

Sermon Transcript – The Walk of Liberty

August 2nd, 2026

Good morning, everyone. We have been diving in to, I guess it's a series. Would you call it a series? Sure. We've been talking about the difference between bondage and legalism. and the difference between freedom and liberty and how those two signs coincide. And today we will kind of deviate or derivate off of that and talk about the walk of liberty. It's kind of where we ended last week. So will you join me in prayer?

Lord Jesus, here we are and we honor the word of the Lord. And Jesus is the word of life that has dwelt among us. He became flesh and blood and the fullness of grace and truth of the Father in deity. And we know that you are the Son of man and the Son of God, the Son of David and the Son of righteousness. And we receive healing in your wings, Lord. We receive healing in your presence. We receive insights in your ways. And for us, and we acknowledge this. In Jesus' name we pray, amen.

Remember, bondage is the spiritual chains in the soul that you cannot unshackle. They pull you like a leash to the same sin. You are not in control of the substance or the evil spirit that has control of your soul. That is bondage.

Legalism was another form of bondage but a little bit more deceitful and maybe not as a parent because legalism is where we enslave ourselves. Bondage is where something else has enslaved you. Legalism is where you do it to yourself through means of good intentions. But in the spirit realm, Jesus sees that we still aren't free.

Freedom is something a person just has innately. You're born with freedoms. It is for freedom which Christ has set you free. But liberty is usually granted, defined, and defended by a government or society. In the spirit realm, you are free. Whom the son sets free is free indeed. But Jesus says, go and sin no more. He does not force you to follow him. And so you are free to choose your liberty in Christ. You are free to choose a life of liberty by following him.

And we talked about how liberty is actually harnessed power. Liberty is actually harnessed freedom, if you would. It is directed. It is in control of the spirit. And so it's for a greater good.

In the same way that as lightning is free to strike in the wild, the thunderstorm can strike lightning at will. But the electrical network which we all share is electricity harnessed for a

greater good. The thunderstorm is freedom. Liberty is the electrical network that is powering what we have right now. It's for a greater good of society.

Yes, freedom focuses on your own desires. Liberty implies a civic duty to respect others while using your rights responsibly. So this is where we ended last week.

We said Jesus walked on a narrow path. He walked on a narrow Rd. He did not walk in a path of sin and bondage. He did not walk in bondage.

Jesus did not also, he did not, he also did not walk in self-righteous legalism. Woe to you Pharisees. Woe to you. Watch for the leaven of Pharisee.

Good intentions to presume what God knows what is best and to set up legalism in what God knows is best to keep us holy, but it comes with a holier than thou attitude. Jesus did not walk in self-righteous legalism. He also did not walk in untethered freedom. All 3. He did not walk in untethered freedom. He was not a loose cannon. He was not a wild child. He was not a rebel.

You cannot represent him as one who was just going and doing whatever he wanted. No, he submitted himself to the spirit so much that he walked in the law of liberty to show us this is the narrow road. You must be submitted and tethered and meek in the Holy Spirit, humble, because for freedom I have set you free, and God set me free. He sent me on the earth. My Father sent me as a free man, but I am choosing His will. I do not do of my own accord, but I only do what I see my Father doing. I am meek. I am controlled power. I am controlled liberty. You understand?

Jesus walked the narrow way of a humble, all-powerful, meek spirit in liberty, under the eye of God the Father and the movement of the Holy Spirit.

There's a very famous story in our Christian faith called Pilgrim's Progress. If you've ever read the story, It's all about the narrow Rd. that narrow way. But by golly, there is things that try to get you off that narrow Rd. at every turn. And every way and every place you overcome one obstacle and a new one presents itself. And it's a very good story to understand the walk of a Christian is one of a sober-minded, always alert individual.

Do not trust even your own heart. Right? Jeremiah 17:9 says, the heart is deceitful above all things. So you can be aware, like we have talked about, of the devil as a roaring lion. He is seeking to devour. And you can be sober-minded and you can be alert and you can be very straightforward with what is sin and what is not sin, what is black and what is right.

