

(Romans) His Judgement and Ours

by Willie Mullan

The sermon emphasizes the importance of not judging others and receiving weak saints, as we shall all stand before the judgment seat of Christ and will be accountable for our actions.

Duration: 1:11:14

Scripture: Romans 14:1-14

Topics: "God's Judgement"

Description

In this sermon, the preacher discusses the concept of judgment and accountability for believers. He explains that the judgment for sins has already been passed for those who trust in the substitutionary sacrifice of Christ. However, believers will still face the judgment of time, where their actions and choices will be revealed before the righteous judge. The preacher emphasizes the importance of realizing that everyone will have to give account for everything they have done, including their money, labor, and service. He also addresses the issue of judging others and encourages believers to focus on their own actions rather than criticizing others. The sermon is based on Romans 14 and explores the idea of different beliefs and practices among believers.

Transcript

Paul's letter to the Romans, and we're at chapter 14 this evening. Paul's letter to the Romans, chapter 14, and we're going right through the whole chapter this evening. We must take it because it's all connected together and we can't leave any part out.

Twenty-three verses for us this evening. Did you give me a minute at every verse? That's twenty-three. And did you give me two? That's forty-six.

And did you give me three? And you can multiply it as far as you like. I'll go on until I stop anyway. As we need to expound the word of the Lord and not worry too much about the moment, Now, I venture to say this evening that if the great truths in this very wonderful chapter were embraced by every believer here, my, what a difference it would make to our behavior in the local church.

I venture to say that if we embrace the truths that will come before us tonight in this chapter, that charnel criticism that can creep so quickly in among believers would perish forever. I believe that fellowship in the local church would become a sweet thing, and that we would leave off judging one another. God doesn't want us to judge one another.

And so it's a tremendous chapter this evening of practical words to every saint assembled before it. When we get into the depths of the chapter tonight, you'll find that we're brought face to face with the judgment seat of Christ. That's a mighty truth in itself, and the details connected with it would take me, well, the most of an hour to expound if I were dealing with it on its own.

You know, we're all going to stand one day at the judgment seat of Christ. You remember some months ago I took the class through the different judgments. I hope you have them in your mind, you ought to have.

You remember we talked about the judgment of the believer of sins, and that took place at the cross. The judgment that was due to me because of sin and sins, it fell on my substitute at the place called hell. And payment God won't twice demand.

First at my bleeding surety's hand, then again at mine. Just because my trust is in the substitution sacrifice of Christ, for me there is therefore now no combination. I won't come into judgment for my sins.

Then you remember that I taught you that while the judgment for sins for the believer is past, the judgment of sons is present. It takes place in the body by the Lord chasteness every son that he receives. And you know, as the children of God, we must get it into our souls that we just can't live as we like, and do as we like, for God will chasten us.

And remember there is a sin onto death. The way the Corinthian believers were living, many of them were weak and sickly, you know, armed and many fled. God came across them, God chastened them, God dealt with them, and some of them you have to take home.

The judgment of sons is present, the judgment of sins for the believer is past. But the judgment of our service, its future, mine will all stand at the judgment seat of Christ. We believers have to give an account yet of the deeds done in the body.

What a day it will be. Shall I empty-handed be when before the crystal sea? I shall stand before the everlasting throne? Will I hang my head in shame as I answer to my name? Not a thing that my Redeemer there can know. Do I really work for the Savior or the Baptist? You'll know one day.

Friends, this comes before us in the chapter this evening, the judgment seat of Christ. I've just called it His judgment. There's a revelation in the chapter tonight of His judgment.

I honestly believe if we could keep one eye on the suffering judgment of Christ, where He suffered for our sins at the cross, keep one eye on the judgment sufferings, and keep one eye on the judgment seat, I believe that we would be kept in the very center of the Canaanite highway on the pilgrimage home. If we could only keep one eye on the cross, and one eye on the coming, oh how we would be guided along the pathway of life. But not only will we come face to face with His judgment, there's a revelation of the judgment seat here in this chapter, but there is a rebuke about our judgments.

