

## My Little Children!

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*As we wait on the God of the Word to speak to us, speak through us. We just thank You, Lord. Once again, we come to You. We surrender our body, our soul and our spirit into Thy hands. Shepherd of our souls, speak to us. Help us to know the heart of our Father. Help us to know the mind of Christ and help us to know the grace of the Holy Spirit that our hearts and our minds and our bodies are in tune to the will of our God. It is only empowered from above by Your grace and Your grace alone. O Father, help us to learn these things so that when this lockdown is over and we emerge out back into the world, it's a Church that has been refined; it's a Church that has been fed in the wilderness, a Church that is rearing to go to fight this good fight of faith. So, speak to us once again this evening, Father (evening for us, morning in some places, late night in other places, wherever Your children are), I pray, Father, speak to us. For in Jesus' Name we pray, Amen.*

So, we looked yesterday and this morning from Pastor Vijay, too, about getting to know the heart of the Father. When we come out, be very sure that you encounter God, that you have both zeal of the Lord and the mercy of the Lord. Both have to be there. That's why you see those pictures in the Bible. Even if it is an individual one point like Phinehas, you see the zeal of the Lord. Or you see Moses who is willing to have his name taken away from the book of life, yet will stand at the doorway of the camp and say, "Whoever is on the Lord's side, come to me, strap your sword, go in and kill." Or you will see Elijah standing there all alone on the mountain, pleading actually for the mercy of God to come upon Israel and when it comes and people turn back to God, he actually says, "Take the prophets of Baal and slaughter them in the valley." So, you have to see the New Covenant parallel, which actually means that we are zealous for God in how we deal with sin in our lives, yet we cry out for mercy upon the Church and upon the world.

So, we continue. Last night, we saw how God had respect towards Abel. I always had this doubt about this term 'respect' but now, I respect that 'respect'. I understood it better how his thoughts, his feelings and actions, which is the sum total of faith, how it pleases God. So, all these meetings, though it has been created by this particular situation called 'Covid-19' (you can call it 'Covid-19 meetings' if you want, but it is not 'Covid-19 meetings'), the urgency is not caused by Covid-19. It is only a reason that gave us this situation where everybody is locked in their houses. You are free and in your freedom, you can choose to gather around the Word and we will feed you. So, if you turn again to *Luke 21:7-8*,

### **Luke 21:7-8**

***<sup>7</sup>So they asked Him, saying, "Teacher, but when will these things be? And what sign will there be when these things are about to take place?"***

Whenever you talk about the last days, every man of every religion, immediately, you get his attention, whichever religion it is. Last days eschatology catches everybody's attention. They are also always asking. If you look at His response, He will talk about lots of signs but first thing He says in verse 8—

***<sup>8</sup>And He said: "Take heed that you not be deceived. For many will come in My name, saying, 'I am He,' and, 'The time has drawn near.' Therefore do not go after them.***

If you look at verse 28,

### **Luke 21:28**

***<sup>28</sup>Now when these things begin to happen, look up and lift up your heads, because your redemption draws near."***

Meaning, change your attitude to what's happening outside.

### **Luke 21:34**

***<sup>34</sup>"But 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.***

Meaning, take heed. Don't get distracted either by the pleasures of this world or the pressures of this world.

**Luke 21:36**

***<sup>36</sup> Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."***

So, in these verses, there are so many signs. Forget the signs. Everybody is good at reading the signs. Like I was telling you in the afternoon, there are Pastors all over the net. If anybody in past 10 years or 15 years or 20 years, ever mentioned the word 'virus' in their message, they are saying, "See, I prophetically told you about the virus." This virus has been there from the time man fell. So, everybody is now talking about how they prophesied about this virus and all. Leave all that. Leave all these signs aside. That is not what is important. What is important are the four responses to the signs. It's irrelevant if we read all the signs correctly and we do not respond appropriately to the signs (that's what saves you). It's not reading of the signs. I can read all the traffic signs on the road and not obey a single one and end up in a morgue. You look at the sign 'sharp turn to your left' and you go straight and you will go straight to whichever place God has destined you. You read the sign correctly but you did not respond to the sign correctly.

So, you will see Jesus gives four responses.

First one: 'don't be deceived'. Three times, He will mention. That means that is the most important sign and the response. Be careful about deception.

Second thing: change your attitude; from looking down, start looking up. Start changing your attitude. Where is your mind? Where is your heart? Are your affections towards the world or towards God, your thoughts towards God and the Kingdom of God that is coming? Look up.

Third (*verse 34*), don't get distracted. The world has much to offer. Even during this time, even if you are locked in, the government says they will see rations are delivered. If you see the poor slums we have around, they live in one room with these government-made toilets at the end of it and the government is promising them money and ration to be delivered but if you look at all their houses, small little shanties, what is common about their houses? The dish above the houses! If you notice our houses, there is no satellite dish antenna or anything over there but you will see all of them have dish antenna above their houses. So, it's a good opportunity for them if the government gives them food and money and they have free power (their power is practically free) and dish antenna. Everybody, as soon as they got their money, invested in a TV. So, you can be sitting in your houses and you can be distracted either by pleasure or (you can worry) pressure. "After this, I have lost my job! These many days of salary! My children! Exams have gone." You can be distracted by pleasure or pressure. God has said, "That's how you have to read it. Put it under two things." So, don't be deceived. Change your attitude to the things of God. Don't get distracted.

Verse 36 says, "Watch and pray." Don't just pray. Watch, and pray. You have to be very watchful because you have seen this online thing is very, very good and you will see lot of people have gone online. It's incredibly good, Churches are online and they are beaming worship services and messages and all. It's good but I don't know how many of them are really watching. Many of the Churches have just worship services but if you look at that, men wearing hats and women wearing all loose flying around. So, all these seasons, they never watched. Even at a time like this, they are not watching. We have to very careful about how we pray and how we praise and how we worship. Our heart could be the most zealous heart. You can never question David's heart when he was bringing the ark to Jerusalem but first trip ended in a death and fear and panic and the ark remained in somebody's house for 3 months. Only when he got it right; meaning, the Levites went back and watched what was written and they realized this is not the way to worship God.

So, actually, so much of 'spiritual activity' is going totally waste because we are not watching. We are praying, we are praising, we are preaching. Three things are happening during this lockdown in Churches – praising, praying and preaching but we are not watching. Jesus did not say, 'just pray'. He said, "Watch." Watch carefully. We need to watch God, watch God's ways, understand God's ways. That's what the Bible says, "Moses, in spite, of all that he had been trained in" — he could actually say, like "Lord, whatever You are calling me! Are You calling me for battle? I am a trained general! I led the Pharaoh's army." That's what secular history says. "I won all these battles for him. I was in succession to the throne because the Pharaoh could put anybody he wanted on the throne. You want to lead a battle? I am the man. You want a smart, intelligent man? I have been trained all in the wisdom of the Egyptians." Or, "You don't want either of these three; You want a shepherd in this

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wilderness, who can take these people? You know what, I was, for 40 years, shepherd in the wilderness. In this entire crowd, I am the only one who knows this wilderness.” In all these three ways, he could have stood before God and said, “I know You handpicked me because I am qualified.” That’s not what he prays—He says, “Lord, if I have found grace in Your sight; these are Your people, if I need to take these people from here to there to safety, teach me Your ways.” That was his prayer – “*Teach me Your ways.*” Because of that prayer, we get everything else, the revelation of God; the five books of Moses. It’s because in his heart, he wanted to know the ways of God.

### **Psalms 103:7**

***<sup>7</sup>He made known His ways to Moses, His acts to the children of Israel.***

He only showed His ways to Moses. It is so important that we watch and we understand the ways of God and then, those ways of God go into our praise, into our prayer and into our preaching because we have understood how God functions. It’s very, very important! It’s really, really important that we understand the ways of God. Lot of activity is happening and we ourselves need to be very, very careful that our praise, our prayer and our preaching is connected with how God wants to handle.

So, there are these signs given and the responses that God is expecting. Four responses, He talks about. First response is ‘don’t get deceived’ and I know personally I can get deceived in my praise. I know I can get deceived in my preaching. I know I can get deceived in my prayer. All of us are susceptible to deception. So, how do you guard yourself from deception? By the first promise Jesus said in the Sermon on the Mount. “*Blessed are the poor in the spirit,*” that you are always a beggar before God. “In these spiritual things, Lord, I need You. Yesterday was good; fine, Lord. Thank You. But today, I need You again, Lord. I need to hear from You again, Lord, so that I don’t go wrong. I have this habit of going wrong. I may know the Word but I need to know You again today, Lord. Speak.”

So, we need to be very, very careful about it because all this is connected with a situation right now that is happening over here. So, let’s take in the natural. Covid-19 came into the news like by January. By February, it was full blown. All physical signs were there. Imagine you are in Hyderabad and you are well to do and you stay in Jubilee hills and you got a farmhouse in the outskirts. You saw this, you read the signs carefully, you saw in different nations, “This is going to come and this is what I need to do.” You stocked your farmhouse with all the things needed for 6 months – food, water, your backup generator, you have diesel; you got everything over there. You got it all and you sat there. You got everything. You prepared really well. You read the signs carefully and you went there and you spent 6 months, watched Netflix, you played and the signs are over, the epidemic is over and you come out untouched. So, in the spiritual also, we can make the same mistake. He went in, he came out, but if you look inside, he is totally unchanged. He came out the way he went in. The thing is that we can also come out the way we went in because we didn’t realize. Let me explain to you.