But then there is that own heart of yours that tries to deceive yourself. And this is the way of a Christian that recognizes that, yea, not one of us has come close to the glory of God, not

even myself. And I can't trust my own heart. I must come before God and say, search me and know me. Tell me of myself because the heart is deceitful above all things and desperately sick. Who can understand it?

And so on this narrow road, the person that you have to be most aware of is your own soul. Because it will deceive you to compromise. It will deceive you to apathy. It will deceive you to just rest here a little bit. This is a hard Rd. And that's when the devil comes.

It has often been said, why was Eve ever near the tree? Why was Eve ever near the tree? I don't know, but she was. It's not just the serpent's fault. It's not just the serpent's fault. And you can't blame everything just on the devil.

And that's what the scriptures are telling us. I, the Lord, search the heart and test the mind and give every man according to his ways, according to the fruit of his deeds. Jeremiah 17:9–10.

You can't trust your own heart and yet you are on a narrow ray. And so we have to talk about this law of liberty. How do you stay free? How do you stay on the narrow way? How do I not get entangled into bondage? How do I not deceive myself and I'm building these invisible jail cells of legalism to keep me free? How do I not impose bondage on someone else? How do I walk this narrow Rd.

And you must submit to the cross. You must submit wholeheartedly to the Lord. That's the key to the law of liberty. That's the key to the law of liberty. We are on the walk of liberty. Say, I'm on the walk of liberty.

Yes, let's go to Luke. Luke 13. Amen. Remember, we are trying to gain spiritual maturity. Chief Gove Grant, this is kind of a deep topic. Amen. It is. Grow. Let's grow. Our elder who's in New York, you know what she says? Let's mature. Or if you're from the Midwest, let's mature. Let's mature. Yes? Come on, guys. Let's mature. Let's mature, right, Nancy?

Luke 13:24–30. Maturing means I'm growing. Maturing means I understand the schemes of the devil, and maturing means I understand my own heart. And I can hear my own voice telling me what to do versus the voice of the Holy Spirit because I have been training my soul to discern good and evil, as it says in Hebrews.

Yes, Luke 13:24 says this. when I find it. And we're going to keep reading till 30. Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. Once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door saying, Lord, open to us, then he will answer you. I do not know where you come from. Then you will begin to say, we ate and drank in your presence and you taught in our streets. But he will say, I tell you, I do not know where you come from.

Depart from me, all you workers of evil. In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves are cast out. And people will come from east and west and north and south and recline at the table in the kingdom of God. And behold, some are last who will be first, and some are first who will be last. Amen?

We must always have this fear of the Lord. This should bring a fear of the Lord. We've been talking about on Wednesday nights, here's a little advertisement, about the father of faith, Abraham, the God of Abraham, and Isaac and Jacob. And that these men of the character of the Christian walk are someone that we want to emulate. And they are coming up constantly in the New Testament and how to live as they did.

And the first thing that you need to know is the God of Abraham, the God of Isaac, and the God of Jacob is they had relationship with God. They knew God. The main question is, I do not know where you are from. I don't know you. I don't know you. That is the main question here.

It's not if you know the works of God. It doesn't matter if you know how he taught. It doesn't matter if you can answer all the questions on the test. It doesn't matter unless you know him and he knows you. I don't know where you come from. And you're a worker of iniquity and sin because it's a worker of legalism. of a form of godliness, but has denied the very power of God, has denied God himself.

This should bring the fear of the Lord always. I have to know him above all else. I have to know his voice. I have to know his heart. I have to know his presence. I have to know how he is today. I have to know how he's feeling today. I have to know what he's thinking about today. I have to know his thoughts above my own thoughts. above my own heart. I must know Him above all else because I cannot be, I cannot be at that door saying that. should be your drive. That should be your motivation. I cannot do that, God. I must have you. I cannot be the one that's like, God, what about me? That cannot be us.

We have to have the fear of the Lord to know Him above all else. That's what this verse is about. And that narrow way is how to know Him. That narrow door is knowing his heart. The law of liberty, walk in it.

