Rather than to be stiff and starchy and you see them in sin from the time they can't become like you. It shows what power you have; you are overpowered with self-opinionation. If any energy is moving through you, it is a selfish energy; self-centeredness or something.

And Paul, standing there and knowing that the Body was diversified and every part of that Body, every joint was fitly compacted and was to supply to the Body for the more effectual working of the Body, he preached It in Ephesians, he preached It in Colossians, he preached It in Corinthians; one Body and many members, trying to show them, to break that thing out.

You see, when they were under the law, they had that kind of standard. It was no longer... There was no position, there was no Body of Christ. It wasn't even revealed to them. It was, "You have to keep this commandment." See, "That fellow is righteous. So if that other one is to be righteous, he has to do just like that first one.

He left his donkey in the pit and if you are righteous too, you will leave your donkey in the pit. This one took his donkey out; he is not righteous like you all who left

your donkeys in. You all have greater faith, you all are closer to God.” See? It was judged by that kind of standard.

But when you came into the Body of Christ now, it was no longer whether you kept that or not. Each man came to realize God made us up differently, for different purposes, for different positions; our tastes are different, our trials are different, our experiences are different. And we start to realize the sin of impersonation and conforming to one another, the kind of sin that is. And we start to realize the greater evil now is when we have the desire for that kind of thing within us. Then, it is not the other person’s problem anymore, it is our problem now, to not let our ‘self’ exercise those kinds of things to where we begin to unchristianize people.

Sometimes, what we express as a revelation and say, “We have a revelation,” isn’t any revelation, you know. Because a revelation would be this Word, and this Word revealed would unveil Jesus Christ, the Person. And then, that Person, if It is formed inside of you, would live out through you and bring this Word to light. Other than that, it could be a clannish spirit, self opinionation, all kinds of different things. You’ll want everybody to see through your glasses. Your glasses are not even real glasses. See? Some people don’t even need glasses. Amen. Glory!

Now let’s read a Scripture a little bit, Luke 11. I just want to read one or two Scriptures as we begin to grow up a little higher now, where we could see, “To the pure all things are pure.” And what does it mean, “To the pure all things are pure”? What if a man sees your sin? You see, what a man fears most of the time...

And I want to show you ‘abstinence’. Many times, people think that abstinence is sanctification, but abstinence works through energies of the flesh. But sanctification is a work of the Holy Spirit in a person’s life. A man who is abstaining and abstaining, he always



feels that one day he will get dragged back into the thing. A man who is sanctified and now lives by the Holy Ghost and his affections are set on things Above, he has no desire for that, to begin with, because the life in him—the nature that was desiring that is dead and gone.

So, sometimes people really, they are fearing other people's sins but it is their own fear that they are fearing in the other person. Like Peter; Peter said, "Lord, I wouldn't let a man touch You. Those Pharisees who came up against You, those temple guards who came to arrest You, I wouldn't let that happen to you." But really it was his own fear, it was he who was fearing that, not the Lord. Jesus had no fear.

Because when the two of them were in the judgment hall and Jesus was tired and being accused and beaten, He could have stood dumb before His shearers, and Peter took off and said he didn't even know the Man. So, whose fear was really fearing? He wasn't trying to guard the Lord, like 'courage'. It was his own inward fears; he was seeing that through him and thinking everybody was like him and was afraid of what he was afraid of. And that is what a lot of people judge a lot of people by.

Sometimes, when they are warning people, it is they who fear that. But they wouldn't speak out their weakness, so they try to put it on somebody as if that person has that weakness too. So, it is like, "All of us have that weakness." But it is not so. If a man knows he is liberated, he is liberated.

You were born out of an eggshell—an Eagle who was born out of an eggshell, it can't go back in the eggshell and live. It was born out of that! It pipped out of that, it can't go back in. It is impossible! Then, if a man feels, well, maybe it could happen, and he always figures, "Boy, you can't talk so, you know. You have to be careful, boy." Then, it comes down to how much you believe the Lord or by what energy you are living by.

Now, remember, in bringing out these points, there is one thing we want to establish, which is, the man who is strong is going to deny himself to show that is real strength, where he can consider and bring in the weaker one. This is not to label who is weak and label who is strong, you know. The man who claims he is strong, who feels he is strong, let him receive his brother without any doubtful disputations; without any desire to criticize him or belittle him because he can't stand like how he is standing, and then, kind of 'show him up', [Trinidadian slang for 'expose his weakness' -Ed.] so when the argument is finished, it is like, "I know and you don't know." No. The man who is going to receive him, as Paul said, "As Christ received you," and bear his infirmity; pack it, in other words.

Luke 11:41. Okay, let's read from verse 39. Jesus is speaking here to the Pharisees:

*<sup>39</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening [extortion] and wickedness.*

*<sup>40</sup> Ye fools, did not he that made that which is without make that which is within also?*

Do you see how He is dealing with this external religion, external observances? All the emphasis is on, "When I go to church, I have my church clothes. When I walk in there I'm like an Angel, you know. I'm well covered; I have a certain way; when I sit down there; when I do this," everything is external. And Jesus said, "Didn't the same God make the inside? But I see that you emphasize a defiled body—a pure body, but you don't emphasize a pure heart as well. How do you have a defiled heart and a pure body? So, He is showing them.

*<sup>41</sup> But rather give alms of such things as ye have; and, behold, all things are clean unto you.*

Amen? Now watch. Turn with me again. Acts 10. Now you see, they felt that they were keeping the law but Paul said in Romans 2, they really weren't keeping the law because they only saw the law as an outward observance. But they never knew that the law was really to discern what was in their hearts and show them the condition of their hearts, where they were really defiled to begin with.