### **Ephesians 6:13**

***<sup>13</sup>Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.***

Everything is there in the next verses till 18; it begins with the belt of truth and the whole armor is there. Everything is put over there. Finally, you end up with praying. We know the whole thing. Brothers, who are new, go back and hear; this is the entire thing about spiritual warfare. Let’s go back to verse 13.

***<sup>13</sup>Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.***

What is the purpose behind all these things that is being talked about? It’s the day of evil! There is deception and there is a day of evil coming. There is a big day; there is an evil day that will come, that you are prepared for that. There is a deceiver, who will deceive you in such a way that you are not prepared for that day. The day will come in everybody’s life. Do you know what is the actual day of evil? The actual day of evil is to die unprepared. That’s the day of evil – to die unprepared. One thing we need to realize is death is inevitable. Even when this epidemic has gripped the whole world in fear, the truth is that more people are dying, not from this epidemic; they are dying of other diseases and other reasons. You can look and find out the actual death toll outside of China. China and North Korea, don’t believe their death toll because their regimes always lie to

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their own people. That's the problem with atheistic systems. They don't fear God. So, they don't believe in honesty. They don't have to fear God. They don't have to worry about truth. Whatever they say is truth for them. So, don't believe. But other death tolls, you know the death toll is over there and you will say, "Wait a second! Don't more people die in Hyderabad in road accidents than that?" So, Covid-19 is not the issue. The issue is death. Death is inevitable. We know the famous verse about death in *Hebrews 9:27*. All of you who are watching, whether you are a little child or an older person, there is something that nobody can escape. Nobody knows that time of your death, only God.

### **Hebrews 9:27**

***<sup>27</sup> And as it is appointed for men to die once...***

Everybody will die. The problem is not that. The problem is what is written after that.

***...but after this the judgment,***

But if it is written – 'but after this, it is nirvana', then death doesn't hold fear. 'But after this, it is bliss' or 'after this is a sea of forgetfulness'; you take judgment off, half of the fear connected with death is gone. 'It is appointed for men to die once, but after this is 'che sara sara'!' You see, if you take judgment off, suddenly, lot of things connected with the epidemic also goes. No judgment! That's not the issue. The issue here is – we are forgetting what is a lesson God is trying to teach us from Covid-19. It is not Covid-19! You see, Covid-19 is leading to death and death is terrifying and God says, "It's not death that is terrifying because everybody will die. Something you are terrified but it is still unavoidable. You will have to face that day. What is terrifying is judgment. Not only that judgment, Jesus drew a terrifying picture of an unprepared life encountering death. Forget all the apostles; Jesus drew. He preached more on hell than on heaven. Look at the picture He gives in *Mark 9:43-48*.

### **Mark 9:43-48**

***<sup>43</sup> If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched—***

So, He says, "Be very careful about your actions. Your actions, ultimately, when you die, will lead you to hell. Let me tell you about hell," He says, "there, the fire never goes out."

***<sup>44</sup> where 'Their worm does not die And the fire is not quenched.'***

In two verses already, He talked about the fire and He talked about the worm. Now, they understand and if we really think, we will understand. What happens when everybody dies? It doesn't matter how much you love that person, you want that person buried because you know after some time, the worms will come. The worms come in and you know you just put something outside over there (any vegetables or anything); after a day, the worms come, they eat it all and they go. Little later, there is nothing left there. The worms have eaten, the worms have disappeared. But here, He says, "Your body won't disappear. The worms will be alive and you will be aware of it. You don't get a new body. You get your old body, which is not going to perish. I am going to put you in hell or you actually bought your ticket to hell where the fire never goes out. If your body is consumed by fire, then there is no more pain left, right? Body is not consumed by fire nor is your body consumed by worms."

***<sup>44</sup> where 'Their worm does not die And the fire is not quenched.'* <sup>45</sup> And if your foot causes you to sin, cut it off.**

That is your walk! It's drastic, the way you deal with your actions and your walk. *Cut it off!*

***...It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched—***<sup>46</sup> ***where 'Their worm does not die And the fire is not quenched.'*** <sup>47</sup> ***And if your eye causes you to sin...***

Now, He is moving from actions to walk and to what causes it – your sight.

***...pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire—*** <sup>48</sup> ***where 'Their worm does not die And the fire is not quenched.'***

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Six times, He talks about it in six verses. *Fire does not quench and worm does not die.* Worm, He has mentioned 3 or 4 times. Be very, very careful. The issue is not death. Everybody will die. The issue is with judgment. That is why we have to take the messages we hear very, very seriously. Prepare our spirit. God is giving the Church a time of contemplation. Sit back and take a 'recap' on your life. He gave us the picture of the rich man in hell. He doesn't talk about Lazarus in Abraham's bosom. He says, "Don't worry about that. That, you will experience if you come to that. I cannot describe to you what heaven is like but I will tell you about hell." He gave us a picture. A man in fire, in agony, in thirst!

In *Revelation 14:11* is the end of those who were deceived by the enemy. The deception of the enemy!

### **Revelation 14:11**

***<sup>11</sup> And the smoke of their torment ascends forever and ever...***

So, there is fire, there is worm, there is smoke.

***...and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."***

That's what everything is happening. Through the Covid-19, what is the system trying to do? Trying to get people all into herds, put them all in, trying to track using all technology because technology has to come. The demons and the humanity have to come together; dispensations have to come together so that you have the technology to put the mark and see that everybody receives the mark. I really believe this has got nothing to do with virus; I really believe it has got to do with 5G. I am not a technological expert but I know there is an agenda behind the whole thing to shut the whole world down like this. It's all got to do with this – receiving the mark. But God says, "Let Me warn before the mark comes." The technology is being set that people are being counted, people are being numbered, people are being monitored, people are being followed; everything you are seeing through the system that has been created and He says, "Ultimately, you will have to take the mark and you will have to make a choice. Will you or will you not?" If you take his mark and you go on to the other side, He says, "this is your end!" They will make it so nice. They will use, either saying, "this is so easy" or they will say, "If you don't, you cannot buy or sell. You will get nothing." So, these are things we prepare for. So, eternity is not a joke. It's the most serious decision man will ever make in life.

In *Revelation 20:10*, He will put the deceivers, the three kingpins over there.

### **Revelation 20:10**

***<sup>10</sup> The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.***

These are the deceivers and their minions, millions of them.

### **Revelation 20:15**

***<sup>15</sup> And anyone not found written in the Book of Life was cast into the lake of fire.***

So, please, dear brethren, who are hearing (and I know all of GTC is not listening; note that many of you are not listening, though you are sitting in your homes and you have the time and you can make time), I am telling you, you will not get a time like this again. So, it's not a joke! Life on earth compared to eternity (whether in heaven or hell) is just like a vapor, just like seconds. So, take heed. God is not talking about Covid-19 or any calamity or famine or war or anything. He is actually talking to us to prepare for judgment after death. Death will come one way or other. This virus is only a sign of death. To children, you know the exams have been postponed. They are not cancelled. Ultimately, eventually, you will have to write your exams and the results will be declared. So, even if you come through Covid-19, death has only been postponed, it has not been cancelled. So, there is a 'Day' mentioned in the Bible with a 'D'. After knowing all the signs, studying and attending seminars on last days and if people do not prepare, then it was pointless.

An illustration, just to put this point across because you can get people to do anything except prepare spiritually. If anything with the intellect soul, anything with the body, you can still get lot of people but spiritually, to get people to meet God is a

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very difficult exercise. Illustration: Imagine Indian Army – officers are all there in the academy and soldiers. They receive all their instructions and they are being taught, “Your potential enemy is Pakistan. This is their nature, this is how they fight and these are the signs. Don’t worry! We are watching them 24/7 on our satellites tracking every movement.” You are giving them all the training necessary about the enemy, the signs of the enemy, movement of the enemy and everything. All the officers sit, listen, take notes and give each other a ‘hi-five’ and then, they go back to their homes and watch movies. No! The most foolish they could ever do! The army won’t allow that. Their safety doesn’t lie in knowing all the signs of the enemy but in preparing for it every day. So, you will see them training, training, practicing war, every day; yearly, they have really huge simulated battles; all for a day that may not actually happen. There are so many soldiers who have entered into life in the services, trained all their lives but never faced a day of active duty (war) and retired.

In the same way, for 2000 years, the Church has been prepared, every generation, for the day of the Lord. They may have prepared and lived and died without seeing the Coming of Jesus Christ but everybody was prepared for that day and everybody died. So, these two eventualities are there – the day of your death or the day of His coming. For 2000 years, the message never changed, even the first letter in New Covenant is written to prepare people for that day – “Don’t worry!” *1 Thessalonians* and *2 Thessalonians* were written for that. So, in your lifetime, you may not face a day of war like a soldier but you are preparing every day for battle. That’s how the believer lives. The day of the Lord could be my death or the actual day of the Lord’s coming. So, what is the only thing common between the day of your death and the day of the Lord? Judgment! Amos says, “*Prepare to meet your Maker.*”

So, *Hebrews 11*, especially, is talking about faith and we looked at *1 Corinthians 13:13* – *faith, love and hope and greatest of these is love*. But there is something called ‘hope’. It’s very important. That’s why these three are put right there. Faith is connected with what we are doing now. Whatever you do now has got a future application. If faith does not have a reward, which is in the future, then faith will disappoint you. *It is impossible to please God without faith because anyone who comes to God must believe that He is and He is a rewarder of those who diligently seek Him*. The Bible in *Hebrews 11* gives an entire record of all these people and Scripture says, “None of them received,” they were waiting for a day. So, there is hope, even when you live by faith. What is the hope? The hope is the ‘hope of glory’. One day, God will reveal how my walk was, how my life was and there is the hope of glory. The Bible also tells us you can actually grow in your hope. Because what is your actual hope? *Christ in you, the hope of glory!* It’s very easy. When I look inside! You know, all of us know. That’s why Paul doesn’t want to die in the first letters and all. He is not ready to die in the first letter. It’s towards the end; he is ready because Christ is grown. Because all of us know how much of ourselves is living and how much of Christ is living. You can’t fool yourself by now. How much of self is there and how much of Christ is there! So, Christ in me is a hope of glory. There’s a hope of glory, incredible hope of glory! But the Bible says, “There is only one place where you can be 100% assured of hope.” It says in,

### **Hebrews 6:18-19**

***<sup>18</sup>that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.***

There is a hope set before us. It’s there in the future but you can grab hold of it in your present in your inner man, even though it’s in the future. How does it happen?