Let's go to Titus chapter 1. Yeah, what I'm talking about is the zeal of the Lord in your heart, that I am never going to leave you, I'm never going to forsake you. I may fail and I may be faithless, but you will be faithful because you cannot deny yourself in me, Lord Jesus. But the zeal of the Lord accomplishes this drive to know Him. And He is a rewarder of those who diligently seeks Him, says that in Hebrews 11.

Titus 1:15–16. Yes, to the pure, all things are pure. Say it with me. To the pure, all things are pure. But to the defiled and unbelieving, nothing is pure. but both their minds and their consciences are defiled. They profess to know God, but they deny Him by their works. They are detestable, disobedient, unfit for any good work.

This is where that area of the heart comes in, right? Where the heart is deceitful above all things and desperately sick. Who can understand it? We will get really good at recognizing the voice of the devil. That is when you're a baby Christian, to adolescent. How about that? I don't know how it works in the kingdom, but we grow up. We are babes and we call on the name of the Lord and I need spiritual milk.

And the main thing, the hardest thing, and some Christians, yay, never get past it, is I can hear the voice of the Holy Spirit and I can hear the voice of the devil. That is what you got to know as a baby Christian. This is not God. This is God. And this is what we teach you in this house, to hear the Holy Ghost. You must hear the Holy Ghost because I'm not by you 24-7. I'm not with you in the night. I'm not with you in the day. I can't say, this is God, this is not. He's already with you. have no need that anyone should teach you, but the Holy Spirit is within you. And he teaches you all things in 1 John. Yes?

And so as a baby Christian, it's discerning between, is this God or is this the devil? But then as you mature, you start learning, is this God, is this me, and my own heart and my own wants and my own desires, or is it the devil? And that's Hebrews 4, that the word of God is living and active, sharper than any two-edged sword, discerning between the soul and the heart. You are the soul. He has your heart. It's cutting. It gets sharper and sharper.

This is why it's a really hard saying. Because God just keeps going deeper and deeper and deeper in your own soul until you are completely His. That your whole heart is circumcised to Him. Cut to the heart. Your whole heart is open and laid bare and he will keep cutting and say, hey, this is you. This is your desires. Let me take those. Let me purify them. Let me make them right. Let me prune what isn't of me that wasn't ever there in the 1st place that you hold on to. We got to cut it. We got to cut it.

So as you grow, as you mature, as you mature, it's more and more of, is this the Holy Spirit? Is this my heart that's deceitfully wicked? Who can understand it but God, and he shows it to me? And is this the liar, the devil himself? You have to hear all three voices and know them. You have to know him. You have to know them. Yes.

Titus 1:15 says, to the pure, all things are pure, but to the defiled and unbelieving, nothing is pure. We have to have the law of liberty and purity of heart. Who can ascend the hill of the Lord but he who has clean hands and a pure heart? Where are we going? Come, let us

go to the mountain. Come, let us go to the Lord. We are called to the mountain. We are called as sons of Mount Zion. We are called to ascend.

And so more and more he purifies our heart. He is a refining fire, constantly purifying you. But it's okay to realize, what? I'm not all pure. And he shows you those parts that are, that's a defiled, and that's why it's tainted. And you're not walking in the law of liberty here. You're walking in legalism. You're walking in a bondage here. You're walking in a form without me. Or he'll tell you, you're walking in a rebellious freedom or you think you're doing what you want, but I need to harness, I need to put the meekness of Christ in your heart right here so that you can be a light to all.

Because you're getting called into more responsibility. As you grow up, it's less about you. And as you grow up in the house of God, it's less and less about you. Just as in your natural life, as you grow up into adulthood and into parenthood and into grandparentinghood, do you think grandparents are living for themselves? Do you really think that? No! Why didn't anybody say no? Okay. No, they're not. They're not living for themselves. Because that is the natural way of life you're living for Your family. You're living for your future. You're living for their inheritance.

How much more so in the kingdom of God? As you grow up, you will not have, you will have, it'll be less and less about you. It'll be more and more about the family. It'll be more and more about I am giving up my freedoms of this or that, of this or that, so that all in the house would rise to the occasion in Christ's likeness. That's what it looks like.

