

Depth! Depth! Depth!

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Hallelujah! Let's look to the Lord in prayer!

Father, we just want to thank You once again, for this opportunity that You've given to us. Father, every opportunity that You give to us, to come and meditate upon Your Word, Father, we never want to take those instances for granted. O' Lord! Pray, Father, that You would grant us grace to work out our salvation with fear and trembling; Father, that You would continue to do a deep work in each and every one of our lives, even through the ministry of Word, that You would wash us, sanctify us even more, a little more, Lord Jesus, set us apart that we will become vessels of honour ready and prepared for the Master's use. I pray, Father, even as things are spiralling out of control all around the world, I pray Father, that we would build our homes on that sure foundation. Father, grant us grace to that end and we pray. Teach us Your ways, show us Your paths, anoint us afresh this morning, so that we will understand what You have to say, not just in our minds or intellectually, Father, but it will truly go deep down into our inner man and truly wrought fruit, it will truly transform us from the inside out. To that end I pray that You would bless and anoint the speaking and hearing of this Word. We thank You, we praise You, for in Jesus' name we pray, Amen.

Let's look at *Psalms 103:7* and *Psalms 106:15*, in that order please.

Psalm 103:7

⁷He made known His ways to Moses, His acts to the children of Israel.

Psalm 106:15

¹⁵And He gave them their request, but sent leanness into their soul.

What was the difference between Moses and the children of Israel? It's a relationship that Moses had with God; deeper, stronger. Moses was a man who literally lived before the face of God. He was a man who not only had a personal encounter with God once in his life; he was also a man, who continuously lived before God's face, encountering God, regularly, if you will. That's the difference between Moses and the children of Israel or even Aaron, and Miriam, and the sons of Korah; Dathan and Abiram, and the elders.

You see, the question I was contemplating upon was; contemplating by the way, I will tell you why I am using that word 'contemplating' because there are several contemplations in the Bible, and one of the contemplations we looked at and we meditated upon, in the last week predominantly for us, is from *Psalm 78*; it's a maskil, a contemplation, of who? *Psalm 78* is a maskil contemplation of Asaph. I mean I like this guy, Asaph because he had such a revelation, he studied the entire law; it was his summary of the law, okay. The same Spirit which was working in Stephen was working in Asaph, that's what I feel and I believe. Because Stephen was one guy who summarized the entire story of Israel and then you will see Asaph doing the same thing, *Psalm 78*. That's the reason you see the depth of insight that he has got; the way he is able to look at the heart of his nation, his people and he is actually putting himself in their place; he includes himself in every one of those statements that he makes.

These are maskils, these are contemplations; you know, the word 'maskil' comes from the Hebrew word, 'Shakal,' which means depth of insight, wisdom and God is not a respecter of persons, He is not a respecter of persons.

So, what is the difference between Moses and the others? He was a man who pursued God all the way, he just didn't have one encounter, once upon a time in his life; he was a man who was continuously filled with the Holy Spirit, (if you want to use the New Covenant language). See, a lot of Christians, I have seen it, who say, "You know, I met God in such and such a day and such a time," they can only think about that experience that they had, there was no other confrontations that they had with God regularly. I am not saying that we live by those experiences; I am talking about encountering God in His Word and encountering Him and having a sense of who you are actually, in the light of His holiness.

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True worship arises from that, understanding, now worship in *Psalms* 2, He says, "Rejoice with trembling," what a remarkable emotion that we are supposed to have! We have to rejoice with trembling, worship the Lord in the beauty of holiness, okay. He was a man who pursued God all the way. And all these people if you look at the overcomers in the old covenant, if you will, and even in the New Covenant, these are the people who never dropped; there was no, nothing dropping in their life, there's just no absolute drop, there is no giving up at any point, they went with God all the way, they pursued God all the way.

