

Wait Till Harvest!

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Father, we just come to You by faith. We, by faith, plead the Blood of Jesus upon ourselves, upon Your Church, upon Your people everywhere, Lord. The Blood, the Blood, the Blood and we speak the Blood of Jesus against every power of darkness. Though evil will join hand by hand, Your Word says, "They will not prevail. They will fall to the ground and they will perish because that is the victory You've won for us on the Cross, Lord. Thank You, thank You, Father. Even tonight, when we are here, Lord, we pray and we plead the Blood of Jesus upon our ears that we might hear what You are teaching us tonight. Give us hearing ears, believing hearts, the will to obey and, Father, the strength from the Holy Spirit, Lord. We may have all three but without strength, without power, it is still useless. So, we need the power of Your Spirit released in our lives so that we will walk in obedience to every truth we hear, Lord. Thank You, Father. Speak to us. For in Jesus' Name we pray, Amen.

So, 2018, thirty-one days. We are at the end. Less than five hours, the first month is over. Except for Abigail and Emmy, and the children sitting here, you know when your academic year begins, children, I'm trying to teach who are young the youngest to the oldest, understand the illustrations. You know when you start your school year, you have first what is called a weekly test. It doesn't bother you much because the portion is very little. Then, you have monthly test. Then, you have what is called quarterly test. Then, you will have half yearly test. Then, comes the final. Finally, suddenly, you realized the entire portion is there. That's when you start panicking but every test from the monthly test onwards was a preparation for the final test but you also realized that for the fellow who is wandering on the road and not inside the school, this test doesn't matter at all. So, life doesn't begin for a student with test, it begins with admission. The first thing you need, admission and life remember the old illustrations – once you come through the school gate, first, you need admission to come through the school gate. It is not academics first. First is the discipline – are you on time? Are you in uniform? Alright? First thing is not academics; first is admission. After that is discipline and then, comes academics. Because like two days back, a child from one of my Nepali Church came, she's studying in one of the colleges over here. She had fallen and she had a clot in her brain and she had to be treated, gone to Bhutan, came back but in the process, she missed her entire semester. So, when she went to the college, the authority said, "Sorry, you have to miss the whole semester because you don't even have a single's day attendance." So, understand! Academics alone won't matter. You want to write your exam, you need attendance. So remember there is procedure and these procedures are also what is there is God's Kingdom. It all begins with admission and also remember about admission in school. For admission into a school, first, you must value education. When my parents first went to that country, they were the first teachers to go into that country. Education had just begun. So, often, you had to really go and get the student because they did not know education, they did not value education. Often, students just disappeared from the school and never came back. So, I know stories about where my father had to go to the village and get the kids back because the parents said, "What's the point of being of being in the school? Harvest is there. There's nobody to work." One of those men when I went years later, he looked at me and said, "Are you that man's son?" I said, "Yes!" He said, "Do you know who I am?" I said, "I don't remember." He said, "This is who I am. I work for the UN now." He said, "I was one of the boys who went back to the village and your father picked me up, told my father, brought him and he kept me with you in your house. You remember, I grew with you. Your father kept me in your house and when I finished my exams, he put me in junior college. Then, I went to India and today, I work for the UN." So, you see admission is also connected with, if you are interested in education. If you don't value education, nobody is bothered about admission. So, if you study the gospels in chronological order, Jesus' ministry, one of His first acts in His ministry is at a wedding at Cana. Interesting! It doesn't begin with teaching, it doesn't begin with preaching, it begins at a wedding and at the wedding, what we are shown is that wine has ran out. What we are shown is the emptiness of life. It's a wedding but the wine has run out, a day of joy can actually end up as a day of gloom, a day of shame and embarrassment. Are you getting it? But God is pointing through that first act of Jesus in public is that there is a day coming, a day of final exam, the day when results are announced. The Bible talks about the day in this manner. Two days are there, one of these days is this. *Revelation 19,*

Revelation 19:6-7

⁶ And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! ⁷ Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."

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Marriage of the Lamb, there is a marriage day coming, the great wedding day coming, but for that wedding day, He was always ready, the day He died and rose again, He was ready but He's been waiting for His Bride to get ready. It's a preparation for that day. That is the lesson we get from *John 2*. Only Jesus can make us ready for that day. The Bride makes herself ready but she cannot get ready without Jesus and when that day comes, suddenly, that day will come, you should not be ashamed like the wedding at Cana. We shouldn't be embarrassed, we shouldn't be frightened. All these things will happen. In *1 John 2:28*,

1 John 2:28

²⁸ And now, little children, abide in Him, that when[f] He appears, we may have confidence and not be ashamed before Him at His coming.

When Jesus went to the wedding at Cana, a day of shame became a day of joy. So, God says, "Abide in Him. Be rooted in Him," but it all begins with admission. So, in *John 2* when you look in chronological order, what *John 2* does is that he introduces to us that there is a day coming without Him, the day will be a day of gloom, it will be a day of no confidence at all, it will be a day of great shame and it can be a day of great terror for those who are not saved. For those who are not saved, it is a terrible day. For those who are saved, if they are not prepared, it can be a day of no confidence, of terrible shame, embarrassment, everything, not terror because you are a child but of terrible shame knowing what you have missed. That is *John 2*. He puts first in perspective. This is the day you are being prepared for but it all begins with first what? Admission, it all begins with admission. So, *John 3*, the next chapter, you have an encounter with one of the most educated and religious men in that society and to Him Jesus tells very clearly. Jesus answered and said to him.

John 3:3, 5

³ Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the Kingdom of God." ⁵ Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the Kingdom of God.

"Nicodemus, you are talking about medals and prizes and crowns and all. Let me tell you, you don't even have admission. You are not even in the school. So, there is no point of talking about weekly test, monthly test, quarterly test or final test. You are incredibly educated, you know the entire scripture by heart, you are ruler of the Jews but you are out of the school; you cannot write any exam. If you need to write anything, you need to get in first." Why I'm telling you this remember, all these talks about separation and sanctification, crowns and all will have no lasting effect on people who are not actually born again. It will have no effect, you will hear and get excited but when you go out, it just goes away. Why? You are still outside the school. So, understand, if you are in the school, suddenly, the teacher comes and say, "Next week, there is an exam," you are on but you are walking on the road and you hear one teacher's voice coming from the window, across the wall, "Next week, there is exam," how does it bother that fellow? Understand spiritual state, okay? In *Matthew 7:13* and *14* Jesus puts it this way.