My, we're so quick to climb into the judgment seat. We're so quick to judge one another. My, we want everybody just to see through our eyes.

And some of the older saints won't wait on the lambs of the flock, you know. If they don't know everything that they know within 24 hours from conversion, my, they almost damn them. How dare you? Oh, just take your time.

We shall learn tonight that we are not allowed to judge. God doesn't want you as a judge, you know. And there are great lessons here, so that, broadly speaking, the chapter deals with His judgment, and our judgment.

And as we go through the chapter, phrase by phrase, we shall face the right to judge. That bit always thrills me, you know. Sometime when you have time, if you look at the phrases dealing with the coming of the Lord, oh, what wonderful titles are in there that belong to the Savior.

You remember some of them? My, this same phrases, so, so kind, and so thankful about that, the same sympathetic, unchanging, loving, wonderful Lord is coming back again. But then you remember Paul writing to the Philippians, he said, our conversation is in heaven from whence also we look for the Savior. It's a lovely title, isn't it? It's the Savior that's coming back, and while we look for the Savior, He's coming back to save the body, to change our vile bodies.

That's why He'll still be the Savior. But you know, it's the Lord Himself that's coming. This same Jesus, the Savior, the Lord Himself.

You remember that as a beautiful one, we were dealing with it on Sunday morning, when the chief shepherd shall appear. But there's a lovely one that Paul hung on to all the days of his life. He said, henceforth there is laid up for me a tongue of righteousness which the Lord, the righteous truth, judge shall give to me at that day, and not to me only, but to all them that love of the dearly.

You know, He's coming back as the righteous. Been lots of wee things done among believers down here. They fell out with one another, said things about one another, and they never had the grace somehow to put it right.

Yes, the Lord will put it right. You're not getting off with it, you know. My, we're going to meet the righteous judge.

My, when we stand alone before Him in our own shoes, we give account for our own lives. We'll find that we'll be much better looking after ourselves than trying to judge our brethren. Yes, we're going to see the righteous judge.

And in this chapter, we're not only meeting the righteous judge, but we're seeing the weak judge. My, there are weak saints, you know, and they get judged at times. And we're not only going to see the righteous judge and the weak judge, but we're going to have a look at the carnal judges.

So it's a tremendous chapter, isn't it? Tremendous one. There are two phrases that we need to get into our minds as we start to expand this book. One is in the first phrase of chapter 14, and one is the first phrase of chapter 15.

See the first phrase of our chapter this evening. Him that is weak in the faith. See the first phrase of chapter 15.

We them that are strong, and as long as the church of Jesus Christ is down here upon earth, we'll have in it two kinds of saints. We'll have weak saints, and we'll have those who are strong in the Lord. And you know, we need to get this into our minds.

We need to see that all the days of our life, as long as the church is on earth, we shall have side by side with us right through our pilgrim journey. We shall have weak saints and strong saints. And he wants to talk to both Lord and Jesus.

Want to get the hold of this phrase properly that our chapter commences with? Him that is weak in the faith. Now, I don't want you to get wrong on the word faith here. It doesn't mean that he's weak in the facts of the faith, because we won't put up with anybody who's fundamentally weak.

We're not talking about the faith, the Christian faith, remember. Watch the phrase in Jude, and we'll get this balanced out properly. You remember that little letter of Jude? It just comes before the book of the Revelation.

And in the first chapter, here there is only one chapter, he says in verse three, Beloved, you see he's writing to the saints, and Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith. Now, I want you to see the difference between the two words, in the two phrases. You see, in the one place we're asked to earnestly contend for the faith, and when we get the phrase the faith in that passage, it's the Christian faith that we're asked to contend for.

It's actually the fundamentals of the faith, and we shall always contend for the fundamentals of the faith. You know, some of the young believers, they slip around and say to me, Now, Mr. Mullins, tell us, what are the fundamentals? How do we know fundamental truth? I'll tell you. Now, if you listen, you'll never need to be taught about it again.

Fundamental truth is any truth of the Christian faith that has to do with the Savior. See, it's that simple, isn't it? Watch this. You see, supposing we talk about the truth of the virgin birth.