Elijah was a man who pursued God all the way. Elisha was a man who pursued God all the way, notwithstanding the fact that opportunity was available for anybody, there were sons of prophets everywhere and they also had a revelation, if you will, that Elijah was going to be taken up but there was only one man who literally was pursuing God in Elijah, because he was saying, "I am not after you, I am after your Spirit," he says; that double portion of it, if you will. Daniel was a man who pursued God all the way, his revelations kept increasing, you know that right? Nebuchadnezzar had a dream; he had his interpretations. Now, that is interesting; he didn't just have the interpretation, he also had the dream and its interpretation and then if you look at Nebuchadnezzar's whole dream, is essentially that one full statue, remember? And Daniel also has a similar dream. Now, instead of statue with different metals, there are different animals, different beasts, you will see that in the latter part in the Book of Daniel. Daniel was a guy who pursued God all the way.

Now, the reason why I was contemplating on this was, why is that so many of us struggle to have a consistent walk with God? It's simply because we don't have depth. I am not talking about depth of Scripture alone; I am talking about deep relationship with God. You know, there is a term that we use often, friends use during those days, you know, when people are in love; when they are deeply in love. Now there is only one deep love which is possible, God. His love towards us, we can't even fathom; the depths, and He doesn't just talk about the depth of love; He talks about height, breadth, width and depth; four dimensions of God's love, multiple dimensions of God's love, okay. Remember, God's love is so wonderful. It is so deep, so high, so wide; this is true. I mean, it's just not a Sunday School Song, it's an experience, it's subjective in one sense; of course, which is backed up by object of truth, understand that.

There was a pursuit of God. Yesterday Pastor was praying and he said, "Lord, let there be a desire," I think sister Ailsa's prayer, if I am right, "Desire, a longing to know You more and more deeply." And many of the believers, they stumble and fall, and they don't have the strength to face circumstances and situations; it is simply because they don't have depth. Look at what it says about Daniel; *Daniel 12*, it's the end of his life. Look at this guy's pursuit of God.

Daniel 12:5-10

⁵ Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank. ⁶ And one said to the man clothed in linen, who was above the waters of the river, "How long shall the fulfilment of these wonders be?"⁷ Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished. ⁸ Although I heard, I did not understand. Then I said, "My lord, what shall be the end of these things?"⁹ And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end. ¹⁰ Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

You know what verse 10 will say, "*Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.*" You know what the word is? Maskils or Shakal, that's the word you will understand; the wise; people who have deep relationship will understand.

So, there is a seeking after God, and we are talking about depth. And you know it right, if you go to Universities; the guy who's got solid depth in his subject, he doesn't have to come with textbook in the class, he is a textbook. Have you seen such Professors? They just come with chalk piece, that's it, and attendance register. They know the subject inside out and they know why they are able to connect left, right and centre; they are able to literally be a University. You know what University means? Unity in diversity; that's what University means. They are a University in themselves, they have breadth, and they have depth, both. We are not talking about this intellectually, we are talking about understanding God so deeply, knowing and having a sense of God.

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We will understand what it means to have depth though, today.

They were never satisfied; they pursued God and they knew that He was worth it. Turn with me to *Hebrew 11:6*, we will come back to that again.

Hebrews 11:6

⁶ But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

The word for reward is remunerator, you know remuneration. He is a remunerator of those who diligently seek Him, and He says, "If you seek Me, you will find Me, if you seek Me with all of your heart." What a promise! What a promise, isn't it? "If you seek Me," who is that 'you'? Anybody, anyone; it is open to anybody; anyone, that is the beauty of Christianity; anyone, irrespective of your education or lack thereof. You can seek God and He will reward you, with what? He tells Abraham, "I am your Shield, I am your exceedingly great reward." He will reward you with Himself, more of His understanding, more of His wisdom, more of His Holy Spirit, if you will, in the New Covenant.

I honestly believe, the reason why many of us struggle, many of us, including me, is because our understanding is very superficial. Look at Moses, this is stunning, and his close aid, Joshua.

Exodus 33:7-11

⁷ "Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting." This is not the tabernacle in the wilderness, this is not that tabernacle; it is his tent. This is remarkable, okay. "And it came to pass that everyone who sought the Lord went out to the tabernacle of meeting which was outside the camp."

He said, "You know what, this is my tent; I will go there, you also can come, anybody can come, and if you want to inquire of the Lord, you can come and inquire of the Lord. It's open to everyone." What a testimony! Right? Wherever I put my home, the presence of God is there. I carry the presence of God with me. It's interesting he puts it where? Outside the camp. Why? What does it say in Hebrew? "Jesus went outside the camp," and what should we do, let us go outside the camp bearing His reproach, that is a mark of humble man. He had a revelation of who God is.