***<sup>19</sup>This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,***

You can enter behind the veil and if there is no presence, it is pointless, right? So, God says, “I divide (If you look in the Word of God, I believe my division is right) your spiritual world you are living in, even as you are walking into 4 areas.” The first area is the world. The second area is the ‘outer courts’. The third area is the ‘Holy Place’. The fourth area is the ‘Most Holy Place’. So, there are four places. All who are saved have come out of the world. So, technically, there should be only 3 places. You are no longer of the world but you go to the world but you are not of the world. So, you know very clearly that your identity is not with the world. You don’t worry like the world. You don’t think like the world. You don’t function like the world. You are not conformed like the world. But you live in the world. But you know there are 3 places – outer courts, Holy Place and Most Holy Place. Scripture says, there is one place, where you can have absolute sure and steadfast hope, even as you walk by faith. You can experience God in the outer courts but He is not there. You can experience but He is not seated there. You can experience God in the Holy Place but He is not seated there. Jesus is seated in the Most Holy Place beside the Father. The invitation is – “Come there.” That’s what symbolically it means when Jesus died, the curtain was rent. That is the curtain that

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separated the Most Holy Place from the Holy Place. So, once we are saved by the Blood of Jesus Christ, the invitation is always to come there by faith. We saw that yesterday.

### **Hebrews 10:19-23**

***<sup>19</sup> Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,***

The Holiest, not the outer courts or the Holy Place! He says, "Come on, brethren!" By the time he comes to 6<sup>th</sup> chapter, he says, "Come on, brethren, you should have this steadfast hope." By 10<sup>th</sup> chapter, he says, "Have boldness. Don't be scared."

***<sup>19</sup> Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, <sup>20</sup> by a new and living way which He consecrated for us, through the veil, that is, His flesh,***

We have to come through the veil that is His flesh- His body and His Blood.

***<sup>21</sup> and having a High Priest over the house of God, <sup>22</sup> let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience...***

It begins with the heart, the core of your spirit.

***...and our bodies washed with pure water. <sup>23</sup> Let us hold fast the confession of our hope without wavering...***

So, your faith and your hope have to be steadfast.

***...for He who promised is faithful.***

So the invitation is always to come there. You have the Old Covenant, a model given to us. The pictures in the Old Covenant are all there. They are poor people, we feel sorry for them, too because they did not understand any of these things. God in His sovereignty decided, this set of people will be born on that side of the cross and this set of people will be born on this side of the cross. We are blessed to be born on this side. Look at them with sympathy. Don't be hard on the Old Testament saints if you meet them in heaven. Don't be hard. Say, "I understand. I love you." Give a hug to Joshua and Caleb and all those. Don't be too hard with them because their zeal and if they had our knowledge, they would give us a run for the money.

So, in the Old Covenant, you will see the picture in the tabernacle. We all know the picture in the tabernacle. The tabernacle is made and they are in the wilderness now. The tabernacle is divided into three parts – outer courts, the Holy Place and the Most Holy Place. We know blueprint was being given up there in the mountain and they went haywire, down. So, eleven tribes lost their right to enter in; only one tribe will go from outer courts into the Holy Place. Now actually a census is done, that's why it's called the book of Numbers. You need to realize in the book of Numbers, when the census is done of the eleven tribes, God says, "count the males who are twenty plus." The actual number is 3 lakhs. Those who are outside India who don't understand the term 'lakh'; lakh is an Indian word, it's not an English word. 1 lakh is 100,000. So 603,550 (males above the age of 20) was the total number in the outer courts, that is eleven tribes. The Levites were counted, the order was different. "Count everyone, one month and above." So, you need to realize – there are so many children in the outer courts. Their age is different but if you have three years, which is what God gives you in the New Covenant to enter into the Holy Place to become a teacher. So, the priesthood is counted differently. They are counted from 1 month. They are not counted from 20 years. One month. When they are counted, actually, it is 22,000. The firstborn of every other eleven tribes has to be redeemed. Actually, the firstborn of all the tribes should have been priests but because they goofed up, God says, "No! Only the Levites! But you will redeem all the firstborn." So, what happens is – you have 22,000 Levites and 22,273 firstborns of all the others. So, 273 have to be redeemed. How do you redeem it? By silver and gold. So, Moses has to go to all these 273, get the money and give it to Aaron and his sons because 273 are extra among this. 22,000 Levites; 22,273 firstborns among. That's the law. And when you come to the Most Holy Place, one person; because I'm not even counting Aaron there because Aaron just went for a function ritual and came out. Moses was the only who went in and went out, went in and went out. So, if you look at it, outer courts, how many people? 603550 people. Holy Place, how many people? 22000. And Most Holy Place, how many? 1. Old Testament picture given to us. We don't do a mathematical calculation, dividing. No, we don't do that. God is just giving you a picture.

Let's leave Joshua and Caleb alone but look at those 603550 and we don't know the actual number of Levites of those 22; who were 20+. We don't know. All of them died in the wilderness. Different ways but death came to all of them. All of them died. The 11 tribes died; the Levites in the Holy Place died and Moses, also, died. Only death that was spectacular was Moses – the man who went to the Holy Place. God walked with him to his death. He knew when he was dying. He knew the day of his death. He knew the moment of death and God was with him in his death. So, all three categories died differently. Death is inevitable. But they did not die in the same way. The man in the Holy Place did not die the same way. So, please understand this – if our Church, GTC, GTCs, persevere in these days of lockdown, (persevere meaning, you really have to persevere to listen to the Word and study the Word during this time) you will come out different. Actually, all these weeks, months and years of teaching was to prepare you for a time like this. You have your free will. Are you listening or not? Are you preparing or not? I definitely believe, deep inside, the Church that emerges after this lockdown, will never be the same again. One set will either fall apart because the lockdown did not work. Two people were locked down in the wilderness – the first generation and the second generation. Both were locked down, went through the same thing. One just died; the other came out powerful. So, the lockdown doesn't change you; the lessons you learn in the lockdown is what changes you.

So, let us look into the New Testament pattern of the Old Testament Tabernacle. Since, in the New Testament, God does not call the building 'the temple', He calls the people 'the temple'. In the Old Testament, the building was called the temple. So, He divided the building into three groups. In the New Testament, He calls the people as His temple. So, He divides the people into three groups. So, we go to *1 John 2:12-14*,

**1 John 2:12-14**

***<sup>12</sup> I write to you, little children, Because your sins are forgiven you for His name's sake. <sup>13</sup> I write to you, fathers, Because you have known Him who is from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father. <sup>14</sup> I have written to you, fathers, Because you have known Him who is from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one.***

So, there, God divides the Church, the New Covenant Church into three groups – children, young men and fathers. If you want to take a leaf from Israel's history, the children were the first generation who came out. Joshua, Caleb and the second generation were the young men and there was one father in their midst called Moses. He was the father. One father was there. When we were born in the body or born again in the Spirit, everybody is born as a baby or as a child. Chinna paapa. Baby. So, we will look at their children first. They are called 'little children'. We will have to look at the children. First, when we look at a child, the outer courts children, the outer courts people, we look at the good things about the child because in every place, there is good. Good things about the child pointed out by Jesus Himself.

**Matthew 18:1-5**

***<sup>1</sup> At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?"***

They are also children. Children only ask these questions.

***<sup>2</sup> Then Jesus called a little child to Him, set him in the midst of them,***

Meaning – it's always a crowd surrounding them. So, He will sit down and put them in the middle.