This is Simon Peter. Verse 9. Acts 10, verse 9. Peter was there at the house in Joppa, at Simon the tanner.

<sup>9</sup> [And on the next day], as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

<sup>10</sup> And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

<sup>11</sup> And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

<sup>12</sup> Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

Now, God was purposely giving him this vision, knowing Peter was a Jew; knowing Peter's reaction to the vision; knowing that in Leviticus, these same things He had told them not to eat. So, He showed these very same things to Peter in the vision purposely to reveal to him that there was a change now in dealing with men, and that these things were only shadows of things to come.

Verse 13:

<sup>13</sup> And there came a voice to him, Rise, Peter; kill and eat.

The Lord was telling him that.

... Rise, Peter; kill and eat.

*14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.*

*15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.*

*16 This was done thrice: and the vessel was received up again into heaven.*

Then, you know Peter went to Cornelius' house and so on. I just want to get to verse 28 here, to save a little time.

*28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation...*

That was also the law, too. See?

*... but God hath shewed me that I should not call any man common or unclean.*

So, he now knew that in that vision, God was representing both Jews and Gentiles. And God now—the purpose Peter went to Cornelius' house was that the Door of the Gospel was going to be opened to the Gentiles. And it was right there, God began to deal with the Gentiles, in Acts 10; when Cornelius, a Gentile, received the Holy Ghost just like they received it. And the vision there, had a relevance also, both to the natural and the spiritual there, which we are going to show.

Titus 1:15. Now Paul began to meet these things in the churches and as these problems began to rise... And as I said, we are not dealing with the physical eating, we are dealing with the principles of it, and that is how I'm applying it. Because that was only the situation that God used to open up these spiritual principles to them to bring them to a greater realm of Christian living, to really manifest the Life of Christ, in preferring one another; in esteeming each other better than their own selves; in bearing one another's burdens; in receiving

each other as Christ received us; in bearing the infirmity as Christ bore ours; (see?) in loving and considering one another rather than judging and despising. And we are looking at the things that cause one to despise another and judge one another.

Because sometimes, you are studying to judge somebody and you don't know the sin that you are committing before God by judging that person, because you are judging them wrongfully. You are not even judging them by the Word to begin with; because you are contemptible; because you lack humility; because it is a lack of revelation.

Titus 1:15. Here he says this now:

*15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*

That is another message by itself, which I would like to maybe bring to you a little after, on "What is a defiled conscience?" If your conscience is purged, "The worshipper once purged." Your conscience; your conscience is where you get conviction. The conscience of many in the last days would be seared. See? Your conscience is what tells you what is right and what is wrong. See? When the Bible said, "And those men were convicted in their conscience." [John 8:9 -Ed.]

When a man has a defiled conscience, when his conscience is not enlightened, and his conscience is still bound in shackles of traditions and these things, then what is going to happen? He is going to judge—the way he judges for himself, he will judge it for other people too. Not that the Word is saying that. To him it is unclean; it is not unclean to the next man. What that man may need to do is get a revelation that he is still in bondage and he is trying to judge free people. And in doing that, as he said, "Who art thou that judgest another man's servant?"

Remember I said ‘despising’ was a sign to the strong man; ‘judging’ was a sign to the weak man. The weak man sits there and judges the next man; “He isn’t doing this, he isn’t doing that. Look at this one, she shouldn’t be wearing that. You are not seeing them talking over there. You are not seeing they are doing this over here.” And they try to make people not Christians for a lot of things that maybe just don’t go down with their taste a little bit. And some people try to take little things and make doctrines out of it and even put people out of the Message.

And when you watched the Prophet, people asked the Prophet those questions many times in the Word, and see how he answered it. Then you realize that they have more authority and they got more light from God on those things than the Prophet, because he said, “The Bible—I have no Word for it. So, what is your motive? Try to find out.”

Do you understand what I’m saying? Then when you watch and see the realms that some people go into; Jesus said, “With what judgment you judge, it will be given unto you. And by what measure you measure, it will be measured unto you.” Amen?

1<sup>st</sup> Corinthians 10. So, this wasn’t just in one place. He was establishing this fact that... Oh my! Let’s go to 1<sup>st</sup> Corinthians 8. There were some Scriptures I wanted to read and I didn’t get around to it, I now realized it. So, I’m going to try to close off here. I’ll just read a couple of these Scriptures and close off here, rather than keeping you long. Let’s get to 1<sup>st</sup> Corinthians 8 and start there first.

*1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.*

Do you see where we are getting to now? Oh, a man has knowledge, “There is nothing to that, man. I’m free. I have knowledge that I am in Christ. I’m a free man. I’m not bound by any traditions here, I’m not bound by

somebody's concept here, I'm not bound by this." Then what are you doing? It puffs us up and makes us behave unseemly to each other. But he said, "If you have love, love would edify instead. Love would pick up the infirmity in the other person. Love would be touched by the feeling of the other person's infirmity. Love wouldn't criticize them harshly. Love wouldn't try to justify yourself because of your abstinence." No.

*<sup>2</sup> And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.*

Do you see how these conditions were uncovering the nature in people's lives? You see, God could take any situation to bring out certain things in you, you know. God could take any condition to bring out and let yourself be exposed to you, that you can get a true self-estimation, that you wouldn't think more highly of yourself than you ought to think of your own self. And these were just some of the conditions that were causing some people's contempt to be displayed; to show that down in their heart, there was always contempt; because there was never any genuine love and humility inside of there. But since he was dealing with those things, he had to deal with the situation where it was becoming visible. But he was not dealing with the situation itself, he was dealing with the principle of living. Amen?

