

Set Free From The Tentacles Of Mystery Babylon - Part 2

Pastor Malcolm Wano

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[This is from a fellowship meeting. *Responses from brethren are in this font.*].

Gracious Father, certainly Lord when our focus is upon Your Word, It's something that moves us. It gives us a vision, and as we've been seeing what Your Prophet said, it allows us to see from eternity to eternity, and that's quite vast understanding Lord.

I think of that eunuch; he'd read the Book, but how could he understand It except somebody show him? Then supernaturally, Lord, You send Philip, running beside his chariot; a man that can break the Bread, a man that can give him understanding. And as soon as he has understanding, and he hears the Word; "There's water here. What does hinder thee?" (**Acts 8:26-39**).

Because once he knew and understood what that Word was saying, it built a desire in his heart to carry out the Word; to walk in the vision. As soon as Philip gave him that opportunity, he could stop the chariot. He got off that chariot, went down into the water and was baptized in Your wonderful Name. Then Lord, I don't believe Philip had too much more contact with him, but he was started on his journey. And then Lord, just to think, the fulfilment of his duties must have been different after that.

There would have been battles. There would have been struggles, but yet Lord at that time he did not have a pastoral ministry to break to him the Bread.

Surely Lord, when we see the purity of Your word and the Holy Spirit, we see that a man in this condition would have to be so prayerful. It was no coincidence that he was reading from that portion of the Book, and then he would have had to rely on You Lord. He would have had to rely on the Holy Ghost. Because when he repented and was baptized in the Name of the Lord Jesus Christ for the remission of his sins, You promised him, 'You shall receive the gift of the Holy Ghost' (**Acts 2:38**). The Holy Ghost had to take him from that part of the journey. The Holy Ghost had to bring him into contact with fivefold ministry. The Holy Ghost had to lay thoughts and things upon his heart. Then I believe Lord, because his journey started supernaturally, You would have guided him all the way.

And even us Lord, we can look back through our own lives and see how You were leading us, how You were guiding us, how You take us through certain challenges. How sometimes when we were slack to pray, You caused us to pray. You caused us to come into a state of desperation.

Sometimes Lord, just like David, after he had committed adultery, after he had murdered, and he thought he could conduct himself just the same as he used to. And then You sent him a prophet, unfolded a parable, and the judgment that come from David's own mouth. And the man of God was able to say, "You art that man" (**2 Samuel 12:1-7**).

And then the shock of these things, O God. Because sometimes the Word comes in such a way and we know and we realize, 'That was me, Lord.' Yet Your Holy Ghost was guiding us and directing us. And that's Your mercy, that's Your grace. Even though it seemed like judgment at the time, it was Your mercy. It was so that we could straighten up our lives. We could Lord, move all terrestrial, all sin, doubt, fear out of the way, so that the Holy Ghost could use us.

And that's the place that we're living in in this time, Father. It's not about leaves. It's not all the fellowship that we can have. What a good balance, Lord, we need to have between leaves, fellowship and fruit.

But if we're living in the time of the harvest, Lord, I saw You curse a fig tree because it only had leaves (**Matthew 21:19**). If we're living in the harvest time, Lord, surely it's a time for fruit and we desire to be fruit bearers. And when we look down through our lives, O God, we should be able to see when fruit was on display, when somebody took and ate, and the benefits of them taking and eating and then prophesying again. Glory.

But then Lord, we should be able to look at the tree, in this time of the harvest, to see whether there's fruit on the tree. Because we don't want to be just consumers, Lord. We want to be producers. We don't want to just be eating of everybody else's tree. We want to bring forth fruit so others can 'take and eat.' Glory. So we can duplicate the process of when we took the Book and we ate the Book and we became the Book. And then all that was in that Life, all that was in that Book, O God, let those things come forth from our lives.

Thank You, Lord, in our time of fellowship and as we break the Bread, come direct us. Lead us, teach us, open up our eyes of understanding that we might see and even see in a way that we could fellowship with others about these things.

I know, Lord, by this time we should have a quiver full of arrows. And then we can use every one of those arrows with a sensitivity, with the leading of Your Holy Spirit in all things. Grant it, Father.

I know, Lord, we can never know too much about Your Word. I believe there's a couple of things we can never have too much of; reading our Bible and praying. We can never have too much of revelation, never have too much of study. But Lord, we don't want what Daniel was seeing, that 'Knowledge shall increase' (**Daniel 12:4**). But we want the Life of that knowledge to be in us. Glory. We want the Word to be alive.

So bless us tonight, Lord, in our time of fellowship. We commit ourselves into Your hands for service, asking these things in the wonderful and blessed Name of our Lord and Saviour, Jesus Christ. Amen and amen.

Thank You, Jesus. Amen.

God bless Brethren. You can have your seats. Thank you, musicians. You can have your seats as well. Praise the Lord.

I think you fellas could see that I took the liberty to postpone our trip up to Matai Bay. Just looking at the weather forecast... That wasn't the only thing that was dictating those things. I always had it in my heart to be able to be in a place where the majority of the church could make it up there anyway, you know. Or make it so that we can all have a camping event together as a body.

And we were just sussing out with Sister Roxanne what's the next date. I am mindful that we need to get one: Just a busy year. It's just a matter of fitting it in, probably as soon as possible. But in a time-slot that would be suitable for all of us really.

Yeah, and then even to be able to come and have some fellowship here tonight, so that we didn't have to set up. I know some out on Zoom have missed out sometimes because they can't hear. You know, even last week we were probably running a bit late and didn't get going until 7.30pm.

The hall doesn't mean that we start when we're ready. Because if we start to get slack, we come back here. That's just a relaxing environment, eh? Out in the fellowship hall is just for a relaxing environment. It's a time where the young ones can chill and they can be more relaxed while we are studying the Word. But if we start slackening up again, yep, back here again.

So we got to be on to it. I mean, we've been doing it enough over there by now, just to have the gear set up beforehand, ready to go. I don't think Treez should have to come and then get her laptop and rush that over and start setting that up and all of that kind of stuff. Guitars should be there, musical instruments should be there, ready to go. And then we kick in.

So, you know, I think like 2025 is... We ain't got no time for putting on the reins or slackening off. This is a time to sharpen up. Praise the Lord.

You know, even with simple things like we got a brand-new lapel and I'm still using the old one. It's broken? The new one's broken? Oh my goodness. Come broken? Is anything being done to send it back?

Now are we using the new computer? Okay. Oh, well, we're getting there.

We want to start sharp, eh? And then continue, because what that means is everybody has got to fulfil their part. Everybody has got to possess their land.