***<sup>3</sup> and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. <sup>4</sup> Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. <sup>5</sup> Whoever receives one little child like this in My name receives Me.***

He tells us a few things. And these are the things you should never lose in your life because it is connected with how we came to Christ. These are the things which the Church in Ephesus, in *Revelation 2*, lost. These are the things. There is something about the love of a child for the parent. It doesn't have much knowledge or understanding or all that but you know that the little one just loves you. And when that little one comes and gives you 3, 4, 5, 6 stuff, it makes your day. And He puts it over there and the first thing He says is, "To enter like a child, you need to have the faith of this child." The faith of a child, the



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trust of a child is very implicit. Like I said, the only set of people who are not worrying through Covid-19 are the children, unless parents pass the fear on to them. They are not worried at all. They are having a blast. They are the only ones who are really enjoying life now because they don't worry. They trust you implicitly. I still remember in 2004, when I went to Mumbai for the first time. I was with David. I was there for only one day or two days and my little girl was there. She was just a small kid. 9 or 8 years or something. 10-year-old kid. He dropped me at Kalyan Station and he went back and he switched his phone off. I am at Kalyan Station and the train is coming from Mumbai. I'm coming to Hyderabad. Of all things, I put my hand into my pocket and I realized that there was a hole in my pocket. My ticket is gone. The ticket isn't there. I'm at Kalyan Station and I hear the announcement – "Train is coming." Now, the problem is – your ticket is gone and you got a little kid with you; you are in a strange place; you don't know how to go back, where to go back. I don't know Mumbai at all. I know only one person in Mumbai and he switched his phone also off. I was sitting with this child and I looked at my little girl and I said, "Baby, Daddy lost his ticket." She looked at me and she smiled. Meaning – "That's your problem. I am not afraid." So, I remember my boggy number and everything. I prayed, "Lord, I got this little kid. I can't go back. I need to get into the train. When the train stops, when it stopped right over there, let me see a TT." You wouldn't believe, the train came and it was exactly my compartment and the TT was standing by the door. I said, "I got my problem. I lost my ticket but this is my compartment." He said, "Get in with your child." Then, he said, "What's your name?" I told him my name and he said, "Not a problem. We have a rule for this." Actually, he was very sure. "I know railways; everything, left, right and centre." I said, "This is the rule for a lost ticket." He said, "Okay, thank you." Because I have read all these steps because I was fascinated with railways. So, I told him, "This is the rule." He wrote it and I had to pay something. Then, we had our own berths. But the point is that – the trust of a child in a parent, the faith of a child in the parent; God says, "That's how you enter into the Kingdom of God." Implicit. The father has said something and you believe it. Our problem is – our children lose our trust because we forget. The little fellow will come, tottering and says, "Bye. When you come back, don't forget my chocolate." "Okay." And we forget. And he is waiting at the door. "Daddy has come! Chocolate!" We were busy, whatever. This fellow told at 7 or 8 in the morning for a chocolate. It's 8 in the evening but he asks for a chocolate. The first day, we forget. The second day, we forget. The third day, we forget. That's how distrust comes. That's why we always say – don't promise your children too many things. And when you promise, keep it because they need to trust their God one day. We model God when our children are small. Trust has to be earned. And the first thing Jesus teaches us is that – "The greatest is the one who trusts Me." And second thing, "The one who is so humble." The child is very humble. Little children, very humble. They don't even know what humility is. They don't have to pretend to be humble. It's natural for them. It's very natural for them until they start learning from us. Third thing about a child is that a child is very innocent. Evil is all around but it is innocent. In *Romans 16:19*, this is what the Bible says,

### **Romans 16:19**

***<sup>19</sup>...but I want you to be wise in what is good, and simple concerning evil.***

NIV will say, "Innocent concerning evil." As we grow, we cannot be ignorant about evil. We will get to know evil. We will see evil all around being practiced but God says, "Grow up with the innocence of the child towards evil and not ignorance." Ignorance can kill you. Innocent about what is evil. So, the first thing – Jesus brings a child and says, "Have the faith of a child. Be humble like a child and be innocent about evil like a child." Not ignorant. So, you have pictures in the Bible of little Samuel – innocent of evil in the midst of evil; not ignorant. He sees it all. You have a little young Joseph, growing, innocent of evil in the midst of evil. He is not ignorant. Or a Daniel, innocent of evil (not ignorant) in the Babylonian culture. All of them grew up in an incredibly evil environment. So, the first thing God talks about children is that these qualities should be there. That's how we come into the Kingdom of God. They have no ego. Humility comes naturally to them. That's what He says in *Matthew 18:4*, "*Whoever humbles himself.*" That's one thing. The only time I went on a stage before God called me to ministry was when I was a child. When you are 5 years and all, your mother dresses you up for a drama and all, you are not least bothered about the big moustache and you stood there with the bow and arrow. Because you don't care who looks at you, what you look like. All these things are not a problem at all. This is the problem. If all the people in the Church are just children – between 3 and 5 years – it's not a very difficult thing to do. People think that Sunday School is very difficult. It is not. If the parents just get out and leave them alone with us. The problem is – the Church is full of children, overgrown children. That's why you have to come to this place called 'leadership' on how you handle these children. That's why I hate weddings; I hate birthday parties; I hate all these because you always have to move around the egos of the people, "You called me. That one wasn't called." "You didn't call me for the wedding. That one was called." "You called on the phone but that one got a card." All are children sitting over there. So many are children and you have to know. You have to be careful about a birthday party. You went for that one's party. You didn't go for this one's party. The babies are not the problem here; the problem is the

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overgrown babies in the Church. You have to sit with Pastors to realize how tormenting all these events for them are; because it creates so much trouble afterwards. The couple gets married and go. You need to realize why, in the New Covenant, there are no events. Only one event – baptize them. Let them all die to the flesh and then, let them partake of the Communion every time so that they will continue to die in the flesh. That is the issue with the children, the overgrown children, “What will people think?”

So, God is saying, “Be child-like but don’t be childish.” But on the other hand, children give us the most joy and also, the greatest trouble, if they don’t grow up, matured. Not growing old; growing up. That’s King Lear – who grew old but never grew up.

### **1 Corinthians 13:11**

***<sup>11</sup> When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.***

One of the things, when I counsel Pastors, when they say, “What should I do with this one?” I ask, “How old is that person?” “Seventies, eighties.” I say, “Okay. The issue is that – this person never grew up. Now, what is happening? They are going through their second childhood.” The issue is here. With the first one, you can correct them. You can be tough with them, make them sit in the corner and all those things. You can’t do that with them. The Bible says, “Treat them in a particular way.” So, I just ignore them. Don’t say anything. Ignore them. Don’t feed their tantrums. Just ignore them. I learnt this term from another senior Pastor. He said, “Some people are called ‘necessary evil’ because if you turn them the wrong way, they will create more trouble for you. So, just leave them alone. The evil they create if you are just silent, is less than the evil they create if you are loud. So, leave them alone.” Because they never grew up and if they don’t grow up, just leave them alone. He said, “When I grew up, I put away childish things.” There are a lot of people who have not left childish things. They still act like a child, a child that never grew up. They grew up in their body but they never grew up.

So, again, now, we come back to the core. Who are the most vulnerable to deception? Children! That’s why all our instructions are to children, “When you go out, don’t talk to a stranger. If the stranger gives chocolate, don’t take the chocolate.” We give all instructions to children about safety because they are the most vulnerable to deception. And Jesus warned deception. Where are the crowds? In the outer courts, even today. Outer courts. Full. Packed. And they are very vulnerable. In the Old Covenant, all the warnings were being given to the children. “I am taking you to this place. This is what the nature of that place is. Don’t worship their gods. Don’t imitate their habits. Don’t be. Don’t be. Don’t be.” The first generation did not listen to a single advice given. The minute Moses was gone, they just wanted to be like them. All the instructions were given to children. They didn’t listen. The only restraining influence was Moses. In the New Covenant also, warnings are given. A lot of warnings are given, spiritual warnings to the children. In *Ephesians 4:14-15*,

### **Ephesians 4:14-15**

***<sup>14</sup> that we should no longer be children...***

What is the nature of children in the Church?

***...tossed to and fro and carried about with every wind of doctrine, by the trickery of men...***

Today, it is gold dust. Tomorrow, it will be nuggets. Another day, a new preacher comes and he says, “I have a golden umbrella.” They are running from place to place. Maybe, sitting in their room but going through different channels, anything that captures their fancies.

***...in the cunning craftiness of deceitful plotting,***

He says, “Don’t be children when it comes to doctrine.” That’s why I ask – can you sit down and listen for 4 hours? We are giving you a crash course in 21 days or whatever days it is for. Can you sit down?

***<sup>15</sup> but, speaking the truth in love, (and what is the keyword over there?) may grow up in all things into Him who is the head— Christ—***

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Grow up in spiritual things. Easily deceived. Grow up. Why? Because children confuse (I'm not talking about children in the terms of little child but the ones who are young in the Lord, in the Kingdom of God) feelings with faith. Feelings can be a part of faith but feelings is not faith. They confuse feelings with faith. that's the problem. Then, Pastors have to preach continuously to their feelings to keep them in the Church. And if you can motivate in their feelings, they can give you out of their granary, also. They will fill the money bag if you preach to their feelings. And the Pastors know. That is what is called 'deceitful trickery of men'. Craftiness. Trickery of preachers. Cunning, craftiness of deceitful plotting. They are already plotting. "I know this one. This is working in Amazon. That one is in Google. Last month tithe, I saw how much they put in. So, this is what they put. If this is their tithe, then I know what their salary is. Good. I know how to get them. I know how to appeal to their feelings." And they confuse feelings for faith. Easily.

*Galatians 4:19*; another problem with children because they are not established in Christ.

### **Galatians 4:19**

<sup>19</sup> ***My little children, for whom I labor in birth again until Christ is formed in you,***

What is that? They will easily go back to the law or religion. Why do children like religion? Religion has visual objects. What is the first thing the children of Israel said when Moses went up? "Make us something we can see, hold and carry." All religions have visual objects, except the true genuine believer who doesn't have a visual object, whose worship is framed in truth and in spirit. Even Muslims have. They have a stone in Kabah and they have to stone it and they feel that they have stoned the devil. The devil is sitting and laughing. He says, "You are stoned." So, we all have visuals. Every religion has visual objects and Catholicism is full of visual objects. That's the nature of children. Children cannot walk in truth and Spirit. So, they need visual and we cannot feed that visual. If you look at all childish Churches, it's all visual. That's why they need all these props. Because children need all that. But the call is to walk in Spirit and truth. I'm talking about the nature of children so that we would judge our own hearts.