*<sup>2</sup> [So] if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.*

*<sup>3</sup> But if any man love God, the same is known of him.*

*<sup>4</sup> As concerning therefore the eating of those things that are offered in sacrifice unto idols, [he said,] we know that an idol is nothing in the world, and that there is none other God but one.*

He didn't say, "We think that," you know. "We know that." He is talking about the enlightened believer. He said, "We know that." A man would say, "How are you eating things given to idols? Are you going to eat that? Are you in the Message, boy?" That is a weak person. He doesn't even understand what is going on, to begin with. It is going to pass out in the draught in the morning.

*<sup>5</sup> For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)*

*<sup>6</sup> But to us there is but one God...*

He said, "It is only because the man is in ignorance that he holds that before the piece of stone and thinks he is offering that to a god, but there is only one God." See? In his ignorance... Do you mean to say, you who are enlightened are going to get destroyed by his ignorance? Food can't destroy the Word of God, we read that just now in Romans. It was the Word that created food. Food didn't create the Word.

*<sup>6</sup> But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

*<sup>7</sup> Howbeit there is not in every man that knowledge...*

He said, "We have that knowledge but in every man it doesn't have that knowledge." So if he doesn't have that knowledge, he will have that fear, he'll have that doubt, his conscience will bother him. Look at how he brings it to the conscience.

*... for some with conscience of the idol unto this hour...*

Unto this Hour. In other words, after the Son of Man is revealed, after the full Light came, after we came to what we know, he said, "Even up to this Hour, do you know some still have that concept?" He said, "It is because of what we know now, we have that knowledge;



there is only one God, and that that is nothing. Because Jesus preached it and I showed you where Jesus preached those things.”

*... unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.*

Why is their conscience defiled? Because it is weak. Their conscience being weak is defiled.

*<sup>8</sup> But meat commendeth us not to God...*

In other words, food, he said, “God doesn’t accept you because of food or honor food. If you eat a dog, that has nothing to do with God, that doesn’t make you less righteous. If you eat a snake, that has nothing to do with God. Because you ate a cow, does that make you more righteous than somebody else? Or if you eat beef or chicken, or because you eat just herbs? God ate a calf. Is that right? God told Peter, “What I have made clean you can’t call unclean.” So, where is the sin?

Now, if you understand this principle—don’t get your mind locked up in food and your own past. If you have a wrong concept, let the Word purge it out. But the thing is, I’m trying to let you know why people can’t act with faith, because of that conscience right there, and what it means when it says, “The worshipper once purged has no more conscience of sin.” And what is a weak conscience or a strong conscience? Your conscience reflects a lot from your culture and your upbringing.

There are cannibals who will eat a man. Do you think they have any problem with that? They don’t have any problems with that. It is just food to them. While they are even preparing it, they would say, “And don’t forget to put the special season in it, okay. And leave the brain for me. I want the brain.” And you wonder, “How could that man eat that? It doesn’t bother his conscience. How could that man eat that dog? Oh my! I will faint, I could vomit.” It doesn’t bother the man’s conscience, your conscience is bothering you. Then, why is your conscience bothering you? If you were born and had

grown up there you would have eaten it the same way as the man and you would say, you know, "Don't you have some more of this in the back?" Exactly. It is because of your environment, your culture, your eating habits and that is what has shaped that.

But when it comes to the realm of the Word, it has nothing to do with the Word. So, to make it righteous or unrighteous you are trying to use your guilt in your conscience to make somebody wrong, and that is sin. You are judging them wrongfully because you are not judging them by Truth. If you are judging somebody, you must judge them by the Truth, and the Word is the Truth.

Then, how much sin do people get themselves in? How many people have let that contempt grow inside of them and develop and become strong until it becomes hard for them to relate to somebody else, until they become critical very quickly? From the time a person does something, the first thing they are quick to do is to jump to criticize, rather than jump to help. Why? Because they grow and develop in that kind of attitude; because they have never really seen the condition of their own heart and by what is Truth and how you should really judge a matter, and whether they are speaking according to the Word or whether they are speaking according to their concept.

How many times people disagree with the Word, not even knowing that is the Word they are disagreeing with? Because they are unenlightened. Because they are trying to emphasize an old wives' fable, or something some blind preacher said or somebody in some dark denomination hatched up or something, and they have no Scripture for it. This is profitable for Doctrine. This is given by inspiration. This is that the man of God might be thoroughly furnished unto all good works. Heaven and earth will pass away but this will not pass away; not the old wives' fable, not the tradition, not the

creed, not the dogma, the Word! Let this Word be the mind of Christ in you.

Verse 8, he said:

*<sup>8</sup> But meat [food] commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.*

Is that right? These people used to feel that because they didn't eat or they ate that they were better. He said, "No, no, no. You have it wrong. That doesn't commend you before God." He said, "Do you mean you think that there is a righteousness somewhere in the righteousness of the Blood of Jesus Christ that is going to come by eating food, or what you eat, or what you wear, or what day you observe or what you drink?"

But eating and drinking could be used metaphorically in the Bible. That is why I am applying it that way; like Samson's appetite, like David, like different ones. I'm trying to show you that. Like Adam back there, it started with eating. The Devil came and tempted Jesus with food too. Is that right? "Command these stones to be made into bread." He was hungry, he knew He wanted something to eat, but Jesus had Meat that he didn't know of. Amen. He had a different appetite to that appetite.