Now, the first way to produce fruit is in our place and position. Because, you know, let's face it, Saints; if we're a deacon, that's not the only part we fulfil. If we're a trustee, we fulfil that, but that's not the only part that we fulfil. There's much that we fulfil.

I might have a pastoral ministry, but that's not the only thing I do, eh? And then, you know, we should be really observant in the way that, if something needs doing, we're not just saying, "Ah, that's somebody else's job" If it needs doing; communication and get it done. These are the things, eh? This is practical Christianity. Because sometimes...

We were looking at those tentacles of Mystery Babylon. Sometimes those tentacles can run so deep that even things like that... Because what did we call colonialism in the Bible? What's the Bible name for it? Mystery Babylon. And if those effects are there...

For an example, Mystery Babylon: I gave you some insight into what Mystery Babylon was fulfilling. What is one of the main focuses of Mystery Babylon? Or what is the definition of Mystery Babylon?

To pull you outside of the Word, eh? That's what it will do.

What is one of the main tools of Mystery Babylon? Or give me some things that Mystery Babylon uses to pull people outside of the Word. Put your hand up.

Sister? Social media. Yeah. Anybody else? Sister Margaret? Work life, family life, church life. Anybody else? Music. What type of music? Rock n' roll is one, yeah. Sister Suanne? Sports. Absolutely.

Now, if we approach these things from a scriptural point of view, what are the main categories that Mystery Babylon is using to take complete control? The four horse riders. What are they? Always brethren, go in order. Get used to opening things up in a pattern.

What's the first one? White horse; religion. Second one? Red horse; political power. Third one? Black horse; trade and economics. Fourth horse? All of those three joined together, and his name is death and hell is following with him (**Revelation 6**). Now, those are the powers that make up Mystery Babylon.

And what I was looking for about Mystery Babylon is an antichrist spirit: It is anything that is against the teaching of the Word. Anything that is against the teaching of the Word.

So sometimes our thoughts... Your thought that says, 'That's not my job. That's somebody else's job.' Is that scriptural? 'That's somebody else's land,' and we walk past it. To me, that's against the teaching of the Word.

What should happen if you could see something needs doing, and you know it's somebody else's land? What should happen? Communication. You suss out those ones that is their responsibility to do, and ask, "Can I help?" Because there might be some reason why it hasn't been done. Now, that's how we would edify one another in love. Is that right? And then it would be a reminder that maybe somebody was... There's two parts; they're either too busy, or they're going slack. And if they go slack, they need a reminder.

I mean, how many reminders did I need to bring my passport? (Got it, sister. Bought it). Because sometimes your mind is so busy. There's that part, right?

And this is the thing, is like Brother Dez said, it's communication, then we do it. Then we get those things done. And the other part... Because I didn't cover too many on Sunday, about little things that Babylon has fooled us with, that we think is a normal thing. It's not. Anything that is against the teaching of the Word is Mystery Babylon. It's against the teaching of the Word. It's to try to influence us away from fulfilling our part in the Word. And you've got to be so mindful of these things, eh? Because like I'm saying, I'm going to break every tentacle of Mystery Babylon around my life.

So I was using the Old Testament to show you how a nation was taken.

Now, what was the first thing that Babylon took when they took a nation? What's the first thing they took?

Second Kings Chapter 24

8 Jehoiachin was eighteen years old

What was the first thing that they took? The government. Now brethren, when I ask a question like that, that should be automatic. When the patterns are there... I don't know what you're writing down in your notes, but when the pattern is there, the first thing that you see that was taken was the government.

What was the next thing that was taken? Say again? Food. The resources, right?

Now, the food, that one there, we actually broke that down when we went into Daniel, Daniel chapter 1. And that was not taking a nation, that was taking the individual. So I just want you to understand the patterns.

They took the finances. Right? They took the government. They took the finances. What did they take after that? Tradesmen and the skilled labour force. Then what did they take after that? The army, military, police force. And they left... What was left in Israel? All the poor people, because they have to maintain a slave market, right? Now, that's how you take a nation.

Now, when we went into Daniel chapter 1, I was showing you how the individual was took. Now, that's where Sister Siobhan was saying they controlled the food.

How long did it take to rehabilitate them to serve in Babylon? How long? Sister? Three years. They were three years eating the king's meat.

Now, what's the definition of eating the king's meat? Say again? Hybrid food. His entertainment systems. King's delicacies. Because remember, he's giving a certain type of food to create a certain type of behaviour. That's what you got to understand. Certain food creates certain behaviour.

This is why God directed us under the Mosaic law, under the Levitical law on what they should eat.

From the Garden of Eden, He told us what we could eat, what we couldn't eat. And there was only one restriction, the tree of the knowledge of good and evil (**Genesis 2:16-17**).

Now, God knows if we eat these things, we'll be in perfect harmony with the creation and with God. But now, Babylon understands this principle and he begins to feed.

Now, this is where your entertainment systems... You know, people being fed from entertainment, people being fed sport, people being fed multimedia, people being fed all of these things to influence them, what? Away from the Word. Actually, to kill the influence of the Word.

That's why, in those Olympic Games, they weren't even subtle about feeding the children to Molech. What was Molech? What symbol was Molech at the Olympic Games? The big bull? The big bull with

all of those horns. And the fire that was in the belly of that big bull was Molech. And then you had all those gymnasts that were rolling into the belly of fire and rolling out of the belly of fire. That was a type of the Old Testament feeding the children to Molech (**Leviticus 18:21**).

And what about the pale horse rider that was riding and demon power that was coming up out of the pit?

They're mocking Christ when they made that perversion of the Lord's Supper. And then they had gays depicting... Gays and homosexuals and transgender in that picture; mocking Christ. See all of the symbolism. They're coming right out in the open now. It's not hidden.

So what I was saying too, was that the fruit of Mystery Babylon, the fruit of colonialism is really evident to see.

So when that fruit is on display, the fruit of the Holy Ghost should be on display in our lives too, in comparison to all of these things. Because really when we're looking at Daniel chapter 1, we see how we respond to these mandates. We see how we respond to the king's meat. Because how can you relate the king's meat, his delicacies and his dainties today? It's easy to see what it was yesterday. What is it today? What kind of influence does it have? What is it speaking of?
[Unclear responses from the brethren].

There's all of those things. Those are more technical things. There's some more basic things than that. What was it doing in that day? What was the king's meat doing? Rehabilitate them. Making them rely on the system. Domesticated. They lost the ability to find their own food. Now that's every denominational minister. They lose the ability to find their own food. Is that in the Message? Absolutely.

Because what happens a lot of times is... Sometimes the only food that they eat is one another's tapes and videos and everybody's preaching the same thing. They're clones of one another instead of bringing forth new life, instead of having their own channel of inspiration.