⁸ So it was, whenever Moses went out to the tabernacle, that all the people rose, and each man stood at his tent door and watched Moses until he had gone into the tabernacle. ⁹ And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the Lord talked with Moses.

Only when Moses entered his tabernacle, what happened? God talked. It was literally a tent of meeting. For other people, it is a tent of visiting. But look and notice another guy.

¹⁰ All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door. ¹¹ So the Lord spoke to Moses face to face, as a man speaks to his friend. I love that, please underline that okay. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

The word is 'young man', the same word used for Isaac; a young man; did not depart from the tabernacle. "Not satisfied, not satisfied, I also want that kind of experience, I also want to know." And who was Joshua? Was he any special? No, he had fears. God had to repeatedly tell him, "Don't be afraid, be courageous. Have I not told you, 'be courageous'? (just in case you forgot), 'Be very courageous'." That means, he was a very timid guy and you know that. One defeat and that's it, he is flat before God. "Oh Lord, why did You bring us into the promise land?" He was a very fearful guy; but he had a desire and he was not satisfied. And I tell you something – this pursuit of God will keep us in good standing in the coming days; it's depth with God, it's depth with God. Look at him, Moses,

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Exodus 33:12-18

¹² Then Moses said to the Lord, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.' ¹³ Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people." ¹⁴ And He said, "My Presence will go with you, and I will give you rest." ¹⁵ Then he said to Him, "If Your Presence does not go with us, do not bring us up from here. ¹⁶ For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth." ¹⁷ So the Lord said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name." ¹⁸ And he said, "Please, show me Your glory."

He is still not satisfied, he is like, "Lord, please show me Your glory; one more step Lord; thoda aur (a little more), I want to know You a little more." So, there is Elisha and several other prophets. There is Elijah; there are 7000 others; one had depth, the others didn't, although, they had a testimony that they didn't bow down their knees to baal. One stood strong; one had depth and the other had, really, shallow and superficial understanding.

Look at what it says in *Psalm 42:1*. Who are these? These are the sons of Korah, by the way. So, there is Korah and there are sons of Korah. What did Korah have? No depth. Sons of Korah? Oh, they had depth and they cried out for depth. Look at what it says in *Psalm 42*, this is by the way, the maskil of the sons of Korah, if you have in your Bibles, you will know it; contemplation of the sons of Korah.

Psalm 42:1,7

¹ As the deer pants for the water brooks, So pants my soul for You, O God. ⁷ Deep calls unto deep at the noise of Your waterfalls; All Your waves and billows have gone over me.

"Lord, I want to know You deeply, I want to know You, I want depth in my life." They had depth and they chose to; and they were sons of Korah! You see, they are ordinary people by the way. And then Asaph.

So, how do we develop depth? This is a question, okay. I want to have a deep relationship with God, how do I develop it? It's a process, it's a process.

First: It starts with how you receive God's Word. Let me show you, turn to *Matthew 13*, you know these verses very well.

Matthew 13:3-6

³ And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; ⁴ And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: ⁵ Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: ⁶ And when the sun was up, they were scorched; and because they had no root, they withered away.

Who are these people? The Word does not go very deep into their lives. They accept the Word either only at the emotional level or, maximum, at the intellectual level, understand okay. How do they accept the Word? They accept the Word either at the emotional level or at the intellectual level, at the max. They are either emotional Christians or intellectual Christians, emotional converts, but the Word has not penetrated deeply into their lives, into their spirit man. You can see these examples in the Bible; Saul is a perfect example of an emotional Christian. "Oh, David!" He is weeping also, "You are more righteous than me," is there any ability to change? No. And you had a perfect example of intellectual Christian also. Who is that guy? Solomon. There is another maskil; if you read the maskils, there is the maskil by Ethan, the Ezrahite; he is also the sons of Korah.