And that's where it's like when the house asks the family, it's time. It's time. There's that buck. If I liked my freedoms, if I become a leader, there's less freedom. That's always that buck. That's always the call when you come to the table of leadership. There is always a call to, all right, that means you're going to give up A lot of your freedoms that you had in Christ that are legally yours in Christ, because whom the son sets free is free indeed. But now we're going to walk more in liberty for the good of the house, for the good of the family of God, for the good of the children of God, for the good of the mothers and fathers that raised you and now have entrusted this to you. And you're going to raise up mothers and fathers that will entrust it to them. And the call is for you. The call is for all. The call is for all. Yes?

Go to Ephesians 4. Hey, it's taken us a month, but we made it here. Ephesians 4. Once a month, you're going to hear Ephesians 4. Come on, why are this? Come on, guys. Let's go. Ephesians 4. Say, this is us. Let's go. This is us. Ephesians 4. We made it. Where is it? Ephesians 4. thank you. Whoever that was, thank you.

Ephesians 4:11, yes? And he gave the apostles, and he gave some to be apostles, prophets, evangelists, and pastors and teachers to equip the saints for the work of the ministry. Yes? For building up the body of Christ. Until, say until. we all attain to the unity of the faith and the knowledge of the Son of God. Oh, here's our word, to mature manhood, to the measure of the stature of the fullness of Christ. Verse 14, so that we may no longer be children. I could end right there. So that we may no longer be children. Let's stop right there.

Okay. We are the government of God, right? He has said, I give you authority and the keys to the kingdom. You are the government of God. He is going to fashion, right? It says in Jeremiah, he is the potter and I am the clay. It says in Romans, can the clay look to the potter? I don't want to be what you're making me. Remember in Romans where he says, Can the clay look to the potter and say, I don't want to be what you're making me? That's my paraphrase of Paul's letter to Romans. Do you know what I'm talking about? Right?

Jeremiah had to go and see the potter and he goes, look at the potter. Look at what he does. Look at how he's forming. His hands is his government. His hands is his government. Do you agree? The action of God is his government. What is his government? It's fivefold. How many fingers are in the hand of God? Five. He's in the image and likeness of us. We are in the image and likeness of him. And how many offices are in his government? Five. Apostles, prophets, evangelists, teacher or pastor and teacher.

And so you in your freedom have to understand something. Because when you're free, you go, I only need God to tell me what to do. I'm free. I'm free. There's Chelsea. I'm free. I'm free. I'm free. I'm free. So I only have to answer to God. You can get in this mindset because I'm free. I'm free.

But God goes, no, I am forming and fashioning you into Christ likeness. And yes, you will only listen to me, but my hands are on you and my hands are my government. And my government is apostles and prophets and evangelists and pastors and teachers. And they will scuff out and they will smooth out and they will mold you into Christ's likeness if you can humble yourself under the hands of the Lord.

This is Christ likeness for being formed in you, because that's what it just said, until we all come into the full maturity of Christ, not as children. What is doing that work? The hands of God in his government, his apostles, his evangelists, his pastors, his prophets, and his teachers. So if you will not submit under the hand of God and His delegated authority, you will not walk in liberty. You will kick against the goads. You will kick against the goads.

Appointed versus anointed. You are all anointed. And the call of appointmentship means to serve the house to maturity. And there will be a time when you are called to serve the

house into maturity. And that means I give up some of my freedoms that I always like to do so that I can serve this house in mature, perfect purity of the Lord, the law of liberty.

This is how you walk in liberty. Submission, humbleness. Do not think of yourself more highly than you ought to. Think of it for the betterment of the whole. You hear it. It's the way of the Lord. Say the way of the Lord. Amen.

Let's go to Romans 15. Romans 15. We're going to be in Romans here. We're going to read Romans 15:1–7 and then we're going to reverse to Romans 14. Let's start in 15 first. Yes? Doing good? All right, Romans 15:1.

We who are strong have an obligation to bear with the failings of the weak and not to please ourselves. We who are strong have an obligation to bear with the failings of the weak and not to please ourselves.