Well, if somebody denies the virgin birth, then they just simply say that maybe have this child to some unknown man. And if they get this over, remember they're destroying our Savior so that it is fundamental. We must face it.

We must earnestly contend here. We won't let them destroy the Savior. If he's not God, then he's not Savior.

Supposing we talk about the sinless perfection of the Lord Jesus. If somebody subtly comes around and says, Oh no, you know, he had thought that we're not right. He sinned in thought.

Then we shall earnestly contend. They're destroying the Savior, I tell you. And we won't let them destroy the Savior.

We shall earnestly contend. Supposing we talk about the atoning death and Calvary. Did he actually, really bear our sins in his own body on the tree? Was John worthy? If they say no, we contend.

If this is not an atoning sacrifice, they destroy my faith. We talk about the bodily resurrection. Some of them don't like it and they're of the right digestion.

If Jesus Christ didn't rise from the dead bodily, you have no Savior. So that you can get the grasp of this, all the truths, and there's a multitude of them that have to do with the Savior and the glory and the wondrous faith of all. We'll hold.

We will earnestly contend for the faith. In fact, we have taught to do it. The word of God says that we are to earnestly contend for the faith.

You know, we're not asked to earnestly contend for the place, the Baptist. It's not the party, you know, we're fighting for. No, it's the person.

And there are many things that we can agree to differ on. They're not fundamental. So that in the phrase, earnestly contend for the faith, the phrase, the faith there, is the Christian faith.

It's the whole body of truth that we have accepted, the things most surely believed among us. But when we come to the phrase at the commencement of the chapter of this evening, him that is rich in the faith, it's not the whole body of truth we're thinking about now. It's his own personal, which is quite different.

And we'll always have believers with us who are rich in the faith. They just don't see things the way we see them. Just don't go hungry.

I detest some of the old saints, you know. They know so much, at least they think they do, only they don't know Romans 14, you see. My, they're always taking the whip and the sword, and climbing onto the judgment seat, and pushing their white hair back.

You think they knew the whole story. And they're going to batter the weak believers. Well, you're not allowed.

You're not allowed. You'll have to learn to live with them, and love them. That's exactly what will be told this evening.

Now, I want you to notice this. The strong and the weak are here. Now, look at this first phrase again.

Him that is weak in the faith, receive ye. My, I could go on for quite a while on reception now. You know, there are some of the old saints, and they wouldn't hardly accept a member into the fellowship, except they said the same shibboleth the way they said.

But you're being taught, are you, or are you not? But you're to receive weak saints. The fellow who doesn't see the thing the way you see it, you're taught just now to receive him. Say amen to it.

Some of you old fellows, say amen. It'll do you good. You're so slow, you know.

You love to, when you have it, you know where you'd finish up with. I've got half a dozen old critics like yourselves. That's the sort of an assembly you would have.

You're taught in God's word just now to receive him that is weak in the faith. Some of you would love to put him in the back seat until he grows up and sees things through your eyes. I will God's not teaching you that just now.

It's God's word we're giving, but it's hard for some of you, isn't it? Well, it's God's word, and I'm the king. This is God's word. When thus is weak in the faith, receive ye, even though he doesn't see things through your eyes, and you're not to just bring him in to argue with him, you know.

Receive ye, but not to doubtful disputation. Not to bring him in to argue with him. Bring him in to fellowship and love him.

He'll grow up sooner or later if you're kind and good and loving. The way that some of you handle the sword, they'd never get a chance to grow up. Now, here's what he says.

He's explaining the whole thing now. For one saint, believers, that he may eat all things, and another who is weak. This is the weak brother or sister.

I don't believe that they can eat all things. I've been at the table, you know, where some person pushes the ham or the fish into one's eye. They can't eat.

I don't turn your nose on them. If you feel you can eat it, well, don't begin to despise them. They've got a conscience about this.

If you've grown up into such a spiritual man or woman that you know that you can eat it, that's all right. But take care of your brother, you know. Remember, he's still your brother.