### **1 Corinthians 3:1-3**

<sup>1</sup> ***And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.***

What do you say in Telugu? Chinna Paapa. In Christ but Chinna Paapa. What could I give you? Paalu (milk).

<sup>2</sup> ***I fed you with milk...***

This reminds me of Madhulika. The first thing, she says, "Pappu, Paalu." That's how children come and sit in the Church, "Paalu (milk)."

***...and not with solid food; for until now you were not able to receive it, and even now you are still not able;***

How do you know you are a child? You are carnal.

<sup>3</sup> ***for you are still carnal. For where there are envy, strife, and divisions among you...***

You are a child in Christ. You haven't grown, actually. You got gifts. You are using gifts but you haven't grown. Fighting. Have you seen children fighting over things? "My toy!" Fighting. That's what is happening in the Corinthian Church. They all have gifts and they are fighting over gifts. Paul says, "Can I have some order in this Church, please? At least, three of you prophesy and the others listen." "No, we all are standing in line to prophesy. We all are gifted." That's the problem with the older children in the first generation – "Are you only holy? God speaks through all of us." Those are children. Envy. The problem in the Corinthian Church is – everybody wants to prophesy, everybody has a word of knowledge, everybody has wisdom, everybody wants to lead worship. And if you ask them, can they sing? Yes, they all can sing. But the problem is – should they sing? No. Are you seeing the picture? They struggle, children.

### **Hebrews 5:13**

<sup>13</sup> ***For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.***

What is the nature of a baby? Totally unskilled in the teaching of righteousness. They make know the Bible by-heart but they don't know the teaching of righteousness; because when you are growing, you are growing in the righteousness of God, the nature, the character of God. They are unskilled in it. They are babes. They are totally unskilled. So, what do you have around the world is playschools; not Churches. They are playschools. You can't teach them. It's very difficult to teach them. Like if our Church format had changed to 45 minutes of Word, the Church would have been packed. We would have been having 5 services because how many people told me! They thought they were giving me good advice – cut down the Word. But we were called for something else. They cannot handle. Children cannot. Then, we need all visual, audio aides. Everything, they need. Drama, cantata. In between the message, costumes. All kind of jugaad (randomness) has to take place. Have you ever taught a child at a primary section, have you noticed – you can't even teach a child A-B-C-D without appealing to its feelings, emotions and its sensory capabilities? You teach them, "Sit there. A, A. B, B." After that, it loses attention. So, how do you teach A-B-C-D? "(in a song) A, B, C, D, E, F, G..." You have to sing the alphabet. Otherwise, they won't learn. "A for apple. B for..." And the teacher has to dance and do everything. And that's what's happening in Churches – full of babies and you have dance, drama and very little teaching. Even in the time of lock-up, you can only give them a 5-minute, 7-minute clip on encouraging them. That's all they can handle. The problem is not with the children; the problem is that they have been sitting in the Church for 25 years. That's the problem. If they were new kids, I have no issues at all. Because we are looking at the Day of Judgment. It shouldn't become the Day of Destruction. They need visuals; they need festivals; they need festivities. The problem with the child.

If you go to *1 John 2:12*. They know the father but how do they know the father as?

**1 John 2:12**

***<sup>12</sup> I write to you, little children, Because your sins are forgiven you for His name's sake.***

"Were you naughty today?" "Yes." "Don't be, again. Okay?" "Okay. Love you so much, Daddy." He also knows his father. How does he know his Daddy as? As a forgiver. And if you are a little mad with them, "Kattif (break-up)." That's how a lot of people leave Church. "Kattif! Pastor was too hard with me." Children who will never learn. What do they know? All they know is the forgiveness of their sins. What did the people in the outer courts, in the old tabernacle actually know? What was happening in the outside? Only mercy offerings. That's all they know – forgiveness of sins. Nothing else. Confess, forgive. Did they ever know what was happening inside? No. They have no knowledge of it and much of Christianity only knows the forgiveness of sins. And do you know what they hear also? They only know about how loving God is, how kind God is, how compassionate God is. "In the Covid, don't fear." What are they talking about? They are talking about the forgiveness of God – outer courts. Not preparing them at all. I mean, come on! Aren't you saved. You read the *Book of Joshua*. First chapter,

**Joshua 1:6, 7, 9**

***<sup>6</sup> Be strong...***

***<sup>7</sup> Only be strong...***

***<sup>9</sup> Have I not commanded you? Be strong and of good courage...***

If my memory is right, in the next 24 chapters, He will not tell him to be strong. That's it. Heard it three times? That's it. Go fight. But that's not today's children. They say they are the Joshua generation but every day, you have to tell them, "Be strong. God loves you. Be strong. Do not fear." Every forward you get is that – morning devotion – "How much God loves you!" Come on, I know God loves me. You don't have to tell me all the time. Every breath you take is the love of God and the kindness of God and the mercy of God. Can we go a little more further with God? Can we go further with God so that we can be useful in His hands? But that's the problem with children – they do not know. All they know is the forgiveness of sins.

In *1 John 2:1*,

**1 John 2:1**

***<sup>1</sup> My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.***

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“And if you sin, don’t worry, Dada hain (your Father is there), Bada Dada hain (Heavenly Father is there). Don’t worry. Don’t get so depressed and discouraged and go and kill yourself. No, Dada is still there.” That’s what you have to tell them – little children.

### **1 John 2:18**

***<sup>18</sup> Little children, it is the last hour; and as you have heard that the Antichrist is coming...***

You cannot tell little children that, “Christ is coming.” You have to tell them, “Antichrist is coming.” “Eat, okay? Police will come.” Isn’t that how we feed our children? That’s how we feed the Church too. John is feeding the Church. “Little children, who is coming?” The older children, you have to tell them, “Christ is coming.” “Yaay! Christ is coming. I’m looking up. My redemption is near. Maranatha! Come, Lord Jesus.” “Will you go with this Man?” “Yes!” “Little children, Antichrist is coming.” In Hindi, we say, “Jaldi kau, so ja, so ja. Bhooth aayenge.” You see? You can identify children, right? And God says, “Come on. I’ve been waiting. Grow up.” He uses the final Apostle, the kindest man to write to children.

### **1 John 3:10**

***<sup>10</sup> In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.***

They struggle to walk in an overcoming life, practicing righteousness. They struggle to love. Children struggle to love. They have a love but they are very careful about whom they love. They cannot love everybody.

### **1 John 3:17-18**

***<sup>17</sup> But whoever has this world’s goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? <sup>18</sup> My little children, let us not love in word or in tongue, but in deed and in truth.***

You get a child, even if it’s your own children, after it is grown a little while, “Baby, mummy give you a cake? Give Daddy also a piece?” “Here.” Isn’t it true? When you tell that little one to give you a cake, he won’t give you a big piece or anything. He will give you a pinch. “Here.” And he feels happy. What does the child do? He gives you a little pinch. That is how children give in the Church also. That’s how they give in Church. I’m not talking about money but how they give in Church. Yet, if Emmanuella takes a big chunk from Abigail, they will complain so loudly. Who are the ones who complain so loudly in the Church? The children. “They took my piece.” God says, “They struggle to overcome sin. They struggle to really love.” And you cannot love unless you have given because the very nature of love is – keep on giving and giving. And they don’t realize – why don’t they receive love? They are surrounded by the love of God and they are not able to experience the love of God because the very nature of love is to give. And because they don’t give, they don’t experience. The Pharisees were very careful about their tithing but other than that, which is under the law, they never gave. So, wherever Jesus went, He always experienced the love of people because He was just giving and giving. “What do you need? Here, take.” And children don’t give. They struggle. So, you have to identify the children. If you don’t identify the children first, you will be stuck in the outer courts all our lives, though we may be saved.

And the final one.

### **1 John 5:21**

***<sup>21</sup> Little children, keep yourselves from idols. Amen.***

The problem with little children is they are prone to idolatry. They worship their feelings and they worship their opinions. They worship their feelings. That’s the problem. They don’t worship truth. They worship their feelings. And if you hurt their feelings, you know, children can sulk, some of them. Boy, they can sulk and grown-up children can sulk for days. They can sulk because they worship their feelings. That’s idolatry. Idolatry is what is there in your flesh which you cling on to. That’s the picture God gave us when Moses went up the mountain. The only restraining influence in their midst was the father – Moses. Father Moses. The problem with the children was that as soon as father Moses disappeared, the child in Aaron came out. He also wanted to play with a calf. The child came out. Suddenly, all you know, all of them are running around the toy. Only thing – the toy killed them. That’s the problem. People who do not mature in faith, in love, who grow in Christ, they are

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prone to idolatry. What is idolatry? It's the worship of self. And you can walk with Jesus for 3 and a half years and still be a child. You know how they were fighting for positions? "Right, left," and all the others were also upset.

*John 21:5.* He is risen. He has seen them.

### **John 21:5**

***<sup>5</sup> Then Jesus said to them, "Children..."***

What did He call them in *John 15*? "I call you..." He is talking about, prophetically, "This is what you will all become. Not what you are." "I call you 'friends'. No longer servants. Everything from the Father, I have told you." And they think they have understood everything. They understood nothing. They are all pretending, "We are friends of Jesus." But reality is here. The reality strikes.