If you are in any form of leadership in the house, God has seen strength in you. And when he calls the strong, it's to bear with the failings of the weak. When you lead a cell, when you lead the children, When you lead this house in serving, in cleanings, and when you lead this house on the streets, when you lead this house, whenever he calls you into offices of elder and offices of prophet and teacher and pastor and evangelist and apostle and prophet, it's to bear with the failings of the weak that until we all come into the maturity of Christ, it is not to please ourselves.

Verse 2, let each of us please his neighbor for his good. To do what? to build him up. For Christ did not please himself, but as it is written, the reproaches of those who reproached you fell on me. This is responsibility, which is in the call of liberty. Liberty is for others. For whatever was written in former days was written for our instruction that through endurance and through the encouragement of the Scriptures we might have hope. May the God of endurance and encouragement grant you to live in such harmony with one another in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ, Therefore, welcome one another as Christ has welcomed you for the glory of God. Amen?

We who are strong have an obligation to bear with the failings of the weak and not to please ourselves. This is in the law of liberty.

So let's talk a little bit more and give practical examples, which are already in the Bible here in Romans 14. Yes, we're talking about liberty. Freedom, remember, is about your own desires. You can do what you want in your own home, but liberty affects what you're doing and how it encroaches or hampers or inhibits or encourages and exhorts the freedom in

others. That's what liberty does. Liberty is what you're choosing to do for all. Liberty and justice for all.

We talked about this last week and how it's in the Constitution and how it's in our Declaration of Independence and how they were building that to war against what we read in Jeremiah. But who can believe the heart? How can I believe the intentions of you? Because you all are deceitfully wicked in your own heart. And so they had to make a government that would try to fight the human soul, the human nature. And that's why we say that our government's foundation is built on a Christian principle, because the Christian principle is that we weren't ever good. We were born in sin. We were born being deceitful even to ourselves. And so you have to create a government that fights that. Yes?

In the law of liberty, Christ says, you are free. Just follow me on this narrow road, on this narrow path. But recognize that the further you go along this road, the less and less you'll have an identity in yourself. You will look more and more like me. So if you don't understand that that's the end goal, that you will lose your name and become as he, no different than Jacob. He started as Jacob the hustler, the cheater, the wrestler. And at the end of his road was Prince of God, which is a name of the Lord Jesus himself.

The road is to lose you and become him. So if you want to carry any of yourself to the end of this road, it will die. You will kick against the goads until it's gone. The way of the Lord is the way of the Lord. It's his Rd. You will not exist on it. It is not the way of Grant. It is not the way of Kevin. It is the way of the Lord. And you will end up as he is, mature in Christ, till we all come to the full maturity of Christ, who is all in all, his body outward.

There is a loss. There is a lot of loss. There is a lot of baggage on the side of the road of the pilgrim. And they are all victories of Christ likeness, being perfected in him, of submission to his forms of government. And seeing that it's not just about me, it's about my family that's coming up behind me. And it's about my family that's ahead of me. And I'm not going to think more highly of myself than I ought to.

This is what Romans 14 talks about. You with me? We're going to read the whole chapter. Say, aha, aha, got it. Here we go. As for the one who is weak in faith, welcome him. But do not quarrel over opinions. All right, we're going to read the whole chapter and then I'll go back. Does that sound good? All right, I'm going to keep going. One again.

As for the one who is weak in faith, welcome him, but not to quarrel over opinions. One person believes he may eat anything, while the weak person eats only vegetables. Let not the one who eats everything despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. Who are you to

pass judgment on the servant of another? It is before his own master that he stands or falls, and he will be upheld, for the Lord is able to make him stand.

One person esteems one day as better than another, while another esteems all the days are alike. Each one should be fully convinced in his own mind. The one who observes the day observes it in honor of the Lord. The one who eats eats in honor of the Lord, since he gives thanks to God, while to the one who abstains abstains in honor of the Lord and give thanks to God.

For none of us lives to himself, what? And none of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

Why do you pass judgment on your brother? Or why do you despise your brother? For we will all stand before the judgment seat of God, for it is written, as I live, says the Lord, every knee shall bow to me and every tongue shall confess to God. So then each of us will give an account of himself to God.