He may be weak in the category of weak, but you've got to love him. Not hammer him, just love him. And here's where the trouble really comes in, in the Luther Church.

It says in verse 3, let not him that eateth, despise him that eateth not. We're very apt to do that, aren't we? And then here's what happens sometimes. Let not him which eateth not, judge him that eateth.

The wee fellow turns back and gets on the judgment seat himself. Begins to judge the other fellow, and then we're in trouble, aren't we? Why didn't Paul see the problems? I wish the assembly would see the problems and obey the word of God, you know. You would have far less of this carnal criticism, and a far happier fellowship, and the Lord of Glory would be magnified in our midst.

It's doubtless a wonderful thing. You see, it is very wonderful, isn't it? He's talking about eating here, of course, and then in verse 5, I'll go back to verse 4 in a moment, he slips away from the diet to the day. It's a lot to talk about, the dieting, isn't there? Well now, he comes from the dieting to the day.

Verse 5, it says, one man esteemeth one day above another. You can easily see that some who were born again out of Judaism, wouldn't have any thought, of course, to give up the Sabbath day, wouldn't they? They might have even esteemed it above another day. He says, one man esteemeth one day above another, and then he says, another saint esteemeth every day alike.

He's got to have a place, you know, where he will walk in with the Lord day after day. The Sabbath day isn't worthy of a call. I says, we understand that we'll always have that sort of situation when we have weak saints and strong saints.

And then he gave a principle, it's a very wonderful one, at the end of verse 5, he said, let every man be fully persuaded in his own mind. Oh, if we would only remember that. And if we would only remember that we're not to judge the other fellow at all.

We're not the judge. That's what we're going to be taught today. And so that sets the stage for the chapter.

Now we're just starting. Now I hope you didn't think we were started, because we've just got the introduction over. But it does take a bit of loosing out before we come to it, and it's worthwhile.

Now the great subject of the chapter, of course, is the actuality of the judgment. Here's what it says in verse 10, Hmm. But why dost thou judge thy brother? Or why dost thou set it not thy brother? How often,

you know, we do judge our brothers.

How often we just think that we're the whole cheese, we're holier than thou. And you thought to set them at naught. Now why do you do this? Why do you judge? Why do you set them at naught? Because here's the truth that he wants to get over.

We shall all stand before the judgment seat of Christ. What a day that will be. I've found out from a long experience that sometimes some of the old critics who bring up some of the minor details and have a row about them, my, they can live like devils at the home.

She'd ask her wife about them. She would tell you something. Yet they'd come into the church and have a row.

Let's get the hold of this, that we'll all stand at the judgment seat of Christ. Tremendous words, you know. The word we brings in all the saints, doesn't it? We shall all.

The word shall brings in a trinity for the saints. The word all brings in the totality of the saints. We shall all stand before the judgment seat.

You know, the word judgment seat's a tremendous word. It's actually the Greek word bema. Translated here and other places by these two English words, judgment seat.

The bema. You know, the word bema can be translated by another English word. It can be translated by the word footbridge.

Puzzled me for a long time. I saw this in a lexicon how that this Greek word could be the word footprint, and I just simply couldn't get it. I couldn't get bema, judgment seat, footprint.

I just couldn't get it. That's all. And yet they've all got the same basic root sense until it dawned on me that the old North American Indians could tell almost anything about a man by his footprint.

You know, they could tell if he was in a hurry along the journey by looking at the footprint. They could tell what age he was. They could tell if he was burdened.

They could tell if he was weary. They could tell if he was tired. They could almost tell anything from the footprint.

The walk and everything about the man could be discovered. But you know, when we stand that day before the Lord, and time shall be no more, and we're gazing into the eyes of the righteous judge, the whole footprint of our past will be saved. And you'll know how you've walked, and you'll know exactly what you have done.

It will be exactly what God did with Israel in the book of Jeremiah. He said, see thy way in the book, and know what thou hast done. And you know, if we only realized for a moment that we've all got to give account of everything, all the motors, all the labor, all the service, all the works.