You know what, if you look at all the peers of Solomon, one of the wise men is Ethan, the Ezrahite and it says, Solomon was wiser than Ethan, the Ezrahite. I like that, that means a very, very intellectual guy; he had an illuminated mind, but let me tell you: An illuminated mind without a surrendered will is a tremendously deadly combination for you; dangerous and deadly. That's why I said, "Illuminati or Illuminated." When you become an illuminated mind without a surrendered will, you become illuminati.

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That is the reason why when you go into the Holy place, what do you have first? The first item which is mentioned is the table of Shewbread. What should happen in the Shewbread? You have to be crushed, you have to be baked, and not just one side, but both sides and every week you have to be changed. And then what is mentioned is the lampstand, the sevenfold lampstand with the anointing of Holy Spirit which talks about the illuminated mind which actually throws light unto the surrendered will, and if you do not have a surrendered will, your mind is very dangerous. I was listening to Zac Poonen the other day, you know, he says, “The leaders in the church are in the most dangerous position, because you have an illuminated mind, but who is going to check whether you have a surrendered will or not. People are living in fear of you, generally speaking, but who are you answerable to?”

He was telling all that, I mean he was talking to Church leaders and he said, “We are at a dangerous position,” we need to keep constantly checking ourselves and one thing that God tests every day and every moment, is your will, you know that? Every day He tests; it is your will which is being tested every day. If anyone desires to do His will or wills to do His will, he will know, that is how it should come, the order is this: A surrendered will and an illuminated mind. That is why it says in *James 3*, “Not everybody should become teachers because you will get stricter judgement.” Think about it! Saul wanted to kill David, emotional guy; Solomon wanted to kill Jeroboam, intellectual guy. What’s the difference?

Think about that. Saul thought that somebody wanted to usurp his throne and he was after his life. He thought he was usurping his throne. He was not even usurping anybody’s throne and then Solomon thought Jeroboam was his competition, he wanted to kill him. But David, “You want to take my throne, please take it. I am not interested in this throne and position; I want to have a deep relationship with God, simple,” spiritual mind. Now think about it, first is your surrendered will; second is your illuminated mind and third; the one which is a link between a holy place and the most holy place is what? The altar of incense which of course, in the new covenant is mentioned which is inside the tabernacle, it moves inside the tabernacle because it is intercession which is the intercession of Jesus Christ Himself and the Spirit of intercession which is working through us—that is talking about emotions.

See the order first; it is a surrendered will, it is an illuminated mind, and the emotions which are now actually propelling you into deep worship so that you can understand and hear God speaking from the mercy seat. That revelation is trustworthy revelation, not any other revelation. You understand that! So, lot of people, either they have emotional conversion, or they have intellectual conversion, very few people have a spiritual encounter. Lot of people take the Word at the emotional level, lot of people take the Word at the intellectual level, very few people allow the Word to penetrate their spirit. Why? The carnal mind is in enmity against God. If you educate the carnal mind, it will only become an educated rebel, it will become an illuminated rebel, it will not be a surrendered mind, you see. There’s a spiritual mind, meaning what, a mind which is under the authority of the Spirit is what God looking for, a surrendered will first, a crushed will.

I was talking about—which is under the authority of people of man of God, who understand their own lack; sense or an understanding of their unworthiness. Understand this, very important. Lot of people are converts, I mean even us, ‘Oh, that was a fantastic revelation,’ we are titillated in our minds, intellectually we are excited. But deep down inside, has it penetrated our spirit? Has it literally started bearing fruit in our lives? Do we now seriously think like the way God thinks? Are we able to discern that which is spiritual and that which is carnal? Actually what, that which is spiritual and that which is soulish? It says in *1 Corinthians 2*, “A natural man does not understand the things of the Spirit of God,” the word is—I told you right! Soulish man, a man who is devoid of the Spirit. I know it, I have seen a lot of intellectual Christians and I have seen a lot of emotional Christians; I am telling you; both are in danger of falling away. It is only the people who have understood – God is Spirit and those who worship God must worship God in Spirit and truth. It is not one without the other, no way. Now, of course, *there is no deepness of earth*. Thank God, we don’t have to interpret this parable, Jesus Himself gives the interpretation and He saves a lot of commentaries. In *Matthew 13*, we will see what this means, and we will see others nuances as well.