Look at Esau and Jacob, (is that right?) Esau sold out his birthright for meat. And Paul called him a fornicator, a profane person; Hebrews 12. Why? The temptation; he didn't have control of his appetites. Why do people go into excessiveness? Why do people go into abusing certain things that are not even, you know... Do you know if you eat too much good food, you become a glutton? Because why? It is no longer the food, nothing is wrong with the food. It is the attitude in which you eat it. Alright.

Then the Bible talks about being gluttonous, and eating and drinking are things that have a lot of influence on the human race, because in the last days, everybody is trying to control weight. Everybody is

trying to come up with the right diet, the right formula, what is non fattening, what has cholesterol, what doesn't have this, what has that, what doesn't have that. And the Bible said, "Everything is sanctified by the Word of God and prayer." [1<sup>st</sup> Timothy 4:5 -Ed.] The Bible said, "Let no man judge you in meat or drink." [Colossians 2:16 - Ed.] Is that right?

So, when you see in the last days they will be eating and drinking, as it was in the days of Noah, we'll realize how much influence this eating and drinking has. We see the temptations that eating and drinking could make a man lose his birthright because he doesn't have control over his appetite. That is why I said, a church body could have a crave for certain things. A church body could go after certain things, the same way the human body will go after it.

*9 But take heed [verse 9] lest by any means this liberty of yours...*

Who is he talking to? The strong person.

*9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.*

He is not telling the man that at no time, the man's liberty is wrong. He is not telling the man that at no time, the man should be in bondage like the other man. He is telling the man, "At all times, if you have that liberty, don't let it become a stumbling block. If you have that liberty, consider the weaker one."

In other words, if God gives you a revelation, if God makes you more enlightened, it is to help your weaker brother and sister. But your knowledge wouldn't do it, it will take love to do it. When love is using that knowledge, it will edify them. When self-exaltation is used with that knowledge, you are going to puff up your own self.

He said, "And that wouldn't be a life that is justified. It shows you haven't even seen Christ, yet.

You are saying you are justified and you are acquitted and these things. That is not even the evidence of justification. That life is not even sanctified yet because you might stop drinking and smoking, but your spirit is still defiled. You are still on self-exaltation and ambition and personality and all kinds of different things, supremacy over people and these things; still exalted and puffed up. You see?

*<sup>10</sup> For if any man see thee which hast knowledge [sitting at the table, or] sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;*

He may have problems and he may see you eating it. What it really means is that when he starts to see you eating there, he will feel bad, because you got in there and you know the Bible said, "Eat what they put before you."

And Paul said, "I have become all things to win all men to Christ." So, food never bothered him.

Peter ran out and said, "Not so Lord, I'm not eating that!"

Paul said, "There is nothing to that." See?

He said, "When you sit down there eating without consideration, and you are only studying your belly... The reason you are sitting there and you choose to eat rather than thinking about stumbling the brother, is because you are studying your belly." He said, "And when you do that, (in other words,) you are giving priority and vent to your own desire above consideration. Do you see how much self-denial is in this Life? Do you see how much the Life was given..."

Like I always say, when we take the Lord's Supper and we take the Bread and we take the Wine, the next thing we do is feet-washing. Because after you partake of His Body and His Blood, then that Life of His is for service to your brother, where you humble yourself to

wash your brother's feet. Well, that is what He has given us the Life of Christ for, It is to live for others and to serve others, because the greatest joy is in living for others. Not in 'you have a right now to exercise, that you become predominant over everybody else'.

So, he is showing here now, when you do that and the person now may want to go and do it, and the next thing they go and eat and they get condemned, because their conscience is weak already. But they are in a spot, because they do not know what to do when they see you sitting down at the table.

*<sup>11</sup> And through thy knowledge shall the weak brother perish, for whom Christ died?*

Do you see why? He said, "When you do that now, the weak brother is going to perish because you kind of became a stumbling block and you lured him and caused him to be trapped into doing something that he does not have the faith to do or the conscience to do. So, you didn't really receive him without any doubtful disputations. You didn't receive him in the way Christ received you and you didn't receive him in the willingness to bear his infirmity."

I'm saying this is good for all of us. I pray that God takes this Word this morning and we leave a lot of things right here in service, put it in the Blood and we'll walk out from this place and don't even try to walk back in that old scrutinizing, criticizing, judging, despising, that the power of these things will be broken once and for all and that there will be a liberty and freedom to fellowship that would bring a greater unity in the Body, by the grace of Jesus Christ; a greater appreciation and consideration of one for the other.

So, he said, "Look at that. You so want to live a Christian life and you so want to exercise your own right and now you caused a weaker brother to perish by your knowledge." If God gave you knowledge it is to save somebody. God does not give you knowledge to go and stumble people and destroy them. God gave you

knowledge to evangelize and save a soul and bring a soul. "He that winneth a soul is wise." [Proverbs 11:30 -Ed.] Is that right?

As Bro. Branham said, "The Philippian jailer asked, 'What might I do to be saved?'" He said, "If it was us, we would have said, 'Stop drinking, stop smoking, stop doing this, stop doing this.'" He said, "Paul said, 'Believe on the Lord Jesus Christ and thou shalt be saved.'" See?

*12 But when ye sin so against the brethren...*

When ye sin so. Is that sin? Does the Word say that is sin; sin against the brethren?

*... when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.*

If the enemy could hold you to see you were right, and they needed a good rebuke, and the Prophet said you have to be rugged, man, and you are trying to justify your own self, you sin even greater.

*13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*

In other words, I'm going to deny myself and show brotherly kindness. I'm going to pray for my brother. I'm going to think upon his things rather than think upon my own things.