So I wonder if that can happen here as well, because imagine that: All of those ten thousand captives, except four, were rehabilitated: - Lost the ability to find their own food. Only four were in the channel of inspiration. Only four were ten times wiser, ten times fairer (**Daniel 1:14-20**). And why were they ten times wiser and ten times fairer, Saints?
[Unclear responses from the brethren].

Well, that's the food they ate, but what was the principle? They would not be rehabilitated. They refused to bow down to the system. More, more, what else? Brother Dave? The diet was in the Word. They refused to go against the Word.

You see, that's where it is. Refusing the king's meat also was showing 'We will serve the Lord.' Now, that's a parallel today. That was natural Babylon, this is Mystery Babylon: 'We will serve the Lord.'

Now, does your employer want you to serve him? Does he want all of your time? Is he going to try to push the boundaries all the time? You've got to make your stand in the Word and then you see God come on the scene. You see, that's how you relate those things back to today.

So how has Mystery Babylon taken our government? Is it taken? It's taken, all right. Merchants are the great men of the earth (**Revelation 18:23**). They dictate the policies. They're using pressure on the economy.

Now, watch this, Saints. We got to be certain... because that's a tactic of Mystery Babylon is to put pressure on the economy. Now, we got to be careful that we are not under a Mystery Babylon influence.

Where else did they put pressure? I'm talking about Mystery Babylon and taking our government. Say again? Schools, education systems, military. New Zealand has such a koretake [Māori for 'useless'] military, but they get the people in the education systems; absolutely.

Look, let's stay at the educational systems. How are they putting pressure on the education systems? Say again? True, right. Sending out soldiers to make sure your children become indoctrinated. Right? Once they go into the school grounds, they ain't coming out. They're locked in. So who's got control of them? The system. I think it's crazy. I think that's absolutely crazy.

...say that if the school goes into lockdown, a parent couldn't get in and they won't release the child out.

How crazy is that? This is the kind of pressure that's being brought to bear. Lockdown so that you don't control your own children. They go to school, they arrive, gates are shut, and they use 'safety' as a reason for control. That's Mystery Babylon.

Then they want to indoctrinate the children. And you know what they do is, they want to teach them independence. They want to teach them to make their own decisions. They want to break up the family unit. They want to influence them into sport, into all of these different things, into being slaves in their system. I mean, that's all colonialism too. That's what those things were all about.

This is why I want us to be aware of it because how can we shake ourselves from Mystery Babylon if we don't know what those tentacles are?

Next part: It's not just education. What else is there? Look at this government. I thought it was crazy when I saw that Māori fella. What's his name? From National. No, not Reti. I think he's Minister of Māori Affairs. Poutama or something. Tama Potaka, that's him. I want his name known.

So he replaces on the... (What was it?) the treaty settlements. Yeah, the tribunal: He replaces three of our best reo tikanga [Māori language] orators with Richard Preble; redneck. Is that colonialism? And all of these other three have got nothing to do with an understanding of what those things represent. And then how they can do it? They can just do it and even protest cannot change that.

So what they do is they get the Māori to do it, right? Then they sack him, because he becomes so unpopular. These fellas are turncoats. They're sellouts for money, even though they might have started out as good men. This is what Mystery Babylon, with their bribes... Didn't I mention that on Sunday? They bring down such harshness on the economy that people are susceptible to taking money. They get a proposition. All of the ethics are out the window and the economy... the squeeze in the economy and then the pressure that comes.

You know, I've seen some Russian citizens that were offered massive bribes to bring in chemicals and explosives and weapons and all these different things. They're offered so much money just so that they can cause some disturbance. And the intelligence service is so clever. And a lot of times these fellows don't even get paid. But the pressure of the economy squeezing them.

How else can Russia know how to pinpoint all of these military bases and where the arms are and where the ammunition is and where the industries are, so that they can put their Kinzhals right on that thing's back door, without there being people taking bribes in a time of economic hardship? So it's not hard, eh? Those things have actually happened right down through the scripture. Anybody without the Holy Ghost is susceptible. Anybody without ethics is susceptible when the pressure comes on. Now we cannot live in a system like that.

How could a person live with themselves, like Judas; took the money. Took the money to betray the Word and he was under the ministry of the Word Himself.

So a lot of things, eh? And this is why I want you to be aware, because we've got to be so understanding, so we know what we're breaking away from, so we can know the rottenness of that system. 'Come out of her my people' was the cry of the angel and the angel was Brother Branham.

'Come out of her.' Who else was preaching those things but the Prophet? 'Come out of her my people and be not partaker of her sins that you receive not of the plagues' (**Revelation 18:4**).

And that's what I'm saying Brethren. I want us to come out of Babylon. Don't need some placards. Just come out. Don't need to have some big drum roll and some media hype and some fanfare. No, we going under the radar, but we come out of the system and that gives us access to supernatural power. That gives us access to a supernatural economy and an economy by faith, because that's what it's going to take sometimes Brethren.

So, four of them, that after the ten-day test, were ten times wiser, ten times fairer; had cunning and skill to understand. And this is why I've been promoting good healthy food. I've been promoting that, because these things help to negate the effects of mental... the battles in the mind. Good tucker. Good wholesome tucker [Food].

I think it's just something that is almost like back to basics; adjusting my appetite even though there's heaps of other things there too. I'm not suffering I tell you, definitely not suffering. And the maara [Māori for 'garden'] and all of these other things is only a part of the vision. It's only a part of the vision, but it's an example of walking in the vision.

That's what I was just impressed with, how Brother Hepa and Sister Roxanne, they got stuck in. Didn't take them long and they had a maara ticking and then even people contributing to it. You know, all of these things is... There's principles there. And then having fellowship with a Buddhist. Is that right Sister Roxanne? With a Buddhist was it?

So she's Chinese. Her husband, I think he's Canadian American, but they are very intellectual people. She's grew up, you know, Chinese Buddhism. But we had fellowship.

Now she's been sending me different Tai Chi movements specifically for somebody like Sister Christina who's on her back, for my mom to practice when she goes to her. See how it intertwines:

Like I'm not Buddhist, but it's movement, you know. And then I said to her, "I believe in healing from Jesus." Well, she didn't deny that and she said, "God is our Creator," so I'm going to go back for more fellowship. We've just been messaging.

When they teach sister Christina Tai Chi...! Those grasshopper moves...

I understand that too, because once those limbs begin to be flexible and all of that kind of stuff too, I can see the benefits of those things. But amazing how that some of these things opened up different avenues too... They're searching for seedlings and they find fellowship. And then what's the next stage? Fruit. And then what kind of fruit? So understanding these things is important.