Matthew 13:19-23

¹⁹ When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. ²⁰ But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; ²¹ Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. ²² He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches,

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choke the word, and he becometh unfruitful. ²³ But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

It says – *when one hears the Word of God*, or rather *the Word of the Kingdom*. By the way, it's a very interesting thing - 'When one hears the Word of the Kingdom,' I tell you something; one of the paradigm shifts that I had in my spiritual growth, if you will, in this church is, one day when we had actually a series on the 'Gospel of the Kingdom', remember the series? 'The Gospel of the Kingdom,' the first time I heard that word; I mean, I knew the Gospel; I read the Matthew, but to understand the Gospel as the Gospel of the Kingdom; to understand the Word of God as the Word of the Kingdom, things changed in my life. That means, it's the Word of the King, and whatever the Word of King is, it is His will, that's it, that's the constitution.

See, whatever the King says will happen. That means, you should obey the King. If you obey the King, His will is done; you disobey the King, His will be done. At both times, His will is done. There is no, 'I have my way!' No! there is nothing like, 'I have my way,' 'Nobody will tell me what to do!' Oh, okay, okay fine. But His will, will be done in your life. You will be sent to hell, simply. That's a very important thing for us to understand – it is the Word of the Kingdom. When we say, "Our Father who art in Heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done," when we have confessed it, meaning what; if I obey Your Word, Your perfect will will be done in my life; if I disobey Your Word, Your perfect will will still be done in my life; Your perfect will will be to send me to hell, simple. So, there is no way, there is no two ways about it.

That is the reason why the Gospel is just not the Gospel of the Kingdom: Repent, for the Kingdom of the God is here and the King is coming and what should we do? Make the paths straight, all the crooked paths will be made straight, all the valleys will be filled, all the mountains will be brought down, understand this.

So, His will will be done. Ultimately, one day, every knee will bow, and every tongue will confess that Jesus Christ is the Lord. And what is every evangelist telling? "Please, surrender your life, now, to His will which is good for you." Otherwise, His will, will be done and that will be bad for you. It is the Gospel; Gospel of the Kingdom. So, He says: when one hears the Word and understand it not, who comes? ***The wicked one comes, and he snatches away that which was sown in his heart. This is he who received the Word, the seed, by the wayside.*** He is talking about the second guy. ***But he that receive the seed on a stony ground, is the same as he heareth the Word and with joy receives it,*** and it happens to all of us. You listen to the Word, you say, 'Boy!' And then especially go to Dr Luke and high-five, and all the jazz, all the joy, it's coming, full excitement, either intellectually you are being stimulated or emotionally you have been stirred.

Now, He is defining what the deepness of earth is, what depth He is looking at. Look at the next verse, ***"Yet hath he no root in himself, but endureth for a while,"*** that means he endures the Word for a while, okay, first Sunday will come, second Sunday will come, third Sunday will come, ***"for when tribulation or persecution ariseth because of the word, by and by he is offended."*** How do you know that there is no depth in your life? You know the word for 'offense' I told you so many times, what is it? Scandal, scandalized. What is your scandal quotient? Yesterday, I was just browsing through something and one website came, 'Test your IQ,' everybody likes to know their intellectual quotient and if you want to know your emotional quotient, watch an emotional movie and see how well you can cry, that is your emotional quotient. Some people cry at the drop of a hat.

You have an intellectual quotient, and then you have your emotional quotient, very few people have a large scandal quotient. How much can I push and offend you and you will not get offended, that much is your depth. Your depth is directly proportional to your ability to handle scandal. Think about this, scandal is not necessarily when you're wrong, scandal is also when you are right and you have been accused of wrong because of the Word. Will you get offended? That is the reason why it says, 'Until His Word which was spoken to Joseph came to pass, the Word of God tested him to see his scandal quotient.' Do you understand?

See, what is the definition of sin or transgression? I will tell you. We have all turned to our own ways, that is sin, and the Lord has laid upon Him the iniquity. Turning to our own way, which necessarily may not be bad in the eyes of the world, is sin, is iniquity. Turning back to the paths which Jesus had decided for us and He says, "If you do good and then you are accused wrongly, because of your conscience toward God, then it is commendable," why?