When a man is delivered from the power of indwelling sin and begins to stand fast in the liberty and live through the energy of the Holy Spirit, walking in the Newness of Life, brother, that is the Life right there. Amen? After he taught all these great doctrines, he came and said, "Look at what the Life is supposed to be to one another." What would you rather: to show your knowledge, or with your knowledge, you win a soul, you help a weaker brother?

Look at 1<sup>st</sup> Corinthians 10, It continues right here, verse 23. Just these Scripture I'm reading and I'll close now. I'm just making a few comments on them after I

read them and we'll close. I think we got the point already. As I told you, it was a little exhortation that I had just to balance up certain attitudes, clean out certain things and break the power of despising one another and break the power of criticizing and judging one another and foster a greater willingness to help, and consideration to live for each other. That we could endeavor to keep the unity of the Spirit in the bond of peace, to see a real unified Body without schism. That would be the kind of Church that God could show His preeminence in, in this Hour.

1<sup>st</sup> Corinthians 10, verse 23. Paul said:

*23 All things are lawful for me, but all things are not expedient...*

I said this a little while, "To the pure all things are pure." All things are lawful. See? That is why he could have told Timothy, "Take a little wine for the stomach's sake." Do you know why? He knew Timothy will bring into remembrance of 'my ways that are in Christ'. He is not going to drink. He doesn't even have the nature in him to love drinking.

I remember in the Message, there was this brother from this Message church which was more Arminianism. And one day, we were up in Guayaguayare [a village in south east Trinidad -Ed.], you know, we were having some ice cream. So, the brothers had some rum and raisin ice cream they had bought. When we were going to pass the rum and raisin ice cream, that brother didn't want to touch the rum and raisin ice cream at all. Only to find out afterwards, it is an essence they put into it for it to smell like rum, it is not even rum. But you know, his righteousness was like he was going to taint himself if he ate that ice cream.

And then you realize, how could you sit under a Message church and have that kind of concept? How could you relate to people? And for an ice cream, you could look down on somebody and see them in sin. And in the meantime, you are believing one set of errors and



your soul is all so polluted. “Like the man,” the Prophet said, “you go in a restaurant and you want to sue the restaurant manager for a spider in your soup. Yet you are drinking down a set of creeds and dogmas and all kinds of unscriptural things in some denomination and polluting your own soul.”

When Jesus told the Pharisees, “Wouldn’t that what you are taking in the natural, be passed out in the draught afterwards? But what you take in your soul is going to determine your Eternal destination. But because of self-righteousness and being self-opinionated, (see?) you think you are better than the person.” And you know, you see those things over and over. And many times, a person doesn’t realize, the Bible calls them ‘weak and unenlightened’. Though Paul was asking for consideration for the weak man, and asking the strong to be more tolerant and more considerate, yet he turned around and sharply rebuked the weak man and said, “Who art thou that judgest another man’s servant?” See? Because the weak one was the one who was judging.

*23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.*

Do you see where his thought is? When you do something, you want to edify, you want to build up, you want to strengthen. You don’t want to pull down and break up. No, unless something is contrary to the plan and it needs pulling down, but other than that, you want to build up and strengthen. The Body fitly joined and compacted is what strengthens the Body.

*24 Let no man seek his own, but every man another’s wealth.*

Or another man’s good. If you have a Scofield Bible, it is the man who seeks ‘another man’s good’ – the interest of another.

*25 Whatsoever is sold in the shambles [market], that eat, asking no question for conscience sake:*

*26 For the earth is the Lord's, and the fulness thereof.*

*27 If any of them that believe not bid you to a feast, and ye be disposed to go...*

Sometimes, you feel you shouldn't go but you are disposed to go. When you ask some people, they get so righteous, boy, they wouldn't go. Maybe their daughter or their son is going to get married and they are going to get married in a next church, they wouldn't go. "I don't believe in any denomination. I'm not going into any Catholic church. I'll stand outside!" My goodness! *This is the temple of the Living God!* [Bro. Vin pats his body -Ed.] When they do that, they make the Blood of Christ a weak, watery thing. When they do that, they only confess and show their ignorance and that they don't even have the Holy Ghost. They show they are in much more bondage than the person in their ignorance there, because they claim to be in Light. See?

I didn't get any trouble going down in the Berbice there when I had to preach in the saloon. I've seen people get saved in the saloon because God came inside the saloon. You know, 'eating' in the Bible...

Let me tell you, 'eating' in the Bible, this is a spirit that has come down for years, you know. 'Eating' in the Bible, in Bible times, like back in the East and so on, was almost like a covenant of friendship with a person when you sit to eat with them. Do you remember Paul said, "To make a certain man ashamed who was living in sin and wouldn't receive correction," he said, "don't even eat with him"? And remember the Sadducees and the Pharisees came and accused Jesus saying, "But this Man is eating and drinking with sinners! How could that be the Messiah, eating and drinking with sinners?" Because eating was like a covenant of friendship.

Then they came and said, “Why are Your disciples only eating and drinking? Look, John’s disciples fast. Don’t you all fast?” You see, it was a big thing back in those days.

And Paul was saying, “If you are disposed to go and you have to go...” See?

*27 ... whatsoever is set before you, eat, asking no question for conscience sake.*

*28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it...*

In other words, the man who showed it is the weak brother. He said:

*... eat not for his sake... [not for your sake] ... for his sake that shewed it, and for conscience sake: for the earth is the Lord’s, and the fulness thereof:*

That is why he said, “If a man eats not, he thinks he is doing it unto the Lord.” He said, “And the man who is eating, he is saying, ‘Well, God liberated me, that does not bother me. I’m eating.’ And he is doing that unto the Lord too.” He said, “We give thanks and we eat.”