Matthew 7:13-14

¹³ "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. ¹⁴ Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

He says, "Very few." Many enter and very few finish. Very, very few finish. So, He's putting it in context. Entering into this Kingdom and finishing from the school of God, very few will. You really have to strive. KJV will use the term, you have to really strive and every one of us knows when you come to class ten, it's a rider. When it comes to class twelve, it's another story altogether. Degree first year, second year, third year as you go higher and higher, the road gets narrower and more and more difficult. Casualties on the way, ambulances are going picking people and many. So, that's what Jesus is saying. But you have to see the heart of God, the extent God will go out of His way to get the poor, the hurting into the Kingdom of God, like Raj was praying. God went out of His way, walks all the way to get one poor hurting woman into the Kingdom of God. In the next chapter, you will see Him going to a pool at Bethsaida to get a crippled man, who's been lying there for thirty-eight years in his sin, in his misery into the Kingdom of God. He will be tired at the end of a day's ministry, still gets into a boat hearing His Father, the Holy Spirit speaking, cross the sea and go to the Gadarenes to get a demon possessed man into the Kingdom. So, God is not a teacher who doesn't like His student, who wants to fail them. God is a Father, who

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wants to get everybody in, anybody inside if possible. Never doubt the heart of God, never. He wants to get people in and it doesn't matter what your background is, He wants to get you in but even to the Samaritan woman, the first encounter we have after Nicodemus. Jesus made it clear, the purpose there is salvation, and there is a purpose of salvation. The purpose of salvation He says,

John 4:23

²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

What is the Father seeking? The Father is seeking those who want to worship Him in spirit and in truth. Now, when we use the term 'worship' because of our constraint, understanding, imagination we put that fifteen minutes on a Wednesday, thirty minutes on a Sunday as worship. It is not specifically that. You see, our relationship with one another, the Bible calls it fellowship. My relationship with God is called worship. It is not restricted to fifteen minutes or thirty minutes. A man's entire relationship with God is called worship and a man's entire relationship with one another is called fellowship and God says, "The purpose of salvation is He is looking for people who will worship Him or have a relationship with God in spirit and in truth." We are not getting into that, okay? That's why we are told, "Seek ye first the Kingdom of God and His righteousness," because the Father is also seeking for true worshippers. Then, Jesus takes, if you study Scripture in its order, He takes His disciples through this journey and then at the end, gives them a commission. You know the commission in *Matthew 28*,

Matthew 28:19-20

¹⁹ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them

That's why you are here. Teaching them because teaching is the fundamental process of making disciples. But teaching alone won't make a disciple, the ones who were taught has to

...observe (or obey) all things that I have commanded you; and lo, I am with you always, even to the end of the age.
Amen.

"I am with you till the end. You teach them to obey everything that I have taught you. Pass it on and teach them to obey." That's how the Scripture ends and all his teachings if you study carefully are connected with the Kingdom of God and getting a people prepared for it. For the Kingdom that is coming prepare. So, if you go down the order of His teaching of His three and a half years, by the time you come to *Matthew 24*, He talks about the end times. By the time you come to *Matthew 25*, you have the parable of the ten virgins – five wise, five foolish. Then, you have the parable of the talent. It's all talking about the end when judgment will happen. What will happen? Okay, final exam ke din mein kya hoga? (What happens on the day of the final exam?) Five wise, five foolish – five out, five in. Parable of the talent those who hid what was given to them for use, for the Kingdom. So, you are coming now to the end of His ministry and then, you have the parable of the ship and the goats and He finishes His teaching then. *Matthew 25* when He finishes His teaching, that is, His final teaching with that it ends. So, *25:46* His line of teaching is recorded. What does it say?

Matthew 25:46

⁴⁶ And these will go away into everlasting punishment, but the righteous into eternal life."

So, what began at the wedding at Cana ends up with these. He says, "Ultimately, there will be a division. One set will go to eternal punishment, one will go into eternal life." So, study carefully, understand what Christ's purpose of salvation is, what salvation is, the purpose of salvation, what is the Kingdom of God. Now, what is the Kingdom of God that is coming? So, somewhere in the middle of this – like if you have twenty-six chapters, the middle of it will be thirteen, right? So, twenty-six onwards He's talking to His disciples at the last super. So, in *Matthew 13*, if you remember, He talks about the parable of the wheat and the tares. Many parables are there; one of them is the parable of the wheat and the tare. Tare means weeds. If you remember at the final parable in *Matthew 25*, in the final chapter of parables. You have the parable of the sheep and the goats. There is something similar about both these parables. The wheat and the tares and the sheep and the goats. If you look into a field, you will see both wheat and tare growing together and if you look at a pasture, you will see

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both the sheep and the goat grazing together but at the end, there is a separation. So, for tonight, we are just looking at the parable of the wheat and the tares. We will look at *Matthew 13:24-30* and Jesus Himself explains it in 37- 43. We'll read both.

Matthew 13:24

²⁴ ***Another parable He put forth to them, saying: always listen for this "The kingdom of heaven is like a man who sowed good seed in his field;***

Always remember what the Kingdom of heaven is like. So, understand, He's trying to explain through all these parables, what is the Kingdom of heaven like. You are being prepared for the Kingdom of God, if you are genuinely born again, you have already entered. It is there in seed form, you are being prepared for that, He says,

Matthew 13:25-30

²⁵ ***but while men slept, his enemy came and sowed tares among the wheat and went his way. ²⁶ But when the grain had sprouted and produced a crop, then the tares also appeared. ²⁷ So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' ²⁸ He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' ²⁹ But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. ³⁰ Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."'"***

So, there is this story in parable form about the Kingdom of God. He tells about what will happen at the end. One set goes into the fire; the other set goes into the Father's or the Master's barn. The disciples wanted to know what this meant and He explains it to them very beautifully. The Lord Himself will tell.

Matthew 13:37-40

³⁷ ***He answered and said to them: "He who sows the good seed is the Son of Man.³⁸ The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. ³⁹ The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. ⁴⁰ Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.***

Very simple. He is teaching an incredibly simple rural community. So, He will use illustrations which they are living in daily and understand easily. He won't use, like we do – robotics and all. Then, they will go round and round without understanding what it is. But to you, we use to robotics, engineering and all because we are supposedly education. These are simple people.

Now, let's look at what it is. In *verse 37-38*, He said,

... "He who sows the good seed is the Son of Man.

There is somebody who sows the seed, that is Jesus Himself.