My, we would mind our own business. We wouldn't be bothering so much about the other fellow at all in these ideas. Some people don't like the color of the tie I'm wearing.

Isn't that worrying me whether you do or not, of course. If you don't like it, you can buy me one that you do like, and I'll wear it for you. I wish people would mind their own business.

Friends, if we could only get this into our hearts this evening, that every one of us in our own souls shall stand before the judgment king of Christ. What a day it will be. There's not only the actuality of the judgment here, but there is the identity of the judge.

Christ shall be the judge. If you go down to verse 12, he concludes it like this, so then every one of us shall give account of himself to God. This, for Christ is God, and all judgment, of course, is given unto the Son.

My, when you think of this, that it will be the eyes of God that will look into the depths of all that you've done. It will be righteous judgment. There will be no bluff.

You can't bluff it, you know. You can't bluff God. You may bluff the pastor, and you may bluff the elders and the deacons, and you may bluff your friends, but there will be no bluffing God.

It will not only be righteous judgment, but because Christ is there, it will be sympathetic judgment. He understands, and he'll be able to keep you standing before him even in the judgment. Christ's able to meet your standard.

It's very tender a little bit there, but we swing from the actuality of the judgment and the identity of the judge to the authority of the judge. Verse 9, for to this end Christ both died and rose and revived, that he might be Lord both of the dead and the living. The Lord will be the judge.

Christ will be the judge. God will be the judge. And we swing through that quickly because we want to get into the actual teaching of the chapter, and just a little bit with the spirituality of those who were judged.

But we need to get down to the carnality because it's here that the trouble really begins. Now we're back at the first verse again. Him that is weak in the faith receive ye, but not doubtful disputations.

For one believer believeth that he may eat all things. Another believer, who is weak, eat, and only eat herbs. 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.

You know we're all the children of the Lord. And you know sometimes it's really heartbreaking to know that the Lord has received you, and that you would walk all week in fellowship with the Lord, and you would come to some morning meeting, and the man in the meeting wouldn't receive you. When you've had spiritual fellowship with the Lord, you're denied symbolical fellowship by men.

It's a bit sick, isn't it? I wonder where you get this backseat from of you old faith brethren, because I've never found it yet. Not in this book. I just haven't found it, that's all.

My, even if I am weaker than you, you're taught to receive me. But you say no, because you're the brick in the book, not me. You know I had a very dear friend in England, who used to be a teacher among the brethren, whose name was William Rogers of Ulmer.

Oh, I suppose I can honestly say that he was one of the greatest teachers that the north of Ireland ever had. And a very dear friend of mine went to Ulmer one morning, and went down to the little meeting there, and fell at the door, stopped him, and wouldn't let him in. Can't worship here.

And they looked round for William Rogers, but William Rogers was ill that morning. And the fellow got in the car and went round the town, and came to William's house, came through the door down to the bedroom, and he said, what sort of meetings this you're having? Oh, let me in this one. And old William looked up and said, did you tell them you knew me? Told them I knew you, he said.

I told them I knew the Lord, and they wouldn't let me in. Ah yes. Now watch this.

Having got my bit over that we're not to judge, for God hath received him, then comes these very pointed questions. Who art thou that judgest another man's servant? And the word servant there is in a very special tense, it's not just the ordinary words. It's another man's household servant, is the actual Greek word.

You wouldn't like to go into a house, you know, and bite it for your lunch, and sit down, and then when the servants come round, start and give them a good enough, would you? I think the master of the house has something to say to you. You wouldn't dare to do it. And yet, thou who art only a servant thyself, you consider judgment on other servants.

Who art thou that judgest? Oh, let's stop. You know, I really believe if this got into our souls, if we grasp it, if we let the Lord have his way with us, it would make for sweeter fellowship. Now we'll be using the sword all round us.

Everybody's out of step but us. Now he puts another question or two behind us. Look at verse four.

Who art thou that judgest another man's servant? Put the two questions in verse 10 now. Why dost thou judge thy brother? Why dost thou shepherd not thy brother? You know, this is nothing else than canality. This is the trouble in the meeting.