So, he said:

*29 Conscience, I say, not thine own, but of the other...*

He is not putting back that man in bondage for eating food. That can’t destroy the Word of God. He said:

*29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man’s conscience?*

Do you see how evil it is? Why? After the Blood of Christ set me free, after God gave me Perfect Faith to live in and walk and accept God’s promises, am I going to come and be pulled down and judged by your standards, who do not even have a revelation, and try to bring me back to live in that low form of life; where I feel holy when I keep a certain day; or I feel good if I take a clean shave; or God can’t show me anything if I don’t

get up early in the morning and pray – I have to do that first before God shows me?

He said “Why should my liberty be judged by another man’s conscience?”

But, in other words, what is he saying? “I wouldn’t eat for the person’s conscience.” But he said, “At the same time, let me establish what is Truth.” He said, “I eat it not; not because of my conscience but because of his conscience. I don’t want to stumble him.” He said, “But furthermore, who are you that judgeth me and judgeth my liberty, and want to bring me and entangle me back in the yoke of bondage of pots and pans and wash this, and who did not wash their hands and who is not doing this and the other.”

*<sup>30</sup> For if I by grace be a partaker, why am*

*I evil spoken of for that which I give thanks?*

I didn’t gobble it down. I gave God thanks for it. I recognized that God provided it. I recognized it is even part of my Christianity to display the Light and to win these people here too. He said, “Then, I am being judged for something I am giving God thanks for.” He is showing the extent of the man’s ignorance and blindness, how contemptible, how critical it can become of a man who is wrongfully and unlawfully criticizing, only because of his lack of deliverance and revelation.

*<sup>32</sup> Give none offence...*

I left out a verse. Verse 31:

*<sup>31</sup> Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

*<sup>32</sup> Give none offence, neither to the Jews, nor to the Gentiles [Greeks], nor to the church of God:*

*<sup>33</sup> Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.*

So, with purity of motive and purity of objective, and the real intent, and then taking the opportunity and even seizing the opportunity, not to exercise your own

rights but even to help strengthen the weak members of the Body, that the Body could become stronger even by your tolerance. Amen?

Colossians 2. It was almost in every Church. In every Book we took in the New Testament, you see where he had to deal with those things. But it was only the situation that was—in other words, it showed that people's background, culture, society and these things are what causes people to view people in different ways. And that is where many people manifest their sins. Not knowing that their upbringing, their training, and all these things, it brings them to such a place of narrow-mindedness many times. And when they should come, as they come into Christ now, to see things in a greater way...

As Jesus said, "The sick need a physician. That is why I went there."

They were saying, "Look at the man sitting, eating"

Look at where His thoughts were. "They are sick and need a physician." See? They were judging Him wrongfully because their consciousness of God was just external, that is all it was; do and don't. And they had never even entered into the realm of Christian liberty and real Christianity yet.

Let me tell you, such a life cannot operate the Word. Such a life is not even subject to the Word yet much more to operate the Word. Such a life is not even clean, refined, cultured, shaped and influenced by the Word yet, to manifest the Word. Only a life that is framed, developed, cultured, refined by the Word could operate this Word, because you and the Word become one. But if your life is in disagreement with the Word, how could your life which is in disagreement to the Word, your concept in disagreement to the concept of the Word, make the Word work? It would just be sounding brass and a tinkling cymbal.

Colossian 2:16 and 17.

*16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday [a feast day], or of the new moon, or of the sabbath days:*

*17 Which are a shadow of things to come...*

All these meats and drinks and all these different things are just a shadow of things to come.

*... but the body is of Christ.*

Amen? That is why I said, your appetite, your crave, your meat, it reflects an appetite, it reflects a craving. To the pure all things are pure, because the man whose conscience is enlightened, he sees that everything can be sanctified and used for the glory of God. But to the next man, he fears this and he fears that and he fears this, and this is going to pollute him and he fears this. Because why? There is a reason and a purpose for that fear in him. If it is a lack of knowledge, he doesn't have the peace that is supposed to make him free from all torment; fear brings torment. He can't be relaxed and rest, he has no Rest.

And Paul said, "It is a promise left us of entering into God's Rest. [Hebrews 4:1 -Ed.] Then we are to cease from our own works to enter into that Rest, as God ceased from His works to enter into His Own Rest. And how could you enter into that Rest, which is the baptism of the Holy Spirit and live in that liberty and by the energy of that Spirit, if you are living through the energy of the flesh and considering your abstinence from something as sanctification?"

Sanctification is a work of the Holy Spirit. A Hindu can abstain, a Muslim can abstain, a man who wants to fast can abstain, a politician was sitting on the steps of the Hall of Justice and abstained; unsanctified, yet abstaining. The only thing that can sanctify is the Word. "Sanctify them by Thy Word. The Word that I have spoken unto you is what has made you clean." [John 15:3 -Ed.] It cleans up your thoughts, it cleans up your inside. It does not just wash the outside. No, sir! You would be

washed by the washing of the water of the Word. Amen. When you live, you live by the energy of the Holy Spirit; the law of the Spirit of Life that comes in there through the baptism of the Holy Spirit. Amen. See?

The weak are people whose understanding of the Word are so limited, that they consider some of the things, though they are right, they see it as wrong and they try to take away from a person's liberty, not knowing the spirit upon them is actually trying to destroy the work of Christ and take the person back into bondage, though they think that their intentions are good only because their concept of what they call clean living and holy living is wrong.