³⁸ ***The field is the world, the good seeds are the sons of the kingdom...***

So, in this world, there are two kinds of seeds – the sons of the Kingdom and the sons of the devil. Jesus always talked about two fathers. He said, "You are of your father, the devil." He taught us to pray, "Our Father who art in Heaven." So, there are two fathers and two kinds of sons and two kinds of seeds. Keep that in mind. So, the Son of Man, Jesus, sows the good seed who are the sons of the Kingdom. The devil is also a sower. He also sows and his sons are the tares. So, if you come down to *verse 39*,

³⁹ ***The enemy who sowed them is the devil,***

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He is also the sower. He imitates everything God does. Only problem is – his seed is different because he cannot have genuine seed. Both the wheat and the tares or the weeds have the common experience of being planted but the difference is the nature of the seed. Wheat will produce wheat; tares will produce tares. That is why Jesus says in *John 3:6*,

John 3:6

⁶ *That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*

We saw last Wednesday, when we were here, again, we were talking about the seed, the actual seed. In *1 Peter 1:23*, we saw,

1 Peter 1:23

²³ *having been born again, not of corruptible seed (that is the tares) but incorruptible, through (what is that?) the word of God which lives and abides forever,*

The Word of God is the incorruptible seed. The Word of God does certain things which the weed can never do. The Word of God produces a genuine reaction in people which is called the born-again experience which leads to repentance which leads to remorse. And then, a crying out to God where He gives us His Spirit. This is only what the Word of God can do. That is the seed. What is the nature of the seed? It is *James 1:18*. The nature of the seed. There is a seed and the nature of the true seed.

James 1:18

¹⁸ *Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.*

So, the nature of that seed is – it is truth. That is why Jesus came with grace and with truth. If I don't receive the truth, I can never be born again. And after being born again, if I don't consistently receive the truth about myself and the truth of God, keep repenting, accepting it and changing, I will never grow in the truth. So, to the Samaritan woman, He has so much compassion, so much pity, so much love for her; walks all the way but when she thinks she is ready to receive eternal life, He says, "Go, get your husband." She says, "I have no husband." He said, "Absolutely right. You are true. The fellow you are living with now is not your husband; he's your boyfriend. You had five husbands; you left them all and you are now living with the sixth one." And when she accepts that, she acknowledges truth. So, as long as we don't acknowledge truth. In some cases, we have to acknowledge truth. That's all God asks. In some cases, He asks us to make restitution. In Zacchaeus's case, he had to make restitution because he had taken from others. So, he said, "Half from who all I have taken, I will give four times over. Half my wealth, I will sell it and give it to the poor." Jesus says, "Salvation has come into your house. The Word of God has worked in your life." It has worked. In some cases, we just have to acknowledge because we can't do anything about it. It's in your past. What can you do? It's gone. But God says, "Will you acknowledge you were wrong?" "No. The woman you gave. The serpent." He couldn't do anything. So, He just kicked them out. That's all He could do. He came there mercifully, with a hope to restore them. They did not acknowledge. Because they did not acknowledge, they had to be kicked out of the Garden of Eden. Next, He comes and asks Cain, "Don't do it. Sin is waiting to grab hold of you." He doesn't listen to Him, goes and kills his brother. Even then, God doesn't come to punish him. He says, "Where is your brother?" All he had to do was, "Dada! Forgive me. I killed my brother." God would say, "Okay. Now, let Me see what I can do." That's not what he says. "Am I my brother's keeper?" So, where there is no acknowledgement of sin, truth hasn't worked. Understand that – fundamentals of getting admission.

So, the wheat and the tare. The wheat is born of genuine incorruptible seed; that is the Word of truth. That's why people love religion. Religion doesn't confront you. You are the boss. "This is my god." Incense stick and when you don't want it, pull the screen and go about it. In the evening, come back and give him what he wants. That one doesn't demand any change from you. But the Living God will encounter you every day because He is preparing a place for you and me that we have to be fit for that place. Understand why people like religion. Because religion doesn't confront you. Truth confronts you every day. It does. So, you have wheat and you have tares. That's what Jesus talks about. One field – that's the world; two sowers; two kinds of seed. One works in the light; God is light. And there is no darkness in Him. The other works in the dark. He doesn't walk in the light. When people were sleeping. He is always looking for opportunities when people are not around. God is not there in the Garden; he comes. Husband is not there. So, he goes to the wife. He is always looking for opportunities where he can work in. Dark doesn't mean the absence of this light, though it also means that. That's why all

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the robberies take place in the dark because they know that even the surveillance cameras cannot pick up things in the dark. So, darkness is where the enemy works. In *verse 26*, Scripture says,

Matthew 13:26

²⁶ But when the grain had sprouted and produced a crop, then the tares also appeared.

Verse 30. Scripture talks about;

³⁰ Let both grow together until the harvest...

So, both are growing – wheat is growing; tares are growing. They both are growing side by side. The servants have a question. I believe the servants; we don't have to make it into a literal thing that this is something happening in heaven. No. He is just using a parable to teach. But let's take the servants as the angels. The angels are asking this question to God in *verse 27-30*,

Matthew 13:27-29

²⁷ So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'

"When You created Adam and Eve, weren't they good? Weren't they holy? Weren't they like You? Then, how did all these people come out?" That's the question they are asking.

²⁸ He said to them, 'An enemy has done this. (Who did it? The enemy did it.) The servants said to him, 'Do you want us then to go and gather them up?' (What are they saying? Shall we go and weed them? Shall we get rid of the weeds? That's the cry of every one – "Lord, deal with evil." God says, what did He say? He said, "No. Don't do it. Don't.) ²⁹ But he said, 'No, lest while you gather up the tares you also uproot the wheat with them.

Wait till harvest. Trust in what Jesus says. Let them grow. He says, "Often, in reality, it is impossible to tell the wheat from the tare until they are matured. You can't tell them apart. Okay? That's why one of the reasons, God says, "One should be careful not to judge anyone as saved or not saved." But one can examine oneself. One can examine so we know that familiar portion, *2 Corinthians 13:5*

2 Corinthians 13:5

⁵ Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ (the good seed) is in you?...

The seed in you is the original seed. That's what you examine. When you examine if you look at all your works and your resume, He says, "You could be a tare." When you examine yourself, all you see is that you're the chief of sinners and Christ still is there crying out to you, you're safe! You're safe.)

...—unless indeed you are disqualified.

When you look inside, do you see two people? One – I just can't stand myself. When I look at myself, you know what? "Jesus, all I want to do is surrender and let You grow, Lord. My faith is in You, Lord and not in myself." God says, "You are safe." So, examine yourself. Examine yourself. In *Peter*, Peter will put it this way.