***"Children, have you any food?" ...***

What did He call them? "Children." And some of them are older than Him. Many of them are older than Him.

### **John 21:3**

***<sup>3</sup> Simon Peter said to them, "I am going fishing." ...***

Forgotten call, forgotten everything. "I am going fishing." All of them said,

***...They said to him, "We are going with you also." ...***

So, the Father comes and waits over there. "Children." He is the Father. The Father is sitting by the lakeside and says, "Children, did you catch anything?" They said, "Nothing." He said, "If you had asked Me, I would have told you that you were going to catch nothing." Moral of the story – don't remain in the outer courts. And I'm talking to people and I'm talking to Pastors – don't sit in the outer courts. Because in the outer courts, you have a false security. The false security comes with the security of numbers. In the outer courts, there are thousands and thousands of people. You look at that. "Six hundred thousand people. We have to be right. All of them cannot be wrong. God cannot have given me a ministry where my Church is so big and I be wrong?" Then, Jesus was wrong; Moses was wrong; and Paul was wrong. The problem with outer courts – crowds give you a false sense of security. And the problem with the Kingdom of God – it is not democracy. Numbers have got nothing to do there. One person is always right. The majority opinion doesn't matter. It does not matter. It never has mattered in the Kingdom of God. Don't look at the numbers and find your security because you can get lost in the numbers. Because our destiny is to grow from a child, first, to a young man. If you don't grow from a child to a young man, spiritually, the destiny is given in graphic pictures in the Bible.

### **1 Corinthians 10:5**

***<sup>5</sup> But with most of them God was not well pleased, for their bodies were scattered in the wilderness.***

Why? They grew old but they did not grow up. They still remained as children. They acted like children – carnal, fighting, jealousy, envy. You name it, everything was connected with the world. They were not interested in the things of God. They wanted the Promised Land. If you were given to the first generation; it's like the joke that is spoken about Lalu Prasad. It's like the Japanese Joke. The Japanese came and asked Mr. Lalu Prasad (these are jokes), "Give us Bihar. We will make it like Japan." So, he said, "Give me Japan. I will make it like Bihar." But Bihar has changed now. It's like much better. In the old days, you should have gone to Bihar. You might have not been to Bihar. I've been to all these places. It was like terrible. The point of the story is – if the first generation had entered that same way into the Promised Land, they would have made it like Egypt. A few generations later, they made it like Egypt any way because they were all children. Children are always in the flesh.

### **Jude 1:5**

***<sup>5</sup> But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.***

## My Little Children!

He is saved and destroyed. You will wander in the wilderness and you will die. Why? Because you did not move from the outer courts into the Holy Place. At least, get into the Holy Place. It's a safe place. You won't die wandering. So, that's why God has put this picture in the Old Covenant. He is given the picture in the New Covenant and He put us in these three – "Are you walking in the flesh?" "Are you walking in the soul?" Or, "Are you walking in the Spirit?" If you are walking in the soul, you are still safe. But if you are walking in your body, if it's your flesh, the outer courts is determining all your decisions and the choices you are making. Then, you are like an Israelite who came out – God brought you out but He won't take you in. Meaning – you will make it to Heaven if you remain in your core belief.

So, if you look at the core, what is the most important weakness or the terrible weakness of the child; if you look at the core factor, it has got good sides and it has got bad sides. What is the most difficult or most...? It's the weakest area of a child. It has no self-control. That's why I told you, remember? Many times, when I have preached, I told mothers, "One of the first things you teach a child is to train its will. All the desires of the flesh is there in every body. As the whole oak tree is there in a seedling, everything a man or a woman will be is there in that baby. But the baby doesn't know any one of those things except one thing – that is hunger. Food. That is where you start training a child to discipline it in its eating habits and that is one area Isaac was not disciplined and the devil caught him later and almost destroyed his family with that one area. Self-control begins there. Teach regular habits. Eat what is good and not what you like. You teach the child early and you will train the child to use its will (which is self-control over that) and then, teach it to start applying it into other area. Principle is the same. Self-control, if you learn how to apply it in one area, all you have to do is take it. "Now, you are grown up, you don't have to sleep for 9 hours or 10 hours. You have to change that. I'm going to wake you up early tomorrow. I'm going to wake you up early day after tomorrow. Just the way I have taught you to eat, you have to learn to wake up." Little by little, you take this self-control and train that child in different areas, you have a Joseph, ready to go and conquer the world. Untouched, because he's got self-control. Potiphar's wife can jump and dance and do a natak (play) over there but it's not going to move that man because he's been trained in self-control. Daniel, you can put a spread from the Babylonian king's table and it's not going to move him because he has been trained how to exercise his will. These are primary lessons that we have to learn. That was what God was trying. That's why He didn't take them to the Promised Land. He took them to the wilderness to teach them to exercise their self-control. "You need to have that will because when you go to that land, that land is exactly like the land where I took you. So, you have to overcome that." No, they were saying, "Oh, we remember how we sat around the fleshpots of Egypt and we ate this and we ate that. Oh, I wish we could go back." God said, "These guys are going nowhere."

So, *Proverbs 25:28*,

### **Proverbs 25:28**

***<sup>28</sup> Whoever has no rule over his own spirit is like a city broken down, without walls.***

No control.

*1 Corinthians 9:24-27*. Please remember – Saul of Tarsus, when he came to the Lord, he was a young man. He was not an old man; he was not a middle-aged man; he was a very young man when he came to the Lord. You see that in the *Book of Acts*. For those who do not know, when they all put their clothes at his feet so that they could stone Stephen, Scripture says, "At the feet of a young man called Paul." He was a young man. The next chapter, you have him coming to the Lord. By chapter 9, he is in the Lord. So, Paul says,

### **1 Corinthians 9:24-27**

***<sup>24</sup> Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.***

The first thing you realize is – children are not in any race. They are not in any race. They have this idea that automatically, you will reach Heaven and reign. They are not in any race. Nothing has been promised in Heaven to anybody who doesn't finish their race, who does not overcome.

***<sup>24</sup> Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. <sup>25</sup> And everyone who competes for the prize is temperate in all things...***

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That means – he has got self-control. One of the primary things that they will teach you in any sports, in any field; you want to be successful? You need to be able exercise self-control. Otherwise, you will not be successful. In any field in the world. How much more in the Kingdom of God! You want to be really successful? You will have to exercise control over the other things.

***<sup>25</sup> And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown...***

He says, “Do you know all these people who are running after all these things? It’s for a perishable crown. And after that, what?” But we are running for something that is eternal. Imperishable. So, what does he say?

***...but we for an imperishable crown. <sup>26</sup> Therefore I run thus: not with uncertainty. Thus I fight...***

What am I fighting? I’m fighting myself every day. I’m fighting myself, my body, my feelings; all those things that is pulling me away from that goal in Christ Jesus. I’m fighting myself.

***...not as one who beats the air. <sup>27</sup> But I discipline my body...***

And exercises self-control.

***...and bring it into subjection...***

Otherwise, he says, “I myself might preach and lose my reward.”

***...lest, when I have preached to others, I myself should become disqualified.***

So, the child doesn’t know this. So, we have to teach the child that. But the problem is – it’s easy in the home; not in the Church. Because in the Church, the children who are coming there are 40 and 50 years old, already set in their ways. That’s why it’s easy to handle people when they get saved in their teenage. Young ones. It’s easy to train them. But when a person comes to the Lord when they are very old, the habit is already set. All their patterns are already set. Not that they cannot change. If they want to change, it will cost a lot to them. They have to understand the concept about the Kingdom of God and they have to surrender. From behind the pulpit, the Pastor can’t do anything. But with the young ones, you can tell them, “Sit down. Listen there. Get your book. Get your pencil. Listen. Learn these habits.” You can change them. For the older people, it’s very difficult. They have to decide, “I am going to change.” Otherwise, they give up very fast. A child, when it hears, gets very excited. And after that, it’s easily distracted. Excited. If you look at the worship in all these big Churches, you will think, “My God, they are all overcomers.” Five minutes after Church is over, everything is over. All gone. And you look at them, if you actually look at them, I’m not judging them but you can judge. Man looks at the outward any way. So, if you look at the outward, you realize – nothing has changed. You look at the way they dress, it’s absolutely nothing different from the world. Absolutely. After all these years of hearing the Word and ministry, nothing has changed outwardly. They look exactly and shamefully like the world. The preaching is going on and the jumping and the dancing and the worship; everything is going on. And they haven’t understood the Kingdom of God, the holiness, the righteousness, the Father, pleasing the Father; they have understood nothing. That’s the problem with the outer courts. You cannot remain there. It’s a very dangerous place to remain.

In 2 Timothy 2:3, when Paul tells his young disciple,

### **2 Timothy 2:3-5**

***<sup>3</sup> You therefore must endure hardship as a good soldier of Jesus Christ.***

He is saying, “This is a race. This is not a game. You have to finish it.” Endure hardship as a good soldier. Learn to live hard.

Second,



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**<sup>4</sup> No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.**

He has got one thing. What is that? "I want to please my CO, my Commanding Officer and my Commanding Officer is Christ Jesus. I want to please Him." Very clear. "I want to please Him." Once he knows that, he doesn't entangle with all the things of this life. Very, very focused. When he goes to the world, he's very focused. Do it and come back. When he comes back, he is very focused with the things of God. "I want to please my God in everything that I do." He is focused.