It wasn't a thing that just came overnight. Because when you watch down through the Bible, as I said, it was always there through the Scriptures. I just threw out some places there so you could see spiritually...

What is your crave this morning? What is your real meat? Because he said, "Your meat doesn't commend you to God. Are you really better because you eat that or you don't eat that?"

If a man doesn't eat meat for religious purposes, something is wrong with his concept. If he does it for dietary reasons, nothing is wrong. Do you understand what I'm saying? For dietary reasons, that may not be the proper thing for him to eat. He is trying to maintain health. He is trying to keep a stronger body for God. When he tries to make it religious, then he is tampering now with the work of Jesus Christ and righteousness. He is taking it to the boundary where it ought not to go. It shows the man's thinking is not yet filtered. It is still muddled up in self-righteousness, not fully delivered and come into a real experience of the liberty and the purity that God brings a son and daughter into when He brings them through the Blood of Jesus Christ. Blessed be His wonderful Name.

Do you appreciate His Word? [Congregation says, "Amen." -Ed.] Amen. As I said, your eating habits, eating choices and

all these things, sometimes you have to know a person's background. Didn't you see the Prophet there, the Levis and these things? And they would criticize him for it. "He doesn't even look like a preacher, he doesn't sound like a preacher." Because their idea of a man of God was clothes; clergy robes with the turned back collar. You are even seeing the Pentecostals now getting their little turned back collar, (right?) so that they could identify themselves as religious. And they are giving more emphasis to the wearing of apparel, when the Kingdom of God is not wearing apparel. If the clothes were what was going to identify you – the Bible took note that Peter and John walked with Jesus, by the works that they were doing; by the Life that was being lived through them.

Not to say, "Oh, you are a man of God. I recognized it by your turned-back collar, or if I hadn't seen your chaplet, I wouldn't have known you were a Christian."

Nonsense! That is not Christianity. Amen.

And when those things infiltrate and warp our minds, dent our minds all out of shape and make us get the wrong focus, friends, then how could we relate to people? Things that we should respect; things that we should appreciate; things that we should encourage and see that people could stand with confidence – stand fast in the liberty; when people could stand there recognizing their position and see the completeness and the sufficiency of the work of Jesus Christ, you should appreciate that. You shouldn't try to break that down to bring a man back into some little reformation or some little formality which is the only thing we could look at to recognize a church life. And we kind of feel safe around that. Well if your security is going to come by that, you don't have Bible security. Because Faith, real scriptural Faith doesn't need that for security. Faith has its own security. Amen?

Let's all stand to our feet. You might say this morning, "I realized I was a little critical. I realized, you



know, many times I despise people and hold them in contempt. Now I realized I could have been more considerate. I tried to exercise self-will and I didn't even see that I was contributing to disunifying the Body and weakening the Body and becoming a stumbling block to many people, that today if I had a different attitude they could've been a stronger Christian today.

But from this day onward, I want a spirit to be more considerate. I want to think on the things of others. (Amen.) I want to consider my brother and my sister."

As Paul said: [Philippians 2 -Ed.]

*<sup>1</sup> If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,*

*<sup>2</sup> Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

*<sup>3</sup> Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

Take my life and let it be consecrated Lord to Thee.

[#112 - Songs That Live -Ed.]

*<sup>4</sup> Look not every man on his own things, but every man also on the things of others.*

*<sup>5</sup> Let this mind be in you, which was also in Christ Jesus:*

*<sup>6</sup> Who, being in the form of God, thought it not robbery to be equal with God:*

*<sup>7</sup> But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

He who could have been God and [inaudible -Ed.] who was in the form of God, took the form of a servant; to come to a weak people; to bear the infirmity of the weak people; to receive them without doubtful disputations with an intent that through His care, through His comfort of love, through His fellowship and all these

things, He can build them up and strengthen them, (amen,) and lift them out of that condition. He said, "Let that same mind be inside of us that we will not think of our own things, we will not do things through strife and vainglory, but we'll think on the things of others." Amen.

*<sup>8</sup> And being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

Amen. Praise be to His wonderful Name. Where is Bro. Bishop? Is he around? Is it in the book? Amen. Hallelujah. Let's just get all these things out of our hearts, friends. Let us have, have it like it is, take it out of your heart this morning, put it aside. Amen? Lay it aside this morning. Let's see among this people, this little group here, who could take the Word; who could believe the Word; who is willing to submit to the Word that the Word of God could rule in their hearts.

If we are talking about evangelizing our young people; we see them weak many times. They may not even be strong like some of us but we could get down there; instead of being critical, instead of being harsh, instead of being stand-off-ish, [unfriendly -Ed.] we could get down there and put that arm around them and pray them through, by the grace of God. Talk to them, edify them, out of your faith giving virtue, strengthening them – if you are a real Christian. If you have this Life, let us not be contemptible, let us not just get on a high horse and kind of turn up our nose.

As the Prophet said, dull like... but let us be in humility become the form of a servant."

*Take My Life Let It Be* [#112 - Songs That Live -Ed.]