2 Peter 1:10

¹⁰ Therefore, brethren, be even more diligent to make your call and election sure, (Be very sure,) for if you do these things you will never stumble;

You can be confident and unashamed on the day of judgment. Absolutely. One thing that distinguished the wheat was at harvest time. God said something interesting – "Wait till harvest time." This harvest time has many connotations in individual life and in corporate life and a community. "What did the owner say?" Wait till the harvest time. You see, when

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they grow together, Jesus is beautifully explaining it to the people. We are all blue collar and white-collar workers. We don't know what a field looks like. We have never tilled the ground. I have. You haven't maybe. Maybe, some of you have. I have planted, watered and done everything and I still enjoy it. I'm looking for the day when I can have my own little plot of promised land. So, what happens is, when they are growing up together, that is the tares and the wheat growing up together, both underneath the ground and over the ground, they get intertwined. So, if you pull up a weed, you may, by chance, pull up a wheat too. He says, "Angels, wait! All their lives are intertwined. So, their lives are intertwined. So, you go and say, "Justice now" and pull a wicked one, along with him five righteous may perish. Or you pull up five wicked ones, one righteous may perish." And the fundamental principle of law, what is the fundamental principle of law? Let a thousand guilty escape, but let not one innocent perish. Understand fundamental principles of law. Here the fundamental principle of law is not like that: let a thousand guilty escape, but punish not the innocent one. The fundamental principle of law is always this – even if a thousand guilty escape this, by mistake, when you put across justice, an innocent should not be punished. Okay? So, God says, "No. Wait. Wait. All their lives are intertwined." We want to eliminate evil. But God tells us, "You don't worry. You seek righteousness. You seek My kingdom and I will handle evil in its own time. I know how to handle evil. You don't know. Because you don't see the complexities from above, how lives are all intertwined. Are you getting the picture? Jesus says, "Don't go by outward appearance. They look alike." To judge the false and the true is God's job. We don't understand. In *1 Samuel 16*, this is what God tells Samuel inside one family.

1 Samuel 16:7

7 But the Lord said to Samuel, "Do not look at his appearance or at his physical stature, because I have refused him. For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart."

God says, "Jesse's got eight kids." How many kids does Jesse have? See, only parents know. I have five kids. All five kids are different. How they show their love is also different. One may be huggy, huggy, huggy. One may be very silent. Now, if you're a very huggy, huggy person, you'll say, "This one loves me. This one doesn't love me." While this one actually may love you more. As parents, as people, we need to understand, God has made us all different. We are not all the same. But at the core, God is trying to make us same. How we express it may be different, but He says, "Don't look at the outward appearance. Jesse has got eight kids. Seven of them are smart, tall and handsome and all are sitting at home. One fellow whom you don't see, he's a small fellow. He's out in the wilderness. He has listened to his father." He says, "That's the guy I have picked, because I have seen his heart." God says, "Don't judge anybody. Both wheat and tares look the same until the time of harvest." They look the same. That's why last Wednesday, what did we look at? We looked first at the secret life. Jesus talked about secret life. He says, "When you give, give secretly." When you pray, pray secretly. When you fast, fast secretly. Look at one term He uses in that illustration in *Matthew 6:2*,

Matthew 6:2

² Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.

Let's look at prayer.

Matthew 6:5

⁵ "And when you pray, you shall not be like the hypocrites.

Hypocrite is a weed who looks like the wheat. Let's be very clear about it, so nobody has any confusion about it. We were all hypocrites. And at so many levels, we are still hypocrites. Hypocrite is basically a Greek term. The actors who put the mask during drama. They put the mask. So, hypocrite means a person who is acting a part. When the drama is over, he takes off his mask. He's another person. So, we were all split personalities. We all had something we were at home and something we were outside. And at home also, we were something when we were alone and something when we were with the family. And God, what He's trying to do is make us into one person where your inside and your outside is the same and that is what God is doing. First stage is being born again in the image of God. And then, the inside it grows and grows and grows and makes us one person. Our issue is that when we meet people who are one outside and inside, we are scared by them. Like my wife, I'm telling you openly, she has no guile in her heart. She is one person inside and outside. So, when people like that openly say this is what I was and this is what I am, we get scared. How can you be so open? How can you be so upfront? She will look you in the eye and tell you exactly what she feels and love you also with her whole heart. Now, we cannot be. We cannot love somebody because we got bitterness inside. So, we pretend we love them, when we are not

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loving them. So, even when they are wrong, we are not able to be angry with them, because we are split inside. Jesus is not split inside. He loves Peter. He will go to the cross of Peter and tell Peter, "Get behind me, satan! You don't have the will of God in your heart." Understand how it works. We are all split. That's how we are all split. Born again process and growing in salvation is making us into one whole person. That's what God is trying to make us where our inside and our outside is one. That's what salvation is. That's why the Samaritan woman, who is so ashamed and embarrassed and nobody will fellowship with her, comes in the midday time to draw water all alone. Jesus understands her and nobody will approach her and she cannot come. Sends everybody. Waits for her. When she approaches Him and He delivers her, she runs straight back to the town and tells the men of the city, "Come and see, the Messiah is here!" That's what salvation does. Suddenly, you realize, you are being made whole; you are being made one person. So, understand the term Jesus is using. That's why Jesus will say, "You're the light of the world and do your works so your works will be visible to anybody." Next chapter, He will say, "Do it in secret." What is He saying? You continuously do it in secret and the inner man grows and grows and it flows outside until you're one man inside. Your secret life cannot be hidden because it becomes a visible life, because you're one person. On the other hand, you only have a visible life and no secret life, then God says, "You will always be split." Always split and you'll always walk under condemnation knowing that, this is what I should do. This is not what I am. What does Paul say? "Most wretched man that I am. Things which I want to do, I don't do. Things which I don't want to do, I do. Who will save me?" He says, "Jesus Christ." Salvation is the process of making a man, a woman, a child, whole. So, we were all weeds. We were all hypocrites. God when His original seed came, if we took the original seed, He's in the process of making us whole: one person, like Jesus. Authentic! He's trying to make us authentic. One person.