Why we get so narrow-minded, and we see things through our eyes. Let somebody do something just out of that, and we're going to come across. And so he goes on with this.

He says, Yea, he shall be holding up for God is able to make him stand, even in the judgment the idea. One man esteemeth one day above another, and another esteemeth every day alike. Let every man be fully persuaded in his own mind.

He that regardeth the day, regardeth it unto the Lord. 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.

He that eateth not to the Lord, he eateth not, but giveth God thanks. None of us liveth to himself, no man dieth to himself. Whether we live, we live unto the Lord.

Whether we die, we die unto the Lord. Whether we die, we die unto the Lord. This would get this into our minds.

And then he comes to this great verse, verse 10, But why dost thou judge thy brother? Why dost thou set it not thy brother? For we shall all stand before the judgment seat of Christ, for it is written as I live, saith the Lord. Every knee shall bow to me, and every tongue shall confess to God. So then, every one of us shall give account of himself to God.

Now, he's been getting this teaching over, and there are many things for us to embrace. And may the word of God have a sanctifying effect upon us. And now he starts to bring out the responsibility that powers

because of the word of God that he's implanted in our soul.

You see, we've got to work out now what God's been working in. We've got to know what God's been working in. And he begins with verse 13, Let us not therefore judge one another any more.

Wouldn't that be a great thing? Don't forget that we're to earnestly contend for the fundamentals, and we'll always do this. We shall never stand idly by while the devil destroys the Savior. We're soldiers of the Lord, you know.

But don't let us sit in judgment and one another any more on things like days or dieting. And there are many more days that we can put in there. Verse 13, But let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his God's way.

This is the danger of the judgment. So, he's bringing us to the peak of responsibility. Remember, when you climb onto the judgment seat, you can do damage.

Now, that's the point he's getting to just now. This is Paul's own testimony in verse 14, I know. You always need to watch the capital I when you're reading Paul, because he's not afraid to speak what he believes.

He says, I know. Knowledge comes first to you. And I'm persuaded through this knowledge, he's persuaded by the Lord Jesus, that there is nothing unclean of itself.

He was absolutely sure about that. It didn't make a matter of what they set up for him. You know, he could eat it.

When I was in Palestine, we ate camel. I don't know what you call the unclean or clean, but there it is. It was very lovely food.

Yet I'm persuaded, I'm with Paul here, I'm persuaded that there is nothing unclean of itself. I know there are some in the meeting who have differentiations here. You remember what the Lord taught Peter.

Now you remember the sheep that was let down and all that was in it. And you remember how Peter said, not so, Lord, not so, I'm not eating this, it's unclean. The Lord leaned over the bowl of bread of heaven and said, what I have claimed, that's called I'm not unclean.

It's all right to have this persuasion and it's all right to have this knowledge. But don't let it carry you onto the judgment seat of the other fellow. That's the point.

Because he is what Paul also knew. He says, I know and I'm persuaded by the Lord Jesus that there is nothing unclean of itself, but to him that is clean of anything to be unclean to him, it is unclean. Now you must be very careful.

The other fellow may not be looking through your glasses, you know. He maybe just doesn't see it. He doesn't see it.

But you want to be very careful and you want to be always very careful with the lambs of the flock. You know, if I told you once I had a great mission in Port of Ogie and I had the great joy of leading about 70 souls to the stager inside about six weeks. The Lord just came in and did a wonderful thing.

People got saved every night and certainly it wasn't the preacher or the preaching. It was just the Lord, not I. You know, I got anxious about these lambs of the flock and I knew there was a little meeting not very far away and I went down to see one of the overseers one afternoon. I said, you know, I've been talking to some of the young converts and some of them would love to come along and remember the Lord.

And Sunday morning he said, well they can't. And he gave me every lecture, you see. And then I opened a book and I gave him a lecture too.

And when I got the lecture finished he was crying. And I said, you put yourself up to be one of the shepherds of the flock and this is the way you deal with the lambs. He said, they're not baptized.

I said, never mind, they'll learn. And after we had a long discussion for hours he agreed to take them in. And he took them in.