**<sup>5</sup> And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.**

One of the things you learn in athletics or any sport is that you learn the rules. Games have rules. So, one of the things you learn is that – "I am in a race and there are rules in this race." You cannot run the way you like. The rules have been set by the Master. And the rules are there in this Book. I have to run according to that. If I don't, I'm not preaching all these because all these things have been preached in the past.

*Hebrews 12:1-2.* Another thing a child has to do to become a young man,

### **Hebrews 12:1**

**<sup>1</sup> Therefore we also, since we are surrounded by so great a cloud of witnesses...**

There are two things that you lay aside. What is that?

***...let us lay aside every weight, and the sin which so easily ensnares us...***

Because you are running with endurance the race that is set before you.

***...and let us run with endurance the race that is set before us,***

Only if you see the race, you will suddenly realize what is your weight and what are the sins that block you. If you are in athletics and you are doing the hundred-meter dash for India and you are training for the Olympics, you don't grow your hair like Roshan. You will keep it like Peter. You know why? Because that hair can take 0.23 seconds or 50 seconds and you are out. You are already out. The qualifier itself, you are out. You don't wear any garment that is heavy. The custom-made garments which are so light and aides the wind. Your shoes are custom-made. Everything is custom-made. Everything that is a weight... It's not a sin; it's a weight. Your hair is not a sin but in this case, it's a weight. Sin is something else. That's what God is, first, talking about, "Before I can do anything with your mind, will you offer your bodies as a living sacrifice. Do you want to run this race?" "Show me Your will." He says, "How can I show you My will. Your body is still in the outer courts. What's the point of showing you the will. Get your body in, discipline in. If I see your body entering into the Holy Place, then I can start speaking to you and show you your will. Because otherwise, you will get excited and a little later, you will go back." "We will all do it. Only let God speak through you. We will do it." He made a Covenant with God. A little later, they are all dancing there on the calf. These were the same people. They made a Covenant with God. In *Exodus 32*, they danced. In *Exodus 20*, they made a Covenant with God in *Exodus 19 and 20*. "Yes, we will do." They made a Covenant. That's why they died – because they made a Covenant with God. God takes your and my word seriously. Baptism is a covenant. Children. We have to be very careful. We don't stay in the outer courts. And Churches, sadly, even in our Church, so many children, they have to be fed milk. Five-minute clips – "Jesus loves me, this, I know; for the Bible tells me so." "How old are you?" "64." "How long have you been in Church?" "For 33 years." "Are you still singing that same song?" "Yes." "Good for you."

*Galatians 4:1-3.* The fate of children when they reach Heaven. You will reach Heaven if your foundation was right. Scripture says, "Everyone will go through fire and if your works will be all burnt, you will come through the fire." What is the fate of the children?

### **Galatians 4:1-3**

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**<sup>1</sup> Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, <sup>2</sup> but is under guardians and stewards until the time appointed by the father. <sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world.**

You are a child. All this are yours. Daddy says, "Everything is yours because you are My child, and this is mine, but you have to be under guardians because you did not come under age." You go to *1 Corinthians 6*, you will see these two incredible statements made by Paul,

### **1 Corinthians 6:2**

***Do you not know that the saints will judge the world?***

If the world will be judged by you, you need to understand one thing. Firstly, you will have to realize that when Jesus comes back for the millennium rule, there will be a hell lot of people who will judge with Him. He is not going to judge all the places. He is only going to sit in Jerusalem, I am just presuming for the saints will be ruling the world on His behalf. Now the problem is a child is also a saint, but the child saint will never rule. That is what He is talking about; you will reign. Thousand years of Jesus Christ, you missed it. Why? Because you did not grow. You are captivated by the basic elements of this world. You believed in Christ, but you lived in the outer courts. So, did you reign for the thousand years of Jesus Christ? No. Then, that is over. The millennium rule is over and now the new creation begins, *Revelation 21*, that is the next verse.

### **Revelation 21:3**

**<sup>3</sup> Do you not know that we shall judge angels? (Judge means rule. Do you not know that we shall rule the angels?) *Man is made a little lower than the angels now but those who will overcome will be put above the angels.***

God has called this massive universe, which is being ruled by billions of angels and he will put these overcoming saints and under them the angels. "Rule on My behalf. Take over Mars. Take over Saturn. Take over this milky way." We don't know what is standing out there in the future. He says, "Do you know that the saints will rule the world?" But He says that because you are a child, stay under. You were destined to rule over angels. Judge means to rule, reigning and He says, "Do you see the race and what are you throwing it away for?" What are you throwing away by sitting in the outer courts, dancing around the calves, the idols of your heart? Do you understand the vision of your Father? Do you understand what the Father has for you? The problem is that children cannot handle anything that causes suffering to the flesh. They love promises but they do not like the condition to meet the promises. Go to,

### **Romans 8:16-17**

**<sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.**

Children do not like that suffering part. "Child read." "How long should I read? I am tired." Put them before the TV and cartoon network. They will never ask, "Mummy, how long should I watch?" Never says that. "It's over, ten minutes", "Only ten minutes?" Make them do what they do not like, it's suffering. For a child in the outer courts, everything in the Holy Place, and the Most Holy Place and the things of God is suffering but the things of the world is not suffering because the one in the outer courts is very close to the world. That is the first deck of Noah's ark. The door is there, the world is there. You do not go up. If you go up, there is only one window over there. The light comes in. In the top floor, there is light. Second floor, the light is less. Third one, ground floor, is practically dark, very little light and because you came from the world, you like that darkness. Your belly is very close. That is why Paul says to the Philippians.

***With tears I am saying, (Who is your God?) whose god is their belly,***

If you think practically and logically, this ark is open and there were few humans, 7 or 8 people who goes in and many animals but animals representing all kind of people who will get into the Church. Who do you think went to the lower deck – all the creepy, crawling things? The tortoise, snake, lizard, and all of such kind went in there. Why? Because they crawl. What is the significance of those who crawl? They crawl on their belly, meaning the belly is very close to the world. Middle flock – the ones who walk on their feet. They are little removed from the world but they are on their feet but who went up? The birds. It is the significance of these three. These are the type of the people in Church and once the door is open, God says, "I haven't

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stopped anyone from going up. You can go up, but you will have to separate yourself from the world you were saved. Go up!” When you come on the top deck, you have the birds. What does the birds signify? They live on the land, but they know their natural habitat is the air. They live in the land, but they were made for the air and even there, there are two groups. Finally, when the ark comes to rest and the window is opened, he lets the raven out. It never comes back because the raven never comes under authority. If given a spiritual gift, they take away and run, start their own Church and go their own way and never come back. But what is your ministry? You are eating dead flesh that is floating outside. You have nothing of life to bring because you did not come under the hand of Noah. Raven is gone and after that, he takes a dove and its released. Dove goes around, does not find anything to rest, comes back and when it comes back, Scripture says that Noah put his hand and grabbed it. Took it out, brought it in and after some time, he released it again. When it came back and came back with life in his mouth. God says, “That is the way it should be.” The Son of Man came, born of woman, under the law and He came and stayed under the hand of His Father. When He was 30, the Father released. He did not step out one day before, for He was released and when He came back brought life, life eternal. This is the pattern I am talking about. He says, “Real life is in the top floor. Real life is in the Most Holy Place. Go up because there is life. Do not stay lower because remember the world is there and the world is very close.” Unlike Noah’s ark, the door is not shut, it is open.

Everything was given symbolically over to them. Like you have the picture in the wilderness, the tabernacle, absolutely bang in the middle with the outer courts and then the Holy Place and the Most Holy Place. Presence of God was there in the Most Holy Place and you have the four sides and you have the tribes and the Levites surrounding this. But what you see is there is only one gate into the camp. The camp gate was in the east and every man of Israel, when he entered into the camp of the Israel, he came in through the east gate; meaning, he was turning his back to the gods of the east because the Sun rises in the east and everybody worshiped the Sun. Sun was the main god in Egypt too. So, He was turning back to the God of Egypt and turning his face to the God of Israel. That is how he came, turning his back to the world, only one entrance there too. That is what God is talking about, that is what He is trying to teach us. This is a walk. It’s a walk of faith. We are beginning with Abel, but if you are beginning with Abel and after that, we are moving to Enoch and Enoch is going to start a walk, what is this walk? Where are we walking from and to where are we walking? We need to know it very clearly. How am I walking? Am I walking in the flesh? Am I walking with intellectual ideas alone? Or am I walking in the Spirit? And if I am walking in the Spirit, I need the Spirit, soul and I need my feelings too, but the Spirit comes first, and the intellect comes second; and then, comes the feeling. All three are there. It is not getting rid of it but if feeling comes in the beginning, there is neither Spirit nor intellect in it. If intellect comes first, then you are like the Pharisee – you do not have Spirit or feelings. You look at the compassion of the people all you want to see is judgement now. “I have seen this fellow, woe unto him.” That is what you want to say and you have never heard. God is standing right before your eyes, but you are not able to recognize him because you have intellect, but God says, “That is not what I called you for. I called you to come into My presence and then, go from there.” That was Moses. That is why Moses’ ministry encompass the entire crowd. He could meet the priest, people and he had compassion for all; yet, he was very zealous to protect the righteousness and the light of God, balanced it. God is calling a people to arise like that and to stay, to grow, to move. Otherwise, what will happen? This season too will pass. We prepared for Covid-19. We did not prepare for that one eventuality which we all will face, which is called judgement. Rewards! For us, it doesn’t mean wrath because we are not being set apart for the wrath of God; we are being set apart for the rewards of God and the question is: are we preparing for the reward? This is what Paul is talking about, everyone who runs that race.

