

## Overeating

Heb 2:1 — Drifting is an unconscious process, drifting away from the things we have heard regarding entering into the Kingdom. Heb 6:11-12 — It takes diligence, not half-heartedness, to enter the Kingdom (Heb 4:3,10,11). Heb 3:19 — We will be admitted into that rest only after we have been faithful to do the works prepared for us (Eph 2:10).

*Take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. (Lk 21:34)*

*For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Messiah: whose end is destruction, whose god is their belly, and whose glory is in their shame — who set their mind on earthly things. (Phil 3:18-19)*

The word translated as *carousing* (NKJ) or *surfeiting* (KJV) is #2897, *kraipale*, which corresponds to *crapulous* in English, and means *regularly overindulging in food and/or alcoholic drink; given to intemperance*. So according to the Greek, Lk 21:34 should say *overeating*. If we are given to these things the Day will come upon us like a trap and we will not be prepared to flee out of all the things that are coming (destined to occur) and stand before the Son of Man.

Overeating, due to the lack of self-control, causes certain physical conditions. Self-indulgence causes one to be giddy, dizzy, flighty. And self-indulgence causes the soul to be in a depressed or frivolous state, accompanied or followed by nausea, headache, depression, feeling weighed down, overburdened in one's heart. It is an inward condition that keeps one from being dressed and ready for the moment of flight to stand before the Son of Man in judgment.

Mt 24:40 — Whether we are taken or left behind will be according to 1 Cor 9:24-27 — having self-control in all things, which is the fruit of the Spirit (Gal 5:23). We must rule over our appetites. When you can't eat any more, you've eaten too much. You're out of fellowship with the Spirit in you and are to the point of grieving the Spirit (Eph 4:30).

We are to leave the table with a *good conscience*, which requires that we stop eating long before our appetite ceases. Our appetites can be our friend or our enemy. Lk 21:36 — Beware of slumbering, not being watchful regarding these things. At every moment be praying that you may be fully strengthened to escape all these things that are coming and to stand before the Son of Man without shrinking back (1 Jn 2:28; 4:17).

Heb 10:38 — If we do draw back, or shrink back, not able to stand before him, His soul has no delight or pleasure in us, in the one who surfeits his food, overeating, eating more than he needs. This causes a bad conscience, which causes other spiritual problems, in addition to the physical problems directly related to overeating.

Heb 10:38 — We are to live by faith, by our convictions respecting our relationship with God, with a holy fervor born of faith and conjoined with it — living by faith. Rom 14:22 — Happy is the man who has no reason to condemn himself by what he approves, who does not convict himself by what he chooses to do or how much he eats. Rom 14:23 — But the man who doubts, pushing past misgivings and an uneasy conscience about eating, and then eats more than he knows he needs, stands condemned before God because of sin. He is not true to his convictions and he does not act from faith. Whatever he does that is not from faith is sin. Whatever is done without a conviction of its *approval by God* is sinful. All conduct not based on faith is sinful.

Lk 21:34 speaks of surfeiting or overeating. In the Greek it is not just *dissipation*, but is specific to one's *appetite*, as indulging in eating, without restraint until one is so full he can't eat another bite. *Surfeiting* here means overeating, which is dissipation of your spiritual powers, resulting in a frivolous<sup>1</sup> and dissolute<sup>2</sup> life in the Body. If you even stay in the Body, then you will stay without having any praise or thanksgiving. Even if that is the only sin you do not confess because you're not able to judge it as sin, or be-

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<sup>1</sup> A *frivolous* life means not serious, flippant; the things of God are unimportant.

<sup>2</sup> A *dissolute* life means abandoned, corrupt, debauched, dissipated, unrestrained, without self-control over every area in your life.

cause you do not want to even consider it as sin, that means you would rather live with an evil conscience, without praise for our Father (Ps 115:17).

Whenever devotion to our King is lacking, an evil spirit takes its place. Overeating is a lack of self-control. A lack of self-control is a lack fellowship, not abiding in the vine. The reason one is taken over by overeating is because he is not on guard, not taking heed to himself, not praying (Lk 21:34,36), not keeping awake, alert, and watchful.