And in less than six weeks time they were all baptized. They're all in the meeting. The trouble is they're as tight as he is and they won't let me in now.

Don't let's get on the judgment wagon too quickly. Now here's the bit that is coming true that we must come to, brethren. Verse 14, I know and I'm persuaded by the Lord Jesus that there is nothing unclean of itself but to him that esteemeth anything to be unclean to him it is unclean.

But if thy brother be grieved with thy mitch. Now this is the first thing you can do to him when you want to get this into your mind you know you can grieve. He says, but if thy brother be grieved with thy mitch now walkest thou not charitably.

There's another translation of that. If thy brother be grieved with thy mitch are you walking in love towards him. Oh brethren I can't say anything greater than this.

Let's learn to love one another as we are the children of God. Even if they are Methodists or Presbyterians or Episcopalians. If they are marked by blood in Jesus Christ's receipt in their head.

That's right. Now if we started to love one another. I know we won't put up with Stopper having the fundamentals.

We won't do that. We shall earnestly contend with them. That doesn't say that we're to butter the life out of every poor Methodist we meet.

Let's love them. Walk charitably. Now here's the bit that we're coming through that's really important.

Press the thing. But if thy brother be grieved with thy mitch art thou walking in love towards him. Destroy not him with thy mitch for whom Christ died.

Well the word destroy is a great argument isn't it. Of course it doesn't mean that you'll destroy him eternally. Because we could take him out and prove the eternal security of every believer and that would be quite simple.

Because when the Lord Jesus died on the cross by that one offering he perfected forever all them that are set apart in him. And it means he perfected them forever. So it's not in the sense of eternal destruction.

Now there's another sense you know that we can really harm the children of God. And we want to keep clear of it. We'll get it in a moment.

You say you believe that you can eat the meat and you believe that you can go any day and do all these things. Very tender word here. Verse 16.

Let not then your goods be evil spoken of. Now I think we should bring in verse 22 now. He looks at these strong fellows and he says have it to thyself before God.

That's a great reward isn't it. Have it to yourself. That's a great reward.

Oh that we could hide that in our heart. There's lots of things that I know that I'm free to do. I know I am.

I've got the faith and I know I have. Sometimes my two sons sit around the fire with me at night and we talk into the early hours of the morning and we were just battering this out the other night. One of them said could you do that? Of course I could do it.

It wouldn't do me any harm to do it. But you know I know in my soul that if it were true I came to something that will harm me. You get it? Oh you're all just wanting to do the wee bit you want to do.

Did you ever think about the other fellow? You can lead them into something you know. Of course you can. You don't think we'll have it to yourself.

You know I think it's the far greater thing before God to know that I can. I think that's greater still isn't it. Than running about bullying about the way you do.

I tell you they are tremendous cruelty. But let's get the whole lot of them all shipped shipped out now. Verse 17.

For the kingdom of God is not meat and drink but righteousness and peace and joy. But this phrase in the Holy Ghost you know is not talking about the righteousness of God Jesus. Or even Christ being made the righteousness of God in us.

It's not talking about that. It's not talking about what way we're clothed before God here. You know the kingdom of God's a tremendous subject isn't it? Oh I tell you the kingdom of God's a tremendous subject.

It would take a night now wouldn't it? Let's just get it way the way it's before us tonight. No it's not meat and drink. Oh no it's not like that.

It's not in the externals at all. Then it's righteousness and peace and joy created, filling, flooding, emanating from your soul by the power of the Holy Ghost. That's it.

And I tell you you'll never know that righteousness and never enjoy that peace and never be thrilled with that joy. You go on praising the praise of God who created it by breaking the many teachings he's trying to bring before you. Now you watch watch this bit now.

Let us therefore follow after the things which make for peace. This is a little word isn't it? And things wherewith one may edify another. My let's go after the things that make for peace.

Do you see the word there? Let us therefore follow after. It's a Greek word that's translated follow after. And it's a Greek word that has in the sense of the depth of it the word hunter.

You know the way the hunter goes after. Man he really goes after the animal he's hunting. You know some of us don't seem to be hunting for peace at all.