13. Therefore, let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it is unclean. For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. So do not let what you regard as good be spoken of as evil.

For the kingdom of God is not a matter of eating and drinking, but of righteousness and peace and joy in the Holy Spirit. Whoever thus serves Christ is acceptable to God and approved by men. So then let us pursue what makes for peace and for mutual upbuilding. Keep going.

Do not for the sake of food destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. It is good not to eat meat or drink wine or do anything that causes your brother to stumble. The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin. Amen?

All right. This is the chapter to understand how to walk in liberty. Remember, you are free. You're free. You're free. You're free. But the walk of liberty is, I'm going to seek the face of

God, and I want to do his will, not just for me, but for his family to be built up into the mature manhood of Christ himself. Did you see it?

So in this time, there was a huge debate on whether to eat meat from the market or not. What he's trying to say is this is We can't keep looking at the simple physical things here. You have to understand the Spirit. The kingdom of God is not a matter of eating and drinking. It's not about the simple physical things. It is about spiritual righteousness, spiritual peace in the kingdom of heaven. So we gotta get above this, is what he's trying to say.

But he is not condemning those who are babes, that just have to learn how to walk in God and say, Is this of God or is this of the devil? They're just learning. But you can't complicate it in your maturity saying, oh, well, you know, you can do all of this as well and it's liberating.

No different. When I was a younger Christian and I was learning about the three parts of the Holy, the three parts of God, the Trinity is similar to the three parts of man, and how you read at the end of 1 Thessalonians how there's a body, soul, and spirit, that the God of peace may sanctify you body, soul, and spirit.

And I wasn't in this church. Maybe I should have clarified that. I wasn't even in this state. I was in another state at another church, and I was learning about the spirit. And I had read this book by Watchman Nee called The Spiritual Man, who emphasizes and gives you, like, in his writing, all the scriptures ever. He just talks in scriptures. It's pretty amazing.

And I was learning all about this, and there was an elder of the church, and I went there on Sunday to the church I was at, and he goes, well, young man, I don't think he knew my name, now that I think about it. What are you learning about in God? I love that question from an elder in the church, and I'm in my college years.

What are you learning about in God? I said, well, Actually, I'm learning how we are body, soul, and spirit. And then he goes, there's also theories and debates that you are seven parts, and then there's some that say you're eight parts, and then there's some, and I just lost him. I don't know what he said after that.

Why? Because I was a babe, and I didn't need all of the other complexities. I'm not there yet. It wasn't edifying me. That didn't build me up. That just kind of popped my bubble, honestly. And you have to see these things. Where is somebody at? What do they need? What are we doing? How are we building it?

And you're like, Grant, well, right now I kind of feel like that guy. I'm sorry, but you got to hear this. There is times, just like with our own children, where it's like, I'm going to give

them this much until they can handle this much, until they can handle that much. And the Lord is the same with you.

And as a family in Christ and as a family in God, that will be how it is sometimes. Where it's like this person has just come out of a huge addiction to alcohol. We're not going to teach them. And I have failed in that. We're not going to teach them everything about the law of liberty. They just need to know we don't need to do this. Until they can handle what I talked about with the law of liberty of there will be a day where you'll be with Christ. And there is real freedom here. There is real victory here. And you have encountered the glory of God.

You understand what he's saying. It is not a matter of eating and drinking. Just give up drinking around your brother. so that they can flourish.

As a pastor, you become less and less known for who you are. You become less and less hopefully known for who Christ is in you. That is the way. It's less and less about you for the betterment of all to know Christ, that they would have an anchor of the soul to remember, imitate Brandy, imitate them as Christ because they are trying to imitate Christ.

And it's less about you knowing their personal everything and all of the things that they love to do because that's between them and God. And more about I'm going to follow Christ in them for the betterment of my future spiritual children coming up. You are going to have spiritual kids to raise. We're not always going to be here. There will always be another generation to raise in the Spirit of God. in the law of liberty. Yes?