*... my life and let it be,*

*Oh, consecrated Lord, to Thee.*

*Consecrated, Lord, to Thee.*

*Take my moments and my days,*

... *my moments and my days,*  
Let them flow in ceaseless praise.  
... *them flow in ceaseless praise.*

Take my hands and let them move. Hallelujah!  
... *them move,*  
At the impulse of Thy Love.  
... *the impulse of Thy Love.*  
Take my feet and let them be,  
... *my feet and let them be,*  
Oh, swift and beautiful for Thee.  
... *and beautiful for Thee.*

Take my voice, Lord, and let me sing,  
*Take my voice and let me sing,*  
Always only for my King.  
*Always only for my King.*  
Take my lips and let them be,  
... *my lips and let them be,*  
Oh, filled with messages from Thee.  
... *with messages from Thee.*

Take my silver and my gold. Hallelujah.  
Not a mite will I withhold.  
... *a mite will I withhold.*  
Take my intellect and use,  
... *my intellect and use,*  
Every power as Thou shalt choose.  
*Every power as Thou shalt choose.*

Oh, let's lift our hands.

Take my will and make it Thine. I'm laying it down.  
Hallelujah! Thank You, Lord!  
It shall be no longer mine,  
... *shall be no longer mine.*  
Take my heart, Lord, it is Thine own,  
... *my heart, it is Thine own,*  
It shall be Thy royal throne.

... shall be Thy royal throne.

Take my love my Lord I pour. Hallelujah. Pour it out.  
At Thy feet its treasure store.

... *Thy feet its treasure store.*

Take myself and I will be,

... *myself and I will be,*

Ever, only, all for Thee.

... *only, all for Thee.*

[Bro. Vin hums -Ed.]

Oh, take my life... Softly, prayerfully, meaningfully. I mean it this morning, Lord.

... *let it be,*

Oh, consecrated, Lord...

I am willing to lay down my head; my thoughts, my fat, my inwards, my feet.

Oh God, take my moments and my days,

We waste so much time sometimes. Make our time more productive, Lord.

Let them flow, Father, in ceaseless praise. Let them be so Spirit-filled; Spirit-filled days from here on, Lord.

Take my will, Lord, and make it Thine.

Not my will. Let my meat be to do Your will, Lord; to finish the work. Oh God, that is the meat we desire. That is the crave.

... no longer mine. Hallelujah.

Take my heart, Lord, it is Thine own,

Turn it back, bring it back to the original apostolic faith; this Bible Doctrine, Lord. Let this Word be our Head, let It rule us. Let us not have our own thoughts but let us have the mind of Christ.

... shall be Thy royal throne.

While we wait for the next few minutes, why don't you just pray in your own way, friends. I know God has spoken to us all, that we could be more considerate,

more willing to reach out to one another, to have a vision of the things that hinder the true unity that the Body ought to come into and that we can endeavor to keep the unity of the Spirit as we strive more and more, willing even to deny our own selves and lay aside our own will. All things are expedient but all things are not lawful. Oh God.

Thank You, Jesus. May God give us all a more loving heart, a more willing Spirit. I read to you the Scriptures all through the New Testament and the Old Testament, went back to Leviticus 10 and different places, from Genesis, all the way to the Book of Revelation. There was always a dispute about eating. Life or death could come by what a man would eat.

Oh my, where we might have been harsh, where we might have been critical, where we might have been narrow-minded, where we could have been more considerate, where we were contemptible, where we had disregard for so many when we could have assisted. Let us judge no man any longer. Let us look a little deeper than that. Let His Blood sprinkle our hearts. If we are weak in conscience, may the Light of His Word purge us. May our conscience be sprinkled with His Blood, His precious Word, His Truth, to free our conscience from the shackles of interpretations and ideas. We'll stand without offence. Hallelujah.

Almighty God, we've come to the end of the service with these few words of exhortation; exhorting one another unto love and good works, Lord, much more as we see the Day approaching. And the things, oh God, that we allowed to easily beset us many times and the things that we look down upon and hold with contempt, that we'll examine them through the eyes of the Word.

So much more could be said, but Lord, I pray that Your Holy Spirit could take the words and teach further on these things, Lord, in the hearts of Your children. That we could see what our motive and objective should be and that when we judge we should judge a righteous

judgment. And that we are all different, Lord, and we shouldn't judge one another by our own standards, from our own lack of revelation. But Father, like Your Prophet said once, if we don't have faith like Enoch, may we not stand in somebody's way who has that faith. May we move aside.

And dear God, if we have that faith, and we are stumbling someone, may we not look down upon them with contempt and receive them with doubtful disputations, to criticize them because of their weakness. But Lord, that we would be willing to pray for them, like you told Peter, "I prayed for you." You saw his weakness, Lord. You didn't reproach him for it, You didn't criticize him, You didn't denounce him, but rather, You reached out to help him.

Let more of Your Life fill our hearts, Lord. Let more of Your Spirit move within us, even in this day as we see ourselves in Your Word exposed, as though we've been flayed; skinned, Lord, exposed, and to show the inside, whether there be any blemish or any pollution. I pray, dear God, that Your precious Blood will sprinkle every heart and that the Spirit of Grace will so fill the hearts of Your children while they are hungering and thirsting for His righteousness; desiring to be more like Jesus, that His beauty could be seen in us, His Life could be lived through us.

We want to live the way You want us to live, Lord. Lord, we want to so be a written Epistle, our lives be the very manifestations of this written Word that other men could see the Light; the Word made manifest shining forth in all Its purity, that they see our good works, those living works that come by a heart that is justified by Faith, one who has died with You Lord, one who is standing fast in that liberty, that they could glorify You when they see the evidence of our justification.

Grant these things, Father. Let these things not confuse, let it not overthrow the weak. May it give strength from the Spirit of the Living God. Bring

deliverance, break the chains, cast down the fears; anchor the soul; establish them on the Rock where they shall not be moved. May the love of Jesus Christ be so shed abroad in our hearts; love one for the other, Father; by this love, shall all men know that we are Your disciples. [Tape ends abruptly -Ed.]