This is a real incident where this gentleman was driving. He was at the traffic light and he stopped. But he got busy with something and there was a lady behind him. And the light had changed. She honked and honked and honked and then, opened her window and shouted and everything and gave him the full Latin and Greek and all that. But the fellow's glasses were up. So, he didn't hear at all. And behind her, a police car was parked. A police officer had come. The light suddenly changed. This man left, but the police man came and knocked on the door and said, "Get down. Put your hands on the car." And he arrested her. Took her to the police station. Did the fingerprint and everything. And then, he looked through the papers and said, "I'm sorry. I'm releasing you. I mistook that you had stolen this car, because at the back of your car was the sticker – Jesus is my shepherd. The way of the cross and all that. But your behavior and the sticker didn't match. So, I thought you had stolen the car." Because in America, a lot of people, they steal cars and go. But the sticker may not match your nature inside. So, that's what God is talking about. He is trying to make us into one person. I'm a Christian. Christian meaning, in Christ. Then, our behavior is kaput. And He says, "I'm trying to make you one person. The label you have and the person you are becomes one. One." Understand that. That's why we are called to examine ourselves. So, don't get shocked on the day of harvest. God says, "Work. Grow." See, God works and waits patiently even as evil increases. Wheat and the tares are growing together. Now, we will always think in terms of a field; a paddy field or a wheat field where what is thrown is wheat and a few tares are there. God says, "Be careful! Don't make that illustration. I told this is the world, meaning, mostly tares with a few wheats thrown around." Because the minute we take the illustration we think about the paddy field. Few tares are there. God says, "No. They are growing together and I was patiently waiting." Patiently. During the times of Noah, God waited patiently until the time of harvest. In the process, one man was building an ark, building an ark, and seven got in and then the time of harvest came and the whole world perished. One family escaped. In the time of Lot, Sodom and Gomorrah, both are growing together, together. It's only on the day of harvest, you understand – one is righteous; the others are not. So, the righteous is taken out and the others are burnt. Nobody realized. Only God realized. God told Abraham, you go live, walk and die in peace. A day of Amorites will come when the Amorites are ripe for harvest. In the process, what am I doing? I'm going to take your people out of here and take them to Egypt. Allow the Amorites to grow here. Make them into a nation. Bring them into the wilderness. Sanctify them. They will grow and harvest the Amorites and they will possess the land. So, God has a way of harvesting and He says, "Let them all grow together. Let them all grow together until the harvest is ripe." *Revelation 14:15*, this is how He puts it.

Revelation 14:15

¹⁵ And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe."

This is the righteous. Put your sickle. Ready for harvest. Harvest time only, we will know. Next,

Revelation 14:16,18-19

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¹⁶ **So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped. ¹⁸ And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, (Remember? another one who had power over, weed was tied up and burnt. The next one who comes has power over fire.) “Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.” ¹⁹ So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God.**

Two harvests. Only when it is ripe. They're growing side by side. Nobody has any clue. Only God knows. One is harvested and taken into the barn. The other is harvested and goes into the wrath of God. They look the same. God waits till harvest time. So, you see Jesus always if you study, He was an incredible teacher who knew His students. An incredible teacher is not just one who has knowledge, but also who understand his students too and teaches so they understand. Harvest time is when the fruit becomes visible. That's why He said wait for harvest. That is when you differentiate the wheat and the tares. Why did He say, "Wait till harvest time."? Now let me tell you what He meant. Okay. Because He was speaking to them and they understood. He is speaking to us. We don't understand, because we don't know anything about wheat or tares. When a wheat ripens, the head of the wheat, the kernels are full. And the head of the wheat becomes heavy and when it is ripe. It bends down. The tares, when they are ripe, it's head is very light. It stands. At harvest time, you will suddenly see in the same field one set of plants down. One set of plants standing up. It's very easy to differentiate. Wheat are all bent down. Tares are all standing up. That is the first sign. Remember the first sign? That's what Jesus said in *Matthew 11:28-29*.

Matthew 11:28-29

²⁸ **Come to Me, all you who labor and are heavy laden, and I will give you rest. ²⁹ Take My yoke upon you and learn from Me, (What do we have to learn from Him?) for I am gentle and lowly in heart, and you will find rest for your souls.**

First sign of the real seed, you are of the real seed is as you grow till harvest, you become meeker, more humble, more gentle in your life. That is the first sign in your life. While the tares look the same, they will always be standing up in their pride and there is no meekness in them. Look for the first sign. At harvest, it's easy. He says, "You'll make it out. One will be bent and one will be standing up." How do you know you're going to Jesus and not going to Church? How do you know you have taken His yoke? How do you and I know we have taken His yoke? He says, "Take My yoke upon yourselves." How do we know we have learnt of Him? He says, "Examine yourself. Don't examine others." Examine yourself: over period of time, are you growing more gentle, more humble, more meek. Are we growing in meekness? Remember as time goes by, only God can do it. Knowledge cannot do it. Talent cannot do it. Gifts of the Holy Spirit cannot make you meek. Only God can make us meek. Or have we become more arrogant, more unteachable? Forty years later, you will suddenly see three people. Three offices. One is Moses. Who is he? He brought the people out of Egypt. He doesn't have an office, technically speaking. There is Aaron with all his wonderful robes – high priest. There is Miriam with the tambourine. She is the prophetess. Who is meek? Only Moses. Only Moses. God says, "With each year, that guy is growing meeker and meeker and meeker to the point that he is the meekest man on earth. I can talk to Him face to face because, he is just like Me inside. I am meek. He is meek. We can always hold a conversation. When I have to talk to Miriam or Aaron, it is impossible. With Moses, it is possible. Though he is the youngest, age doesn't matter. Though he is the youngest, he is the meekest. He is the meekest. That's the first sign. Remember we are not talking about the fruit. We are talking about what the fruit does to the plant. We're not talking about the fruit at all here. If the fruit in you is genuine and of God, it will show in your entire plant life, in your entire life, you will be meek. You're teachable. Then only we can examine the fruit. The first sign, He says, at the harvest time, you'll know. You see, Jesus met thousands and thousands of people in His three-and-a-half-year journey of ministry on earth. But only to a few He said, "Follow Me." And only that few He taught. Because the first thing He looks for is meekness. The sign of meekness is you will do what you are told.

Luke 9:57-61

⁵⁷ **Now it happened as they journeyed on the road, that someone said to Him, “Lord, I will follow You wherever You go.” ⁵⁸ And Jesus said to him, “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.” (If you read the entire portion, that fellow disappeared. There is no more mention of him at all. As soon as he heard it, he disappeared. He's not there. Next guy.) ⁵⁹ Then He said to another, “Follow Me.” But he said, “Lord (He calls Him Lord. Word is all fine.), let me first go (How can you call somebody Lord and put his command second? That's my question. Let me first go,) and bury my father.” ⁶⁰ Jesus said to him, “Let the dead bury their own dead, but you go and preach the Kingdom of God.” (There's nothing mentioned whether he did it. Next one.) ⁶¹ And another also said, “Lord, I will follow**

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You, but let me first go and bid them farewell who are at my house.”