What is some of the basis of colonialism? What does it do? [No responses from the brethren]. Is it the way I ask my questions? Sister TA? Right. It's superiority. Now let's stick with that for a little while. Superiority power. Stick with it for a while.

Brother Larry were you going to say something?

...they went to school learning their ways already.

And like I was thinking about this fella yesterday, he was quite a violent person and because that was taught to him back in his day, it just carried on. To me that is like being reprogrammed into that Mystery Babylon system to get your mind and everything all unclear of what should be clear thing.

Before that can happen, they're projecting a superiority complex and trying to make the race that they are bringing under inferior; so inferior that that inferior race wants to raise up to their ideals and they think they would be better off if they raise up like that.

Now go back to what I was showing you; I was using the Filipinos as an example. There was some things that brought reaction from Filipino. Can you remember what they were? Lighter skinned. I know most fellas I know want to get a tan, so that they get darker skinned, but these fellas want to be lighter skinned. Why? So that they can look more like the European that is subjugating them. Is there such a word? There is, eh? Subjugating. Subjugating them.

What was another thing about the Filipinos? Brother Eli?

When they see the difference of how they've been treated; with the white skin there's more privileges that they get with having white skin. When they can be like that, then they are able to access that privilege as well.

So if they're light skinned... And then they're poor people, they have a desire to raise up the chain. To do that, what do they got to do? To raise up from poor status maybe up to middle class, what do they got to do? Education. They're driving the education to fit in the system. Changing diet, culture; sometimes even the way they talk.

Then what's the other thing Filipinos are well known for, eh?

Hospitality, singing...

Immigration. Hey you fellas listening to that song Tāngata Whenua? [Māori for 'the native people of the land']. There's a desire for immigration. Because they cannot make the money that they want, they got the figments sewn in their mind, colonialism so sewn in their mind, they want to immigrate. They want to go all around the world and make big dollars. That's the thought. And so this is why Filipinos are all around the world and they're very hard workers. They're good workers, they're very hard workers.

Colonialism is manipulation of the minds to move populations, because of economic pressure. You see how it works? So we got to be able to be free from those things.

Now I did mention that those were some things that were happening in the Pacific Islands, because they went away from their humble farming, where they were living their best life; Māori the same. And then cruise from there, why? Wasn't big enough for them. More money to be made, that's one. So better what do you call it? Lifestyle. Better house, better car and then when they get into New Zealand, still struggle. Because not only do you get better pay, but you get better entertainment systems. Come on. You got better mortgages; you got better tick systems to keep you in debt.

You get a better car and then you got a mortgage and then you got more debt, so you got to get a better job. The whole thing is slaves in a slave market. The big part is taking away our identity.

So actually they came from Eden, or Edenic condition. This is why I'm saying, it's a good thing to go back to Eden. Go back to simple.

Better get the mic, because what I'm doing, Saints, is I'm repeating what you're saying so that the brethren can hear.

They passed during Covid that you can choose to be any gender that you want. And if you wish to have an operation, no one can talk you out of it. If someone talks you out of it, even your parents, they're facing three years imprisonment.

I didn't know that one. Three years imprisonment if parents try to talk their children out of changing their sex operation. How crazy is that?

Brother Dave?

...ministry had a wife and one out of the ten had a Māori wife. So even in the influence of us and the breaking down of our identity trying to be white, it stuck out for him.

That's breeding, eh?

Well in the ministry the pastors all had white wives, except for one couple. That's the influence of the Babylon system.

Right. That is. That is an influence. And a lot of that is to try to lose the identity, eh? No wonder the Prophet was speaking about, when he's talking about marriage and things... And you know, even in the Book of Deuteronomy and Numbers, how you weren't to mix different materials; all of these things so that they could stay original. Now interesting, eh?

And then the other thought, because if you've got this superior mindset and then the other is inferior, you've got actually an epidemic of racism. Has to be. Because this is the superior race and these are all just monkeys.

Now is that a Bible concept? Has those things happened through the scripture, because there's no new thing under the sun? Brother Dave? Grab that mic.

The people of Israel, they were invaded when they moved away from God. They lost their true identity. Coming back to God gave them back their land and back to their identity.

That's what I'm looking at. Because when the children of Israel were going back into their inheritance, they had to track their pedigree. And the reason why they had to track their pedigree, was so that they could find their place and position in the tribes; which tribe they belonged to. Because they'd been in Egypt so long, they'd lost their identity, lost their inheritance. Didn't know they were from Judah or Dan or Reuben or wherever. Then they had to trace their inheritance back down and prove their lineage, so that they could be positionally placed under that banner. Right. And before they were all positionally placed... Actually they did that in the Book of Numbers.

But before they could come back into those places they came into Baal Peor. And what was Baal Peor? A mixing of hybrid seed. That was the mixing of Moab with Israel. And look at what God saw. He said that He wanted them; Israel were identified by their characteristics. And this is where Brother Branham was teaching, 'Christ is identified by His characteristics.' Because the children of Israel had certain characteristics that the world didn't have.

Is that why brethren, we have certain characteristics? There's a certain way that our women dress. There's a certain way that the men dress. It's not like the world, because they dress different to Moab. But when they joined themselves together, they were losing their identity. They become like the Moabites. And then that's when that battle of Baal Peor came.

And actually the Levites had to take their swords and kill all of those that joined themselves to Baal Peor. You imagine that. That's how harsh it was. Because the Lord was wanting to get rid of hybrid seed, thousands were killed, killed by the sword.

But I'm trying to show you what it takes to come back into your inheritance, because we are peculiar people. This is why you sisters have uncut hair. This is why you dress a certain way. This is why we have a certain conduct, order and doctrine, that people could look at you and know you are a believer. You're not like this world, Baal Peor.

We're not like the Moabites. And in fact God looked on Phinehas that took the javelin, thrusting through the man and through the womb of the woman to kill hybrid seed (**Numbers 25:7-9**). And then they could come back to their true identity. They could come back to their true peculiarities. And then after the killing of those that went down to Baal Peor, now they could stand in rank again. Now they could go back to identify their place and position under what banner they were. That's the importance.

People lose track of those things today because of colonialism. 'Oh, that's the Old Testament.' No, that's the Word. That's Christ. That's the patterns that were set in the Bible.

This is how strict the Lord was about the killing of hybrid seed and bringing us back into the original seed, back into the fullness of the Word. That's not legalism Saints. That's God identified by His own characteristics.