It seems we're always looking for trouble. Every little thing's around with some folks. The pastor couldn't lay his shoes to please them.

It's a great pity on you. You're a miserable creature. You're not doing what God taught you anyway.

You know we ought to be hunting after peace instead of trouble. That's been the trouble in the looks of facts you know. You always get three or four of them ready for war at any time about anything.

Isn't it? Well this is God's word. Let's hunt after peace for a while. And the things whereby we may edify one another.

Let's hunt after that. You see what he said now? For me to destroy not the work of God. Oh I'm looking looking back you know.

I'm looking back. And I came from an assembly where they seemed to do nothing else only fight. First time I ever went to a church meeting in my life in the Baptist Church remember.

First time I ever went to a church meeting. I didn't know what they did at a church meeting. I didn't know what it was about.

But some deacons started to argue. It got so hot that one of them got the coat off. And it took about six hours to keep him back and he was on the top of the ship and getting the sleeves up and all the rest of it.

I thought it was the bottle of Armageddon I'd run into. Oh yes. I'll tell you friends instead of hunting for peace my they would destroy the work of God.

All right. Take it home with you. Enter the depths of your soul and sleep on it.

Don't be going to destroy the work of God for your silly ideas. You can do it you know. You can do it.

You can put the bit between your teeth and you're going to have your way. You can do it but you'll stand at the judgment seat of Christ and you'll be ashamed in the day to come. You'll be ashamed.

Very much ashamed. For me destroy not the work of God. All things indeed are pure but it is evil for that man who eateth with offence.

It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth or is offended or is made weak. Of course it is. Hast thou faith? Have it to thyself before God.

Happy is he that condemns not himself in that thing which he allows. And he that doubteth is damned as he is. You see that's the trouble.

If you by your boldness and this libertous plan that you're taking if you so draw the other fellow into something that he's not absolutely persuaded in his conscience about. Why are you making him do something he should never do? You know the whole sum and substance of this brethren is let's get back to it. It's loving one another.

That's what it is. And if he doesn't see through your glasses you just go on loving them. And remember the Lord has received them and remember you could damage the work of the Lord for your silly idea.

Next week we come to a different side of things of course. We've only got down through the chapter hymn that is next week in the faith. Oh but when we start next Tuesday God willing we then.

Oh and what a lot comes after that. So until next week now read the chapter. I know God will bless you.

Shall we bow together? Dear Lord Jesus we bow at thy pierced feet just now. We realize that we have been handling and examining and looking into and pondering over thy precious precious work. We confess before thee Lord that very often we have climbed onto the judgment seat as we have judged others.

And we pray that thou will give us grace that will keep us from doing this in the future. We pray Lord that thou will teach us to walk charitably with our brethren. Help us to understand Lord that we shall always have those who just can't see eye to eye with us in everything.

Let us not grieve or destroy. Lord if we have the faith about many things may we have it to ourselves before thee. Give us that grace Lord that even though we know that we can do certain things that we shall be willing never to do them just because of those of thy children who might be hurt through our doing them.

Oh Lord teach us to think about that day when we shall stand before the beamer and it will not be the other fellow's footprint who will be examined. It will be our own. Oh Lord in the depths of our hearts give us a greater longing for righteousness and for peace and for joy in the Holy Ghost.

Lord we believe that if the arms of our faith of God be and the flame of our love goes out to one another and in the very depths of our souls there is righteousness and peace and joy by the Holy Ghost many will take knowledge that we have been with Jesus. Lord we know that if we let thy word have the sanctifying effect upon our lives that it ought to have then in the assembly among ourselves we shall see the beauty of the Lord. Lord this is a tremendous word that thou hast given to us this evening.

We ask that we may not only grasp that expository truth and the many details but as thou hast put it into our heart may it may it be worked out that men and women will know whose we are and whom we serve. Touch us Lord humbly before thee with thy tender touch upon our heart let our blessing be in our life take us home from the class of 50 make us to live for thee Lord only for thee part of now in my fear for thy name's sake amen.

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