You see, all this is got to do with this – Lord and first. You can't call Lord and say something else is first in your life. You're not meek. You cannot be taught. “You won't take My yoke upon yourself. You cannot be taught.” If you look really with the eyes of the world with understanding and everything, and all our experience, honestly, we will not pick Peter. We will not pick Andrew. We will not pick James. We will not pick John. We'll not pick any of these guys. These are ruffians. They are fishermen. They have no culture. They have no language. They are rough people outwardly, if you look at them. But they have something which others don't have. They have meekness. They are rough. Unlettered. Unschooled. Not very polite in the way they talk, but they have meekness. Let's look at what happens.

Matthew 4:18-22

¹⁸ And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹ Then He said to them, “Follow Me, and I will make you fishers of men.” (Going on from there, at once.) ²⁰ They immediately (They were in the act of fishing. And straightaway) left their nets and followed Him.

You see, they were meek. Which one of us? which one of us? We are all worrying in companies. Which one of us will leave our jobs and walk away? I'm working in an IT company and I have a contract and all. Those days, there were no IT companies, and there were no contracts. This is what people did. They left. And Jesus walked further.

²¹ Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets...

We talk about sons of Zebedee. These are the guys who wanted to bring fire down from above. These are the guys who wanted to sit on either sides of the throne of God. God says, "That's all true. But you didn't see what I say.")

...He called them, ²² and immediately they left the boat and their father, and followed Him.

Did you see? It's meekness. When the Lord calls you, you obey. Its meekness. Let's go a little further.

Matthew 9:9

⁹ As Jesus passed on from there, He saw a man named Matthew sitting at the tax office...

Now this guy is making big money. He is a crook. He is a betrayer. He's joined with the Romans and he is fleecing us all. All these things, they have to say. One thing they don't see is what Jesus sees. This guy is meek.

...And He said to him, “Follow Me.” (What does Scripture say?) So he arose (He left everything there)and followed Him.

First thing; it's what God is looking for. That's the first sign. It's shocking. This is shocking. First sign. When you examine, I examine, we examine our lives, do we see meekness? Because we say, how is meekness reflected? Scripture says, "Meekness is actually reflected in obedience." Meekness is reflected in obedience. And obedience, actually in Scripture, I mean, we don't become all of this in one day, okay? Go on the road. That's why He says, "Be on the way. I am the way. Grow on that way." Obedience is reflected in three different ways. First thing or most important thing, especially when you're young or old,

Psalms 119:60

⁶⁰ I made haste and did not delay to keep Your commandments.

Be quick to obey. Don't delay obedience. Because there is something I told the Telugu Church. I said, "You know something? God when He speaks to us, only speaks to us during a day which is called 'Today'. He doesn't speak to us yesterday or He doesn't speak to us tomorrow. When you hear My voice today, don't harden your heart." When God has spoken to us today and we keep it for tomorrow, it won't work. Because God is a God of today and anyone who comes to God must believe that He is. He is. He is. Make haste. Instant obedience. Learn that. Delayed obedience is also better than no obedience. It

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doesn't mean you shouldn't obey at all. "I didn't obey today. So, I won't obey anymore." No. That's not what it means. I'm saying, it's always better. It's better as a practice to learn to obey. First is instant obedience. Do not delay. I made haste.

Second thing – I'm not giving you Scripture. When you obey, don't obey partially. Obey wholly. Fully. Saul was disqualified from the throne, and lost his life because of partial obedience. Ananias and Sapphira lost their life in the Church because of partial obedience. That's what Peter said, "Wasn't the whole thing yours? The whole thing was yours, you could have kept. Nobody asked for it. So, why did you come and pretend that you're giving the whole when you kept a part? Your obedience is part." Partial obedience led to the destruction of a husband and a wife. So, God says, "I would prefer you to learn instant obedience. And I want you to learn whole obedience." Because partial obedience in God's eyes disobedience. That alone is not enough okay? We can be positionally obedient by being at the right place, at the right time and doing the right thing. Right place, right time, doing the right thing, doing the whole thing, but still be disobedient because we are not happy while doing it. Not happy while doing it. We're at the right place. I'm at the right place. 7 O'clock. I'm at the right place. I'm doing the right thing. But God is looking at my heart. "Do you enjoy obeying Me?" Listen to what God says in *Deuteronomy*,

Deuteronomy 28:45-47

⁴⁵ ***"Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because you did not obey the voice of the Lord your God, to keep His commandments and His statutes which He commanded you. ⁴⁶ And they shall be upon you for a sign and a wonder, and on your descendants' forever (why? because he did not obey)***

⁴⁷ ***"Because you did not serve the LORD your God with joy and gladness of heart, for the abundance of everything,***

What is he saying? He is saying, when you are actually prospering in life, I want to put example as children here, you are prospering in life, you are young, you don't have to worry about anything; we worry for you. So, you don't have to worry for anything, honestly! Children should not worry what to eat, what to drink, what to wear. That's not your problem; that's our problem. That's why parents are given. That's parent's problem not yours, but you should, during the days of prospering, you are young, you don't have anything issues in life, you should joyfully obey God. And you, young men, when you have jobs and your salary is coming every month clocked in without; you are prospering, joyfully obey God. If you don't learn to joyfully obey God during the times of prosperity, when difficult times comes, you will not obey. That's what; for abundance of everything, what's your problem? God is seeing, "I understand, you are all children, you have grown old but you are all children. So, I am giving you food to eat, water to drink, cloths to wear and good exercise. Nobody is sick but you are not all happy in obeying God." Obey in haste; obey completely; obey joyfully.

Looking at this; Paul will bring, God through the Holy Spirit will tell Paul and will teach us in *1 Corinthians*,

1 Corinthians 10:10-11

¹⁰ ***nor complain, as some of them also complained, and were destroyed by the destroyer. ¹¹ Now all these things happened to them as examples, and they were written for our admonition,***

Why were all these things written? 31 days of January – did you eat? Did you drink? Are you clothed? Do you have roof over here? Are you joyfully obeying God? God says, "Continue like this, you will be destroyed." He says, "Because I am the Lord who doesn't not change. If I don't, (not destroy you; He doesn't actually destroy us, we destroy ourselves.) I don't let you destroy yourself because of your disobedience, then I have to apologize to all the previous generations." They grumbled while they obeyed, walking, "Pick up your things, walk; cloud before you, Fire before you, walk." You look in their heart, nobody is happy. "Do you eat?" "Yes." "Do you drink?" "Yes." "Was the water good?" "The best we ever tasted; how are your clothes? Fine; any holes? No; how are your shoes? Perfect; are you sick? No; are you strong? Yes; why are you grumbling? Why are you grumbling?" They grumble. So, positionally they are at right place, right time; everything is right except the heart. Understand what meekness is; *Psalms 40:8*, Psalmist says,

Psalms 40:8

⁸ ***I delight to do Your will, O my God, And Your law is within my heart."***

That's is there Paul and Silas in the prison at Philippi singing away to glory. Okay, I am just giving you Scriptural parameters by which we examine ourselves. Okay, that is why Scripture says, "The Kingdom of God is righteousness, peace and joy." Wherever it will take you will have.