Overindulgence in anything, not only food, is sin. Taking in excess of your need is making a pig of yourself. Even immoderate desire for sex with your wife is intemperate (1 Cor 9:25), an excess of your need, and is always the activity of demons. It is only the result of evil spirits tempting you with intemperance — you give in and it could condemn you. Unrestrained desire for eating, sex, or sports activity is always the result of demons. Evil spirits are controlled only by a person's self-control or restraint according to what he knows is evil and what is good. Jms 4:17 — To him who knows the right thing to do, but does not do it, it is sin (Jms 1:14-15).

In temptation each one is tried by his own desire. When we are tempted we are being tried — we are on trial. We are enticed by our *own* desire. Satan works through a man's own fleshly desires and appetites. A man having the knowledge of the good and the evil is responsible — able to respond to the good and resist the evil for conscience sake (Rom 2:14-15). Rom 2:16 — Then a man goes to the trial and is judged for his responses and is accountable for every choice he made.

Jms 1:14 — The word is *tried* in the Greek, not *tempted*. It means a person is examined by the test, trial, or temptation, which is proof of his character — a test as in Jms 1:12. The judicial examination is upcoming, judging the person, approving or condemning, just as the gospel brings a person to judgment when he hears it (Jn 3:17-18).<sup>3</sup>

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<sup>3</sup> That is, in the hearing of the gospel from the lips of the righteous person (Jn 7:18), the hearer is put on trial, is tried and tested and judged worthy or unworthy of eternal life (Acts 13:47). A man is judged already if he rejects it.

Jms 1:12 — Happy, blessed is the man who keeps on enduring the trial (Mt 24:13), for when he has stood the test he will gain the crown for overcomers, the crown of life in the kingdom, which Yahweh promises for those who love Him. (The Community is a proving ground where everything is tested.) But let no one say when passing through the trial, “I’m being tried or tempted by God,” for He Himself tempts no one, but when a man is tempted, he is tried — it is through his own passion that he is carried away. The temptation serves as bait (2 Pet 2:14,18,19) as Satan sets traps for unsteady souls, unsteadfast souls. Satan’s servants (2 Pet 2:18) use every kind of immorality as bait to entice and then entrap men, promising them freedom (2 Tim 2:26).

God does not tempt us. It’s the enemy who tempts, but God sees our love for Him in our resistance. Jms 1:12 — All others sin a sin unto death during this life in the community (Rev 3:4). Lk 13:24-25 — The narrow gate is the passageway into the kingdom, a lifetime of trials (Acts 14:22; Rom 8:17; 2 Tim 2:12; 1 Pet 4:12; Col 1:24).

In Sardis (Rev 3:4), like the Israelites in the wilderness (Heb 3:16-19), most failed to enter the rest by their works, into the rest from the works required to enter the kingdom (Heb 4:3,10,11). Purification comes within the kindness, the boundaries of His love (Jude 1:21; Rom 11:22), within the Community. Jms 1:12-15,21 — We are tried within these walls, the proving grounds where God’s rulers in the next age are tried and tested and approved. Those whose character is proved by temptations that are resisted will wear the crown (Heb 4:15; 1 Pet 1:6-9; 1 Pet 2:11 – 3:1). 1 Pet 2:21 — This is our calling and our example. The constant temptations, as Heb 5:7-9, we must endure as He did by the same source of grace (Heb 4:15-16). Jms 1:12 — The crown of life is promised to all those who love Him (Rev 2:10), just as the kingdom (Jms 2:5) is promised to those who love Him and are purified by the trials they go through daily without staining their garments (Rev 3:4,21).

The kingdom is entered as Heb 3:19 – 4:1, according to a criterion. One has to be *admitted* into His rest (Heb 4:3,6,9,10,11). *Admitted* — having permission to enter after

the judgment determining whether we were purified by our works done by faith. Our works were not altered by circumstances or sulking or “gutting it out” without grace (1 Pet 4:11) or temptations or suffering. If we did as Heb 4:11, exercising faith (Heb 4:3), we will be admitted to His rest by that exercise of our faith, trusting in Him, loving Him enough to overcome (Jms 2:5; 1:12; Rev 3:21).