You see, because sometimes you lose track of why sisters are dressed a certain way and why brothers are dressed a certain way and why you conduct yourselves in a certain way. Sometimes you lose track of that. That is Saints, Mystery Babylon. That is antichrist, against the teaching of the Word. That's influences. That's tentacles of Mystery Babylon still.

What does earrings mean? Slavery to the system; awled in the ear. That means you never be free from your slave master.

I remember every time I baptized a person overseas and they had earrings, I asked them to take them off and I explained to them why. 'This is to show that you want to be free from that old taskmaster of sin.' They take them off; baptize them, because they have to have an understanding of all these things: Basics. But is that the influences of Mystery Babylon? Is that the Babylonian tentacles? You see we can get into some deeper things and then fail to see the simple things. And that's ABCs.

So, racism, eh? You know the children of Israel were taught racism? Because, look at this: There was Israel and then there was what? Gentiles. Israel and Gentiles. And Gentiles were dogs. What?

So there was believers and everybody else were dogs. Everybody else was heathens. And then actually they couldn't join themselves to Moab. There was a law that Moab could not come into the house of the Lord. So they had to kick out the Moabites, eh? They had to utterly destroy the Hittites, the Jebusites, the Philistines and dispossess them out of your inheritance. But I see by 2025 they've all joined back in again.

This is why, you know, I thought we'd just have a look at some of these things, just in the last part of our little Bible study.

I think there's racism still and that's colonialism. I believe there's still racism in the Message. There's still superiority complexes. It's not just in the world. But that colonialism needs to be broke.

You know when I listen to a lot of Māori, they say that the white man in the government are racist. And sometimes the Māori can be the most racist out of the whole lot, eh? Because why? Sometimes they think, 'Oh we're warriors, we are superior.' We ain't superior.

Brother Dave? You got a mic? Grab a mic bro.

If you don't find your original seed, you'll always be acceptable to others where you're supposed to be. And you yourself will be racist because you'll lean to other people's understanding, without even trying to be.

Right. The only thing that can break that is the baptism of the Holy Ghost and Perfect Love that casts out all fear. Because when you understand who you are, you're not intimidated by anybody that's trying to make out that they're superior to you. No intimidation. And if you mention a word like that, that there's 'racism' in the Message...

Because let's face it, in some countries was out and out racism. Segregation. "You, you're coloured; back of the bus." So from this portion of the bus, it's for coloureds. From this portion of the bus, it's only for whitefellas. So this become entrenched in the thinking. Well, you want me to show you that in the scripture? Look at this. Come with me to Luke chapter 10.

Because in the Old Testament, they were taught not to mix. Right? Right throughout the Old Testament: Dispossess them. Look at what Samuel told Saul about the Amalekites. "Kill them. Men, women, children. Their sheep, their ox." And then Samuel comes up to... What's the king I was talking about? Saul. And he says, "Have you done the Lord's bidding?" He says, "Yea, I have fulfilled it all." And then he said, "Then what meaneth the bleating of these sheep?" "Oh, I've kept some of the best for sacrifice." And he said, "Obedience is better than sacrifice." And "Why did you keep this king?" Because they were having kingly fellowship (**1 Samuel 15**).

So what does Samuel have to do? Takes the sword. Whack! Down goes Agag and kills all of the sheep, the cattle, and the oxen (**1 Samuel 15:32-33**). Obedience was better than sacrifice.

Now you look at that; look at that concept. Moved out the Moabites. When they had mixed marriages; remember, in the Book of Ezra? Mixed marriages. And then they were told they had to cut themselves off from their Moabite spouses. Didn't even matter whether they had children or not (**Ezra 10**).

Because what took them down into Babylon? They broke the Word. There was antichrist teaching that caused the people to move in a certain light. This is what was happening, because there was a purposeful Babylonian trait; they begin to go and all the people that were left, they begin to move them into mixed marriages. And what was that to do? So Israel couldn't rise again. It's a principle. I'm only trying to show you a principle here.

But the principle was, that when it came time to building the temple, and we are the temple; because they would have gone back down to bondage. That's why they were carried down to Babylon in the first place. And then remember Ezra crying out. He began to go into sackcloth and ashes. And all those that trembled at the word came into a prayer meeting with him and they begin to pray. Then God gave them that Word and they had to separate themselves from these mixed marriages and things like that.

Now don't panic, Saints. I'm showing you patterns in the Word. I'm just trying to show you how these things fit back in the day. I'm trying to show you the extent of Babylonianism and the tentacles that sometimes we think it's complex. Some, it's just simple things in life.

And then even the Lord, when He's speaking to the Syrophenician woman: I'm not saying it was wrong. It was absolutely right. The way He spoke. He begins to speak about... He called her a dog, right? The Syrophenician woman. "To give the children's bread to dogs." A Gentile dog. And then she says... Look at how humble she is. Because this is how you break out from these things. "Even the dogs eat the crumbs off the master's table" (**Mark 7:25-30**).

So look at how actually the Lord can provoke race to get the right response, to bring healing in the whānau [Māori for 'family']. I think it's a very interesting topic myself personally.

And I'm talking about how that racism even in the Message can be ingrained. Because how many can actually work in the hedges and the highways in the last days. How many truly are cities of refuge?

You know what? People that are raised in the Message struggle with end time evangelism. And they struggle with the highways and the hedges; going out and compelling people to come (**Luke 14:23**). The lame, the blind, the halt. They struggle to do that, because now they got to lower their standard. They struggle with the ability to love the unlovable. They struggle with people with different coloured hair. Strange clothing. Ear piercings. Whatever. They struggle with that.

So what is that? Is that a superiority? Is that superiority over that poor fella? Is that why Jesus was teaching in the church about accepting a rich fella into the church and not finding a place for the poor fella? Come on, Saints.

How many wanted the man from Gadara in their church? Only Jesus. Only Jesus wanted the man from Gadara in his church. And he was possessed with legion. And He went to find that name in the Book: Only Jesus (**Luke 8:26-40**). Look at this. The high priests, the Levites. None of these fellas would go down to the woman at the well, so Jesus had to go. Go and have fellowship with a prostitute woman? Fellowship with her and she's telling the Lord about worship. And He has to tell her, "You don't even know what you worship. Go get your husband." "I haven't got a husband" (**John 4:1-30**).

He even knows her character. He knows how many affairs that she's had. "And the one you're living with now ain't your husband." What straight talk was that? But that didn't push her away. She says, "When Messiah cometh, He will do these things." Praise the Lord. Look at these things Saints. I think it's very, very interesting myself, personally. And she was what? A Samaritan. And the Samaritans didn't have anything to do with the Jews.