Hit the highlights here. Romans 14:1. As for the one who is weak in faith, welcome him, but do not quarrel over opinions. That's why sometimes when somebody brings an opinion, you don't have to tell them they're wrong. You just go, okay. That is very interesting. No different than when my son comes up to me and says, dad, did you know that the airplanes fly under the clouds and not through them? Really, that is very interesting. I don't have to tell them how planes fly through clouds. His older brother might, you know, but I don't. Just let him believe sometimes.

And then you pray, Lord, if this is of nefarious, right, evil intentions, okay, but sometimes it's like, It doesn't matter. It doesn't matter. That's what the elder should have said. Oh, that's a very interesting opinion. But he didn't have to like debate with me. Do you understand? Keep going.

One person believes he may eat anything while the weak person only eats vegetables. You will run into this in the house of God. Some people you'll go and eat with them because we're practicing hospitality, right? We're practicing being around and you'll learn things about people and you're like, Okay. You don't, you don't, you don't put whipped cream on

your cheesecake? You don't, you don't put, yeah. You don't put whipped cream on your pound cake? You eat it dry? Okay. Do you know? Nothing to say here.

Nothing to say. You know, is that enough, is that enough salt on there? You know, you don't have to say that. You know, you don't have to comment on how much salt your sister is dumping on it. Right? Don't have to say anything. Right? She's still here, so we love her. This is part of it. It's not worth it. It's not worth it. We welcome. We welcome. We welcome. We welcome.

Because you know what? She stands before God and she has to address her sodium intake. And I have to stand before God and address my ice cream intake and we both have something to address before God. That's what it said. Did you see it? Did you see it?

Who are you to pass on the judged? Who are you to pass judgment on the servant of another? That's verse 4. Is it before his own master? It is before his own master that he stands or falls. God is saying, You are my servant. Last week we said, you're the bond servant of Christ. That's the law of liberty. So that's between you and your master. And some things are just between you and God. Some things are. It's just between you and God. Don't make it a big deal because God is able to make them stand.

And we entrust each other to the Lord. We entrust souls to God all the time because it's heartbreaking. It is heartbreaking to be in the fivefold ministry of God. It is heartbreaking to be a cell leader and see somebody choose something that you're like, no, you don't need to do that. And you might have told them you don't need to do that. And it is heart-wrenching, but God is able to keep all that you entrust to Him, and He is able to make stand every servant of the Lord. Whether they fall or where they stand is in the hands of the Lord. And you have to come to that place in that settling when people leave. You have to. Yes?

There can be a pressing sneakiness of that haughty legalism spirit, right? That kind of looks down on like, oh, oh, you don't, when do you celebrate the Sabbath? Like, oh, when do, oh, you don't know about, that is what we're trying to talk about. It's sneaky. It's sneaky. It's sneaky. Oh, Wendy. Oh, that. No.

We are in Christ. If it is not edifying, if it's not building up the faith, it doesn't matter. If it is not building us up into the fullness of Christ, it doesn't matter. If it is not building us up into the fullness of the mature manhood of Christ Jesus, it doesn't matter.

And you're like, grant, then who are you to correct me? That's the fivefold of the government of God. He might not speak directly to you, but he will use his cell leader and he will use his prophet and he will use his apostle and he'll use his pastors to speak the

word of the Lord. As he spoke to Moses, as he spoke to Aaron, as he spoke to David, who led the people in the word of the Lord, as he spoke to Ezra, this is what God is saying. It smooths out the rough edges. by humility. Yes?

Keep going into verse 13. Therefore let us not pass judgment on one another any longer, but rather decide never. When? Never. When? Never to put a stumbling block or hindrance in the way of a brother. That is the walk of liberty.

I don't care to know what you and God have said about watching movies, about listening to music, about drinking alcohol, about things that are your free choice to do in Christ. You have to stand before God. You have to say, you have to make sure you know what God has said to you. Don't just presume you know what he has told you to do. Because I'm not going to be out the door saying, well, did you know him? Did you hear what he had to say? Or did you presume and you created a legalism wall? You have to know what he says.

But when I am around my brothers and my sisters, I have to have this. I have decided never to put a stumbling block in front of them. That if I watch a movie, it might affect them. If I listen to this song and they find out that somebody listened to that song, then that might affect them. And this is hard. This is really hard.