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The first step is look at the plant, what has the fruit made to the plant, has it bent down? Are you meek? Not examining the fruit but look at the plant; look at your life and say, "Yes, Lord. Humble me. You brought me thus far and I am enjoying it. Make me more humble, O God, because it is exciting to walk with You. When I am humble, I am able to walk with You, I am able to talk with You, I am able to hear from You, I realise I am getting meek." I am not saying you should go around and telling everybody, "I am getting meek; you know whether you are meek than last month to this month, last year to this month. Okay, only then we can examine the fruit, we dint even get to the fruit; then only we can examine the fruit; first thing is that "what has fruit done to the plant." Are you standing stiff? And say examine my fruit, there is no point to examine the fruit, you look at the plant, there is no need, forget it; pull him out and throw him out, it says, don't waste time in examining the fruit; you look at him he is standing stiff over there, throw him out. Then only examine the fruit. Tiny examination only tiny! *Galatians 5:22*; now we are looking at the fruit.

Galatians 5:22

²² But the fruit of the Spirit is love,

Stop there, don't go further, don't even go further. Sunday, we looked at *Galatians 5:6*,

Galatians 5:6

⁶ For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

All your religious credentials don't matter, only this is faith working through love.

1 Corinthians 13:1-3

¹ Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal (an empty vessel, that makes a lot of noise) ² And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing (I am nothing, you got all these credentials all these testimonies, you are nothing) ³ And though I bestow all my goods to feed the poor (you are a very good philanthropist, but God says nothing.) and though I give my body to be burned...

Sacrificially, you fast three times a day, but have not love, it profits me nothing, God says, "Examine your fruit? Don't go further? Just look at the first one, the major, the most important one, examine you love." God, how do I examine my love? I feel so much, don't feel too much, that's your problem, you feel too much.

1 Corinthians 13:4

⁴ Love suffers long and is kind;

Stop there. don't get anything further, okay. World is full of all kinds of people. Nasty, unkind, rude, angry, bitter, flatterers and also good people. Every day, our love will be tested. That's why the God says, "The love which God has and uses, suffers long and still it is kind." That's my issue with people, all in the days, I have married couples, coming, counselling from any Church. The first thing I tell them, "It's okay, I understand. Why can't you be kind to each other? Can't you be kind? What's stopping you from being kind? Yes, issues, you don't have to agree on the issues." I am true, she is not true, she says, "I am true"; that's all okay; one day, we will resolve all, nobody knows what is really true until Jesus tells us. But, why can't you be kind to people? Why can't you be kind to people? Love suffers long and is kind.

Abel and Priyanka, Zoe is not here; when Zoe was ill, didn't she troubled you? Yes, she troubled you, (I mean) she won't sleep, she is cranky, she won't eat, she is throwing up all, she makes you suffer. Are you nasty with her? Were your kind? It's not like we don't have it. See, that's one thing about parenting; once you become (parent), you have your first child, small one, you suddenly realise it is completely a different ball game. It's not like the pictures you see on the screen, okay young people? So cute? No. I remember once, with the kid of mine I walked for forty-eight hours without sleeping because the child wouldn't stop crying, holding him upside down, sideways, everywhere, they do; do we get nasty? Lot of people you see all the abuse is coming up in the papers were parents doing this to children, they want to shop, go shopping, they bring the toddler, they lock it in the car; when they come back, the toddler is dead, all kind of crazy stuff happening, they all are on drugs, all on drugs. They lost their rational mind. But what I am saying, it is not that we don't have; we are very kind

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with little ones, okay? Because we look at them and we know they are helpless. They cannot help themselves. So, we suffer long. And we are still kind to them. God says, "Can you just put it across in every area of your life?" I am not saying that you should bend down to injustice. But you still be kind, you still be kind, still be kind. That's what God is talking about – examine yourself.

The wheat and the tares, because the wheat will have characteristics of God, what is God? God is love and God's love is long suffering and still is kind. God came and told Noah, "Noah, build an ark, because I want to destroy this generation", it took one hundred and twenty years (so more or less) to build the ark; What did God do? Started knocking off people? No, He still fed them, He still protected them, He still gave them everything. That's why He says, "His rains fall upon wicked and the righteous." Why? Why are you feeding the wicked? Why they don't die of with sickness? Why are feeding them? They also wicked, that fellow sitting in North Korea, why doesn't he have a heart attack and die? God say, "Because I am long suffering and kind." Look at fundamental issues of life – your marks, your physics, chemistry and all nothing will make a difference in heaven; your college certificates and your company's medals and God is looking at these parameters. On that day, wait till harvest! Wait till harvest. Then, you will know the separation, because harvest is ripening. And when you come to harvest time you will see the difference.

People all came, "What a wonderful structure, what are you building?" "Repent, for the Kingdom of God is near." No, he is called a preacher of righteousness; everybody came, everybody saw, everybody went; then, the animals are coming, "How come the animals are coming? They all came, wow! I never seen this before, they are all getting in," but what does Scripture say? "Noah and his family also got it. Still, God left the door open." When nobody got in and the time for harvest is near, did you see? They will all get excited, they will see the spectacle, will listen to everything; nobody will obey. Nobody will obey – repent and get in through because that is salvation. So, when the harvest time came, suddenly, a difference came in – what Noah and his family is and the rest of the people were.

The angels came and they came Lot took them over there as soon as Lot took them over there, suddenly, it's ripe for harvest. The difference came.