So even in Jesus' church, there was racism, because He had to send his disciples away. He sent them to go get bread. Why? They wouldn't understand Him speaking to a prostitute woman. Sends them out to get bread, because He didn't want their racism... They hadn't raised up into a place where they had the Holy Ghost, where they wouldn't have that no more.

Because when Peter was filled with the Holy Ghost, now he can go down to Cornelius house. Without the Holy Ghost, he was still fairly racist. You realize that? And then even with the Holy Ghost, he needed instruction from the Angel, even with the Holy Ghost. So don't try and tell me there's not racism in the Message.

There's racism in the Message, because even under Jesus' teaching, he would not have gone down to Cornelius house unless the Lord... without the Lord giving him that vision of unclean beasts. He said, "Peter, up kill and eat." "Not so Lord. I've not touched one of these things." You see that superiority complex? "I've not touched any unclean thing." Amen. And then He'd tell him again, "Peter, up kill and eat." "Not so Lord." "Peter, up kill and eat." "Lord." He doesn't understand. That's all it is. He does not understand (**Acts 10:9-16**).

And then when the Lord says, "What I call clean, don't you call unclean." He's not finished yet, Saints. He's not finished giving the instructions, because Peter still doesn't understand. "How can I go to the Gentiles?" And then he says, "There'll be two men come knocking at your door. Go with them, not doubting."

So he's walking in the vision. He goes down to Cornelius house. And he's still... because it's never been done before, because of race. And he's going down there. He begins to testify of what God was doing and then the Holy Ghost falls in the meeting. He's still got ingrained race problems. Can I call it that? Because all the time they've been taught not to go into the Gentiles. And here he is being sent by God down into the Gentiles.

Gets down there: Holy Ghost falls amongst them. He says, "What does hinder us from baptizing these ones, even as we were because we see the Holy Ghost among them?" And he baptizes them (**Acts 10:44-48**).

Now look at this, endemic racism in the church. Because what happens when the report goes back to the hierarchy? "What? You went down to the Gentiles? You converted the Gentiles?" And what happened to Peter? In the Book of Galatians, Paul goes and corrects Peter, because he pulled away from the church that he started to birth (**Galatians 2:11-16**). He pulled away from the church that he had converted. Why? Racism in the Message. They pulled away from the Gentile church.

Now look at this. There's a prejudice against these people that were new converts. I wonder if that's not repeating itself. Because where's the new converts coming from? Hedges and the highways. Because they dress different, they act different. They still got habits that need breaking. They still need sanctification. But judgmentalness comes. And this is why I said, 'The church must be a city of refuge.'

But what happens in the city of refuge? The elder judges those that are coming into the city of refuge at the gate. And if the elder receives them into the city of refuge, they come into fellowship condition. And then nobody else could judge. All judgmentalness was gone. Hallelujah! And people could come into the city. Having already been judged they don't need to be judged no more.

You see how clear... I find these things very interesting myself. That's why I was looking at it. That's why I was seeing these things.

And watch what Jesus was teaching. Because what I'm saying is, there seems to be a lot of criticism and racism with new converts. So we gotta be careful how we're thinking about that.

Brother Mike, wait for the mic.

That's why He said, "Be like a child."

Yeah. Because this is the Kingdom of God. The Kingdom of God is likened unto childlike faith, all of these things.

Let's go into Luke chapter 10. Jesus is trying to teach these fellas and the religious realms are trying to trap Him.

Luke Chapter 10

25 *And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?*

He's tempting him.

26 *He said unto him, What is written in the law? how readest thou?*

Now watch this superiority complex. Is that Babylonianism? Is that colonialism in the church? Is that the religious realms?

He said unto him, What is written in the law? how readest thou?

So first look at how He does it. He asks:

What is written in the law? how readest thou?

How readest thou? means, 'How do you understand what you read?'

27 *And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*

Right? So he just quoted the Word. He told him what is written in the law and then the next question was 'How readest thou? How do you understand this?'

28 *And he said unto him, Thou hast answered right: this do, and thou shalt live.*

In other words, "You ain't doing it. Do it and you shall live."

29 *But he, willing to justify himself*

He didn't like the answer and he now wants to justify his way of life, his superiority complex. Because he can't lower himself, can't humble himself. You know this is a trait of Mystery Babylon: Pride, being lifted up, exalting oneself. That's a Babylonian trait, but to humble oneself, that's what it's all about.

You want to see power in the church? See how humble you can get.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

That's a real terrestrial question, eh? That's a real lawyer's question. Who is my neighbour? That's just what the Lord was waiting for.

30 *And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.*

31 *And by chance there came down a certain priest*

I'm showing you racism in the Message.

So this priest; man he's got a place and a position. He's serving in the temple. I'm trying to show you there's some that can walk in the hedges and the highways and some that can't. These self-righteous, they can't work in the hedges and highways.

a certain priest that way: and when he saw him, he passed by on the other side.

Is that an attitude? Is that something ingrained in their psychic? "Oh, blow that. I might get a disease." He sees him beaten up on the side of the road. The priest who should be an intercessor, a kinsman; a priest who should raise him up out of that kind of condition.

What are we doing? What are we talking about? In the highways and the hedges. So there's a bit of prejudice going on. This fella can't handle it and he passes by on the other side.

32 *And likewise a Levite, when he was at the place, came and looked on him,*

Oh well he got a little bit closer.

and passed by on the other side.

So he comes in, looks on him, doesn't even check whether he's breathing, whether he's conscious or unconscious. Hears him moaning and groaning and he walks around on the other side of the road. Now is it prejudice or does he think, 'I can't do this'? Is he worried that he might get a disease? Is he looking around to see if the attackers are still around?

You see, you look into these things; you find out the psychic of a priest and a Levite who should have known better. That's the first port of call. These are people that are not a city of refuge, because the City of Refuge is Christ. You run into the City and you feel safe. But these ones passed him by.

Now watch this.

33 *But a certain Samaritan,*

Not a Levite, not a priest, not a Jew, but a Samaritan. And what are Samaritans? Half Babylonian, half Jew. They call half Babylonian, half Jew, Samaritan.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

Is that an ingredient for the hedges and the highways?

had compassion on him,

34 *And went to him, and bound up his wounds, pouring in oil and wine,*

Stimulation by revelation. Not sprinkled, 'poured in.'

So he was wanting to give him all that he was needed to raise him up, to bring healing, to bring redemption. And he's a Samaritan.

and set him on his own beast,

Maybe today it's like on the Uber or the taxi: Paid for the taxi and sent him down to the inn. What's down the inn? That's the church. Who's the innkeeper? That's the pastor. But what you're finding today is the evangelist wants to be the pastor. Now this is a problem, Saints.