If I drink alcohol in front of this person, I don't want to put a stumbling block or blaspheme the name of the Lord because it's not about you. It's about the Lord. You are an ambassador of Christ. It's no different than when the president is in the office of the United States of America. He's going to give up personal things that he might enjoy because everything that he does represents the United States of America. And so he gives up his freedoms to represent the liberty of this country to all other countries. The same as an ambassador. That is the call.

You might have to give up your own personal loves for things, your own personal desires for things, because you are not going to present the United States of America to a foreign country falsely. In the same way, we are aware of what we are representing because I'm not representing myself and my liberty and my freedom. I'm representing Christ. I'm representing the kingdom of heaven. And this matters. Do you understand? Wow. Wow. Yeah.

Verse 15, for if your brother is grieved by what you eat, you are no longer walking in love. but what you eat do not destroy the one whom Christ has died for. So do not let what you regard as good be spoken of as evil. Unfortunately, we are not Christ and this will happen. You will let your brother and sister down. They will find something out about you that disappoints them and you gotta walk it out. And you have to reconcile and you have to forgive And you have to, if it's a leader in the house, you have to recognize their heart and

their intention is for good. And there has to be a humility of grace, great grace upon each other. Yes?

Verse 21, it is good not to eat meat or drink wine or do anything that causes your brother to stumble. It is good to give up your own personal freedoms to walk in the liberty of Christ for the good of all. The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves.

Let me end with this example. When I was in high school, I had a friend, and his dad was the chaplain at Goodfellow Air Force Base. I should say one of the chaplains. There's many out there. And I did a lot with this friend of mine. And I was young in the spirit then too, even younger. And I went to his house once, I think I spent the night, I think it was.

And my friend, it's his dad, so he knows. And he's like, I just love how my dad is a chaplain, but yet he can drink wine. Like he said it that way. And I remember passing judgment on that chaplain because I was so young. And now I look back on it, I was in his house, in his home, spending the night, and he is before God, not even knowing that I'm walking through the house at night. It's between him and the Lord.

But yet the devil was trying to make a way in my heart to judge his servant because he was walking that. Nobody openly knew that but his sons. And of course I was a friend of one of his sons. And of course I was in his house. And you see how the devil works. He doesn't care. He wants to slander the name of God in any way. And he wants to slander his workers. And he wants to slander those that love the bride more than anything and make them think that they are something that they're not.

And you see that will happen. And I had to really walk out and I had to forgive myself for believing that about him, right? And then just rebuke the devil. But you understand, it was between him and the Lord. It was between him and God. It does not affect me in any way because when he prayed, he prayed with sincerity. And he helped many a soldier through a rough time. Do you understand?

You have to be able to mature in the walk of liberty. and you will come across real situations that will conflict your own soul. And that's the narrow way. Can you discern where you're at and what's happening when you're at that conflict and choose to continue on in liberty and righteousness and in peace?

Yes, let's finish on that scripture of Romans 14. The kingdom of God is not a matter. Yes, of eating and drinking. Verse 17. For the kingdom of God is not a matter of eating and drinking, but of righteousness and peace and joy in the Holy Spirit. Amen. Let's stand up. If you have prayer or you need to understand or you need to talk to Brandy and I about this, please do.

Lord, we just bind any error and any confusion. We bind all deceit and we bind all lying and we bind all slander and blasphemy by the devil. We bind all hypocrisy, God, and we ask that the genuineness of our heart would be known and that the devil who accuses would be silenced.

And we receive, Lord, your liberty and we ask that you would teach us how to walk in it. that our identity would be in Christ, in Christ alone, and that we would be your bond servant. The kingdom of heaven is not a matter of the simple eating and drinking or the physical desires of the flesh, but it is righteousness, peace, and joy in the Holy Spirit.

And we humble ourselves and we submit ourselves and this house will be formed by your government until we all come into the unity of the faith, into the mature manhood of Christ Jesus and not children. And we receive that call to be your bridemaid ready, to be the pots and the vessels in your hands for glory, made for glory, made for honor of the Holy Spirit. In Jesus' name we pray, amen.