People of every age came knocked at the door of Lot's house, "Bring the young man out." Suddenly, harvest came, "Take back, I want them, bring them out, we want to have sex with them." Lot said, "Please, please, I have two older daughters take them," they said, "You better get of the house. Otherwise, we would do something to you worse." As soon the angels pull them, they struck them blind. And Scripture says, "Even in their blindness, they are groping for the door." Why? Harvest is ripe. Harvest time! Exactly, till then, they all look the same; they sat with Lot, they talked with Lot, played with Lot; they are all sitting at the city gate, judging; when the harvest time, the inside was revealed. God says, "It's time. Pull him out, destroy the town." That's what God is talking about. Outward, none of these things matter. Are we changing inside, changing consistently? Are we? That's the sign of true life. Life that is born from the above. Otherwise, we are just sitting, hearing, reading, taking notes, it's not effecting anything inside.

As I close, when Sadhu Sunder Singh the great saint (Indian), when he came to Kerala, In Kerala, every year, there was a very huge convention for Christians; it's been ages. They called it the 'Maramon Convention'. Very large. It's Mar Thoma. They conducted on the banks of the river, thousands and thousands. It's been happening for over a hundred years. When Sadhu Sunder Singh came and preached there, there's one thing he said about, "Kerala Christians" (Kerala Christians are the oldest Christians in the India), he told them, "You know what?" He said, "You are like stones in a water." he said, "If you take stone out of the water, though it has been lying in the water for so many years, you take the stone and break it, inside it is dry." He said, "You have been soaked in the Bible for 2000 years, but it has never entered into your hearts. This is an incredible condemnation or judgement from the mouth of God through a servant who came from Punjab." It is truth; most difficult place to preach Gospel in India is not Uttar Pradesh, it's not Bihar, it's not Gujrat, its Kerala. Because if you go there, they say, "Stay away. We are Syrian Christians. What are you going to tell us?" They will not listen; I am telling you, they won't listen, they will not listen. That's why Jesus goes and preaches. Who rejected Him? The Jews, they say, "Who are You? We are sons of Abraham; who are You? What are You talking about? Maybe You are a great Teacher but we are the sons of Abraham." He is telling, "Even before Abraham, I Am." They picked up stones to kill Him. When He went to His own town, Nazareth, they said, "Isn't that Joseph's son?" And He couldn't do anything there, amazed of their unbelief. So, don't get familiar with the Word. You have been sitting here for eight years, nine years, ten years; don't get familiar with the Word; look at and ask, "Is the Word changing me from within?" Am I humbling myself before this Word daily and asking,

Wait Till Harvest!

“Lord, Change me, because I don’t have power to change,”? Change me. That’s why Jesus told His disciples, “I have taught you all this. Its irrelevant; teaching will not change you. If you want to change according to the teaching, you need power. Wait in Jerusalem until you have received power.”

Our life begins at Jerusalem. Then, we go to Judea, Samaria and to the ends. Every day, your life should begin at Jerusalem. That’s your closet where you receive you the power of God for today; then, you go to Judea, Samaria, wherever He sends, your office, your school, your college, without His power, I don’t have power to change. The teaching makes me miserable, because I know it’s true. That is where your life begins in Jerusalem and depart from Jerusalem until you received the power. Every day, go to your Jerusalem (the spiritual appointed place); ask the Holy Spirit, “Lord, You spoke to me this. Yesterday. I am obeying it. I need more power, Lord, to walk in this conviction, I need power, Lord. I need power to change, and be honest with God. “I am angry person; I love flattery; I like talking about myself; I like everybody telling me how great I am; this is what I am. Change me, Lord. I want to be like You.” That’s what salvation is – “Not to be like me, but make me like You; change me, I don’t have the power, I need power.” Otherwise, we go on sitting in the Church, wheats and tares are growing together; They all look the same, until the harvest time comes. Suddenly, simultaneous reversal – put the sickle, the harvest of the earth, one set is taken to the barn, other thing is thrown into God’s wrath. Be very careful about these things. Don’t take these things lightly. That’s how Jesus; teaching end in *Matthew 25:41*. The final verses one side went into God; other side went into damnation, there were sheep and goat grazing in the same field until that Day came.

Be very careful, because God doesn’t see stuff like we do. Zac Poonen preached that very beautifully in a sermon, he says, “You know what? Let’s say, Peter drinks, very visible; he doesn’t drink; very visible. This fellow is always drunk tottering around; Albert gossips. We find it, “Pray for Peter.” God says, “He is only harming himself; that fellow is harming a lot of other people; he will be judged more strictly than him.” That you don’t see, how I see; God doesn’t look at the sin the way we look at sin. He doesn’t look at sin the way we look at sin. God looks at sin completely different. That’s why Zac Poonen preaches on how God judged Adam and Eve for eating of the fruit; He never cursed them; the ground is cursed; the snake was cursed; He never cursed Adam and eve because they eat, they harm themselves; but to Cain, He says, “Cursed you are. You will be a wanderer all the days of your life because you spilled your brother’s blood. You sinned against your brother.” They sinned against themselves. So, God doesn’t look at all sin the same way. Did you sin against yourself or did you sin against your brothers? When you sin against others, God says, “I judge it more seriously.” They look at it very lightly. God says, “No, I don’t look at it like that. I take it very seriously.” Look at it and understand how God looks at life. Take it seriously, children. Just walk with this short account with God one day at a time. That is why Jesus says, “Don’t worry about tomorrow. Tomorrow will take care of tomorrow. Today is the day of the Lord. Today, when I speak, do not harden your heart.” Walk with God. Not a difficult thing if you choose to walk with God daily. Otherwise, it is piling up and piling up. God says, “Don’t pile up.”

Shall we pray?

Closing Prayer:

Father, we just come to You this evening. We just thank You; we just praise You; we just worship You, Lord; we just thank You. You are so kind, so longsuffering towards us, O Lord; patient because Your Word says, O Lord, the longsuffering of God is salvation. Thank You, thank You, Lord, that You didn't deal with us as we dealt with others, You were longsuffering and You were kind to us and I pray, Father, that You will teach us to be meek. Teach us to seek Your face, teach us to seek Your power to change, teach us to seek Your Kingdom and righteousness first. Help us, Lord, on the day of harvest to be a wheat in the day of harvest, to be a sheep in the day of harvest to hear from You, “Well done. Enter into My joy and not depart from Me.” Help us, Lord. Help us to see life through Your eyes. Thank You, Father, once again for bringing us through thirty-one days and as we go now back home, tomorrow, another day comes. If You tarry to come tonight, give us another day, Father. I pray, tomorrow, as we heard we'll begin at Jerusalem, we will seek your face, seek Your power and seek Your strength and go out and do Your will and do it speedily, wholeheartedly and joyfully Lord. Thank You, Lord. For in Jesus' Name we pray, Amen.