Did anybody in the prayer and fasting pick up something about one of the requests that I put in there? Because nobody told me nothing. They just accepted my request. No questions asked. Where's your discernment? Come on, Saints.

Because what I see is, a lot of times an evangelist stirring up; going into the hedges and the highways, and then want to pastor the church. And then the attitude is 'How the Holy Ghost can use me.'

I'll leave that with you and then let you fellas explain... I'm trying to sharpen up your discernment. Because, Saints, it's a Body work. That's the easiest way for evangelism to fizzle out, is when we try to make it out to be our work instead of a Body work.

It's like Brother Jess, right? There was evangelism and then an introduction to an innkeeper. Now, once it was in the hands of the innkeeper, the Samaritan did not need to think that he has got a better suss at pastoring than a pastor. You see what I mean, Saints? So ministerial understanding and discernment should allow you to know how to pray. Did anybody sniff that out? Because your sniffing is your discernment. Nobody? I'm trying to fine-tune your discernment.

Did anybody, when they read it get a little "Umm?" Nobody? Then you need your discernment sharpened.

Do you think, "Oh, Brother Malcolm has put these things here, it's safe." Can I put things in there to train you? Because remember, Saints, I asked you; I want to hear what's coming down the pipes. I want to hear what He speaks while you were fasting and praying. Didn't I ask for that? Has it come? Has anybody? Or was it you talking?

Now, if we had to refine the wine in 2025, this is what I'm talking about. Somebody give me an "Amen."

Is this a good way to train you? Is this a good way of opening up your eyes of understanding and bring you into an awareness? Because it's by you with discernment; a sniffer dog.

You know, any of you brethren around your home, you smell a strange scent. "Phew. What's that?" And you want to try and find where the smell come from, right? And then you're thinking, 'Dead rat. Man, I want to find that thing.' Especially if it's in around the vicinity of your house and you've got visitors coming [Pastor chuckles].

Shouldn't your discernment kick into action? And your discernment is: [Pastor makes sniffing sounds], and you're sniffing that thing out until you find it. And then when you find it, it's a dead rat that's still got maggots in it. What are you going to do with it? Just leave it there? You've got to go and pick it up. Or do you get the shovel? Or do you stand a mile away? I don't care how you deal with it. You've found it by discernment, right? Now you dispose of it. Now you deal with it.

Saints, how are we going to raise up an octave higher if we haven't got discernment? This is how you sharpen those things. Praise God.

I'll just carry on. I'm running out of time. I've run out of time.

and brought him to an inn, and took care of him.

35 *And on the morrow when he departed, he took out two pence, and gave them to the host,*

Boy, the innkeeper didn't have to pay the evangelist. The evangelist was giving money to the innkeeper to take care of this wounded soldier.

and whatsoever thou spendest more, when I come again, I will repay thee.

Oh man, I wish the evangelists around New Zealand would do that.

But what did the innkeeper do? He doesn't require that, because the innkeeper, the pastoral ministry, has what it takes to doctor him and fix him and look after him. And keep him and see him all the way to the rapture.

Bet you won't get this kind of feed in the denomination. I wonder if you get this from any racism in the church, in the Message? I wonder how this would go in a minister's meeting? I must test it out. I'll let you know the results. Amen? I'll let you know the results. Because this is what I was thinking when I was looking at these things. I was thinking, 'This is my first message when I take the New Zealand minister's fellowship again.' That's my first message, the next one. But you guys are getting the raw message. I'll refine it. I'll refine it when I take it to the minister's meeting.

[One of the brethren make a comment about Nicodemus].

Nicodemus, you mean of racism and stuff? Nicodemus had enough discernment to know that Jesus was the Word. He could discern that because he comes to Him and he says to Him, "Master, Rabbi." He begins to ask Him questions because he's teachable. This is a good thing about Nicodemus. But he comes to Him at night, because he's afraid of colonialism in the Word. He does not want to be seen fellowshiping with Jesus. So he comes to Him at night.

Is that the effects of colonialism? Is that the effects of Mystery Babylon on him? Is that the effects of religious realms? Is that the white horse? Exactly.

So he's coming to Him at night and he says, "Good Master." And you think Jesus doesn't know why he's coming to Him at night?

So when he comes, he's asking the questions. And the Lord is saying, "Except a man be born again of the water and of the Spirit, he can't even see the Kingdom of God (**John 3:5**).

Nicodemus is still terrestrial because he... But he's saying, "How can a man be born again? Must he go back into his mother's womb?" He says, "That which is a natural birth is natural, but that which is a spiritual birth is Spirit" (**John 3:6**). He's trying to explain to him spiritual things. And I believe Nicodemus would have caught some of these things. Because if you look at the reaction of Nicodemus a little bit further on after Calvary, it's actually Nicodemus that stands up for the disciples when they want to capture them, throw them in jail and deal with them. And he's one of the ones that is saying, "Let them go because if this is of God, we'll be fighting against God. If this is of man, it'll come to naught." Right?

So there was some righteousness in him, but he could not completely break away from the tentacles of Mystery Babylon. That's the effects of one that cannot break away from these things is a Nicodemus. Actually a good type sister. Falls right in line with what I'm saying. We ain't Nicodemuses.

Now take this thought a little bit further. Watch this, because I'm trying to show you how there's real racism here in the religious realms. He says in verse 36;

36 *Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?*

37 *And he said, He that shewed mercy on him.*

Now notice he didn't say the priest. That one didn't show mercy. He didn't say the Levite, but he said:

He that shewed mercy on him.

He would not lower himself to say the Samaritan. The Samaritan. This is ingrained in the psychic. He could not say something good about a Samaritan. He says;

He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

You see Brethren, this is... You know in the world there's what they call 'Racial profiling.' If you've got a hoodie on, you've got a backpack, you're walking the streets of Britain, you are going to get busted. Racial profiling, especially if you look like a Muslim. Racial profiling.

Why is it that there's so many deaths amongst the Negroes in America and police brutality? Racial profiling. They pull over a black fella. These fellas have got to keep their hands on the wheel. They're saying to the cop, "I've got my hands on the wheel. I've got my hands on the wheel... I'm reaching for my license..." Because of how many people who are racially profiled and were shot reaching for their license.

A fellas walking down the street and there's been a robbery down the road here. Immediately racial profiling. They haul this fella out, slap him on the ground, put cuffs on him, break every right that he's got. Racial profiling.

I wonder if that happens in the Message?

You know we are known as the Māori church? I've heard recently Brethren call us the Māori church. And half of us are not Māori. So why the racial profiling? I want to tell them that: "We aren't the Māori church." Because that leaves out everybody else in this fellowship that is not Māori. You're not part of the church? Now look at this; that's profiling. But how do we work against it?