So, as we come to the end, when you live in the outer courts, whatever you hear or see, you interpret it with the flesh, emotions and with the idols in your heart. The same message can go out and be interpreted completely differently by three groups of people. We can think about how somebody can get three radically different ideas depending on where you are. If you are a person who lives on your emotions, you can take this message completely differently. If you look at the children of Israel, to everything God said and did, nothing steadfast, nothing linear. They would jump, dance and murmur and they would complain. There is nothing steady about them. Jesus Christ would be right there, sitting in your living room and preaching to you and you would murmur against Him and finally come out and accuse Him for not releasing your sister. You cannot move on unless you deal with your flesh. *1 Peter 4:1*, Peter will say this,

### **1 Peter 4:1**

***Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,***

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You have to look at it that way. Sons of Korah and Moses were all there. They died to their flesh. When it came to things of their own, absolutely died to their flesh, to the things of their own. You have to! Otherwise, you will not move forward. You will be caught in the outer courts and die there. How will you go forward? Scripture says, "Whatever is not of faith is sin." You can do whatever in either faith or flesh and you will die in the wilderness, even though you have heard all of these things and God has given an unbelievable opportunity to the people in the Church and world to get together, identify your flesh and feelings. All those things. And it still doesn't work. And that's the first battle we are going to cross before we can go to becoming young men.

Tomorrow, we will go to young men. Before we go to young men, let us just look at *Genesis 30:24-25* and we shall close. Father Jacob had 10 sons. 12 sons and a daughter. The 11<sup>th</sup> one was not born yet. 10, signifying the number of law and under law, you are always a slave, a prisoner of the flesh, serving another master, though he is related to. You are slave to the one who you are related to. The father-in-law's slave, you are; serving his father-in-law, serving his two wives and two concubines. He is just a slave. That is what is Jacob. They even bargain and buy his body. "Tonight, you are with me." "Tonight, you are there." That's a slave. He owns nothing. That's Jacob. And he's got 11 sons. The 10 sons represent the law. Scripture says, "He has his 11<sup>th</sup> son."

### **Genesis 30:24-25**

***<sup>24</sup> So she called his name Joseph, and said, "The Lord shall add to me another son." <sup>25</sup> And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my country.***

That's one of the first signs of grace. When grace comes in, you want to go back to your actual land. Under the law, you are a slave but when Joseph, number 11, grace comes into your life, you realize, "I am not destined for this place. I am destined for another place. I am not destined to be a slave for my flesh. I'm supposed to be serving another person in another place." That's how grace comes. If you haven't received that grace, then you haven't understood grace. That's why *Titus* will say, "The grace of God has appeared to all men, teaching." And that's the first lesson Jacob gets in the land of Haran. "This is not my destiny. My destiny is there. Let me go." When does he say that? When Joseph is born. When grace comes into his life. That is the first time Joseph is mentioned in the Bible and from there on, you go through the history of Jacob, you will see the history of overcoming. But you cannot overcome until you realize – I'm not meant to be a child; I'm meant to be a young man first.

Tomorrow, we will look at how a young child becomes a young man or a young woman in the Lord. You could be 80 years old and can become a young man. Abraham became a young man only at the age 75. Till 75, he was also caught in Haran because the flesh was attached to his father and he could not be moved by God to his Promised Land. So, his father had to die and when he crosses 75, he becomes a young man and all his tests are recorded. The test of a child is not recorded in the Bible. It's irrelevant. You are a child any way. What do you want to write about a child's test? Nothing of any child's test is written in the Bible. The test of a young man is recorded because it is only young men who are in a race, who are in a battle. Only they will learn from the lives of these people. You don't learn anything from the life of a child. So, you don't see the childhood records of anybody, including Jesus Christ. Nothing. Except little Samuel over there. Even Joseph's, you don't know anything, except at the age of 17. So, when he steps in, he steps in as a young man, ready to overcome. Battle begins. So, you have the record of Abraham only from 75, when he steps in. Meaning – childhood is over. Flesh is over. Now, he is moving. When both the times he deceives his wife, it's not because of flesh; it's because of fear. It's a failure in the soul, not a failure in the body. You understand. It's not like Samson going to Delilah. It's not that. Fear has got into his head. It is fear. That is not in the flesh; that's in the soul. He fails there. So, understand the lessons. Otherwise, you read the Bible; they are just stories and the lessons in the Bible are all for young men. Children learn no lesson. All you tell children is, "Zip your lips, sit down and learn." "What can I do in the Church, Pastor?" "You have to move the chairs around. It's good for you." Why? You are learning to obey. The first lesson you have to learn. The first lesson. That's the lesson Jesus learnt – to obey His parents, to be subject to His parents. He learnt these lessons. Okay?

Love you, my children. All the ones, wherever you are, GTC Hyderabad, when the lockdown is over, that is when I will appear in your lives and you shall have a test. You never know. I may really give you a question paper in the Church with answers there. Objective ones with three options. Everybody. And see what you did in this 21-day lockdown. Shall we pray?

### **Closing Prayer:**

## **My Little Children!**

*Father, we just come to You, Lord, in the Name of Jesus. We just want to say we love You, Lord. I pray, Father, the evening sessions for us to move from one place to another; the morning sessions, O Lord, for young men to grow zealous for the Lord; to fight this good fight of faith, people will receive it all, Father. They will not be slack concerning the things of God. Nobody will be slack concerning the things of God, O Lord, that You would teach them, Lord; that they would learn to put first things first. Unlike the children of Israel who lost a temporary inheritance, we will lose an eternal inheritance. What have been promised to us is not what was promised to them. What has been promised to us is eternity and to reign with Christ with eternity; to inherit forever. And I pray, Father, people, who are already in the Kingdom, will take heart and discipline themselves, allow the Spirit of God to show them areas in their lives where it is all flesh to put to death the works of the flesh; to put emotions down; stop listening and hearing the Word with your emotions. But surrender both soul and body and say, "Lord, speak to my inner man. Quicken my inner man, Lord." By the same Spirit that raised up Jesus from the dead, to boldly pray, "Give me the Spirit of wisdom and revelation. Open the eyes of my understanding." This is not a college. This is not an intellectual exercise You are doing with Your children; this is the Spirit of God contending with the spirits of men and You have said in Your Word, "My Spirit shall not contend with man forever." Like You just left the children of Israel to their own devices that they wandered and died, yet, You fed them; You will leave Your people also like that. He said, "This is enough. You are not interested in My teaching; I will leave you to your flesh. Eat and die. I won't starve you because you are My children. I won't let you cross the Red Sea again because death waits for you there. I won't do that. I will be faithful even when you are unfaithful but you will not cross over the other river too." I pray, Father, children will wake up and will stop murmuring, stop complaining and stop harkening back to those old days of the world. But look forward and press on for what You took hold of us, Lord. Let these days be the defining days of our lives. Absolutely defining, life-changing days. A people who are prepared for God and for His Kingdom. To that cause, I surrender all of us who are hearing, Lord. Be with each one, Lord. I take authority in the Name of Jesus of Nazareth and I commit all the dear ones in these last days, during this lock-up, so many have come to the Lord. New believers from so many places. They have been set free, they have come to the Lord and I bring them under the covering of the Blood of Jesus and I pray, Father, especially for them, You would send Your warring angels to protect them, wherever they are. Protect them. Surround them with Your glory. Cover them. No weapon that is formed against us will prosper. Every lying tongue that rises against us in judgment, I condemn in the Name of Jesus of Nazareth. Every lodge where rituals are going on against us, Your Body of Christ, let all those rituals fall to the ground. Let the fire of the God of Elijah come down and consume all the wicked works that is happening over there. Their eyes will be blinded. They will try to use to the demonic to see Your people. Their eyes will be blinded and the demons will just go down and hide themselves because You have given us that authority that what we bind on earth shall we bound in Heaven. The prophets of Baal can cut themselves from morning to evening, not one of the demons in the second realm will move. We bind You in the Name of Jesus of Nazareth. Even if they join hand with hand, evil join with evil, you will not prevail. That's the Word that God has spoken. You will not prevail over God's people. They may have been born yesterday. They may have been with the Lord for 50 years. It's irrelevant. You will not prevail over God's people. All your plans will fall to the ground. Every demon you have released will run back to you and destroy the ones who have sent them. They will not touch God's people for God has given us the power to trample upon snakes and scorpions. You can gather. You can chant. You can call. You can cast spells. It will not come near us. We are covered and we are surrounded by His glory. He has sent His angelic hosts to protect His people and they stand guard over His people from our smallest babies to the oldest. They stand over our people, watching over them day and night. We will rest in the Lord, rest in His purposes and our eyes will be fixed on Christ Jesus and Jesus alone. Thank You, Father, for the victory we have in Christ Jesus. For Your Word says You take us in triumph in Christ Jesus. Thank You, Lord, for that victory. For the battle belongs to the Lord. Thank You, Lord. We just thank You. We just praise You. We just worship You, Lord. Thank You, Father. I commit everything and everyone into Thy hands. For in Jesus' Name we pray, Amen.*

### **Benediction:**

*May the grace of our Lord Jesus Christ, the love of the Father and the fellowship of the Holy Spirit rest and abide with each one of us, Amen.*