How do we make sure that we are not under the claws of Mystery Babylon? Because under Babylon is racism. We can't have one iota of that.

Actually, sometimes visitors when they come in, they realise we're not all Māori. They say, "Oh man, you've got a lot of different races in here." Praise the Lord. Poor old Brother Steen and Sister Julie. Sister Jodie, and all the kids... [Pastor chuckles].

Now this is what I mean. I'm just using us as an example in one of these things.

What happened when the Jews rejected the message? Paul says, what? "Lo, I turn to the Gentiles" (**Acts 13:46**). And then who copped all of the flack from the religious realms? It was the converts of

Paul. Were they profiled? Did the Jews come down and disturb the meetings and try to break up the meetings?

Come on Saints. They not only use religious influence, they use political power. And everywhere they try to break up the churches and Paul had to run to the next location.

I'm trying to show you; Judaism in the Message was the light of a former age and the persecution was on the new converts that was coming into Christ. Interesting, eh? But what's Paul's reaction? Come into Acts 13 and then I'm done.

Sorry I'm taking a little bit... But I'm so concerned about you all understanding these principles and I want you to be able to see these things by the Word. Because for me personally, I've got to check myself.

This is why, Saints, I find it so easy. I can go into Indonesia and I'm an Indonesian, I'm an honorary member of Indonesia. I can go into Thailand, I become an honorary Thai. I'm over in Lithuania, I'm an honorary Lithuanian, with Latvians coming and Belarusians coming and there can't be one iota of that. And how can you get that? Perfect Love. Perfect Love casts out all fear. Perfect Love gets rid of racism. Glory. But how do you stand when you see all of this kind of stuff around you?

Acts Chapter 13

44 *And the next sabbath day came almost the whole city together to hear the word of God.*

45 *But when the Jews saw the multitudes, they were filled with envy,*

That's the religious realms, right?

and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

You know when I got these thoughts pumping through my mind? It was when I was down there weeding in my garden. And then I realized, 'Man, we got to pull out the weeds.' We got to pluck up them weeds so that the true seeds can live. We got to take away some of the tentacles.

You know that kikuyu? Man, that's a mongrel of a weed. It'll grow and if you don't pull... if you leave a little bit like that, it's going to grow again. So you got to be shamelessly persistent.

lo, we turn to the Gentiles.

47 *For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

48 *And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.*

That's good, eh?

as many as were ordained to eternal life believed.

Nobody else would believe.

49 *And the word of the Lord was published throughout all the region.*

50 *But the Jews stirred up the devout and honourable women, and the chief men of the city,*

All of those with reputation. All of those with rank were stirred up

and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 *But they shook off the dust of their feet against them, and came unto Iconium.*

52 *And the disciples were filled with joy, and with the Holy Ghost.*

Amen?

So the prejudice is against the new converts. We got to be careful about that.

And then I haven't got the scripture here, but Paul was speaking and saying, 'I am all things to all men' (**1 Corinthians 9:22**). That's how you break prejudice and racism in you.

'When I'm amongst the Hebrews, I become a Hebrew. When I'm amongst the Romans, I am a Roman.' You understand what I'm saying? You join in with them. You become a part of them. You eat their kai [Māori for 'food'].

Remember when I was in Pakistan? The easiest way for me to travel around that country unrecognized was put on their clothing. Why do I eat their food? To acclimatize myself to their conditions. Do I carry with me mineral water and spring water and all of these different kind of things? No, I drink their water. Why? Because I'm called and built for that calling.

Watch this:

1 Corinthians Chapter 9

19 *For though I be free from all men,*

Put that down so you can read it; 1 Corinthians chapter 9, verse 19.

For though I be free from all men,

In other words, Mystery Babylon has no hold on me. I'm free from the Jew. I'm free from Roman power. I'm free from Samaritanism. Free from all men. No one is superior. Neither am I inferior. I know who I am in Christ.

For though I be free from all men, yet have I made myself servant unto all,

A - L - L, ALL.

that I might gain the more.

20 *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;*

21 *To them that are without law,*

All the Gentiles. All the fellas on the streets. All the Gentile nations.

as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 *To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.*

That's the key to end time evangelism. That's the key to the hedges and the highways.

23 *And this I do for the gospel's sake, that I might be partaker thereof with you.*

Nice scriptures? Scriptures that live? Praise His wonderful name.

I'm trying to bring you all of these things so that you can catch the season that we're in. So you can understand the challenges that we face and so that we can raise up to meet the challenges that we're facing in this hour. Interesting? I hope it's interesting. Get used to the patterns. Understand these things.

So I'm a Māori to the Māoris. I go down to a Nuie tangi [Māori for 'funeral']. I'm a Nuie to the Nuieans. I get under that anointing. I feel part of the whānau [Māori for 'family']. I'm accepted as a part of the whānau, so that I can win some to Christ.

Then I'm back in the Message; I'm quoting the Prophet, because that's what you're expected to do: 'That I might win some to Christ. I am all things to all men for the purpose of winning them.'

Praise the Lord? Stand to our feet. Bow our heads in a word of prayer.

Our Gracious Father. Another one of those Sunday services on a Wednesday night. Fellowship together Lord, around Your precious Word. Learning patterns and types. Understanding what an antichrist spirit is all about. What Mystery Babylon is. What colonialism is.

And our Tūtoi Te Tiriti [Māori for 'Treaty'] is honouring the Word of God. Honouring every Word that proceeded out of Your mouth. Glory. Because Lord, Your Word is my treaty. Your Word is our constitution. And Your Word is from Genesis to Revelation. And Lord, our walk is our hīkoi [Māori for 'journey'].

And to think Lord, we can walk up into heavenly places, then we can come back down to earthly places, where the rubber touches the road and then we can apply the Word to all that can receive. Blessed be Your Holy Name Father.

I commit all of these things into Your hands. Hallelujah. May we meditate upon the Word. May any little tentacles of Mystery Babylon that are still upon us, Lord, may we break free. So as Paul would say, 'I am free from all men.' Glory.

So Lord, we just want to take a little time to worship our King, to thank You for Your goodness and Your grace.

New things are being declared Lord and we want to be able to walk in the revelation of the vision. Hallelujah.

There's some things Lord, You make so plain and sometimes we think, 'I won't walk in it until I understand it.' Lord we should be saying, "I may not understand it Lord, but I believe it and that settles it." And then walk in it. And then watch it unfold. "Step out in faith and follow Your Word Father, that's the desire of my heart."

We love You Lord. We commit our little study into Your hands, asking these things in the Precious Name of our Lord Jesus Christ. Amen.

Thank You Jesus.