1 Peter 2:21-22

But when you do good and suffer, if you take it patiently, this is commendable before God. ²¹ For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: ²² “Who committed no sin, nor was deceit found in His mouth” ²³ who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; ²⁴ who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. ²⁵ For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

Meaning, we have come back to the path He has shown for us. What is that path? A path where we have the ability to overcome the scandal; if we have a deep scandal quotient, we will not be offended. People can say anything, you know what, but I am after the God in you. Elisha said to Elijah, “You want me to wash your hand? No problem! Wash your clothes? No problem! People will call me – ‘a man who poured water on the hands of Elijah’ no problem but I am after the God inside of you. I am after that God inside of you, pursuing that, I am ready for any scandal. You know what? I am dead to my reputation. So, *when tribulation and persecution arise because of the Word, they get offended* and they just say, “Sorry, I can’t handle this.”

Joseph was with the coat, he was stripped of his coat, put into the pit. He cried out, maybe he cried out to Lord also, “Lord, what is this, Lord?” Where was he? Dothan. At Dothan he was crying out, “Lord, what is this?” Did God answer him? No. Elisha was in Dothan and his servant came and said, “Lord, the Syrian army is surrounding us. Lord, what is this?” ‘*Lord, open his eyes.*’ Did God answer? Yes. There also He answered with a ‘no,’ here, He answers with a ‘yes.’ He was sold as a slave; did he rebel? No. He was called rapist; did he rebel? No. He was a victim of the - “#MeToo movement.” He was already despised because he was a Hebrew and successful; more despised. Hebrew; successful; and the master trusts him; even more despised. He was an object of envy of people, but he was not conscious about it, by the way. Put in prison, he didn’t say, “Lord, what is this?” He said, ‘No problem.’ One day, till that time; I mean these fellows come, they forget his interpretation of the dream, immediately goes and forgets nicely; and later after two and a half years at God’s appointed time, he is glorified.

From justification to glorification, there is a process called sanctification in which, you know what is going to be tested? Your scandal quotient, your S.Q; how much you can handle scandal. As of now, my scandal quotient is very low, extremely low, I know it, so upset I get, I get so upset, I just cannot handle certain, so called, ‘accusations,’ even if they are partly true. What if they are completely false? You see.

Look at what actually it says, Mark actually gives an interesting nuance.

Mark 11:17 the parable of the sower.

¹⁷ And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Now, there is a very interesting word which is added over here, “when affliction or persecution ariseth for the word's sake, immediately they are offended,” they don’t have the ability to handle it all, immediately they get offended. You see that so many people, when you talk to them, you can see their faces change: “Arey, this fellow got offended.” It doesn’t take even a little time and you have to literally walk on eggshells, ‘Arey, what will that person think,’ you know, we have to become TLC-Ph.Ds. on Tender Living Care; always you should pamper them and say, ‘Oh! Oh!’ You see, the company that you choose tells me what kind of person you are.

Nebuchadnezzar had those fellows, different kinds of flutes they were playing. When different kinds of flutes and string instruments are being played, what should you do? Bow down. He goes at the length to describe the kind of instruments, “when you hear the sound of this and this and this and this...” bow down and worship me. Shadrach, Meshach and Abednego, “when you hear the sound of ‘this and this and this...,’ bow down and worship me. He didn’t just say when you hear the music, no, he mentions every detail of those things; bow down. You know what they say, “Sorry, we are not sycophant.”

That’s what Chuck Missler also calls, ‘Sycophant Symphony.’ Sycophant symphony: they sing in parts and tell the king, ‘how great thou art.’ Isn’t it interesting, in many Psalms, either they praise God, or they describe the depravity of their heart. Have you seen that? The only two categories. They never praise themselves. Very few times he will say, ‘in my righteousness,’ but

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again he will say, 'no, no, no, I am not that good, if you should mark iniquity, who can...etc, etc, but you, but you..,' either they are praising God or describing the depravity of their own heart but they are never praising themselves. That is how I know, a guy is spiritual. Isn't it interesting, Solomon didn't write even a single Psalm. I don't know. There is no Psalm of Solomon. There are Psalms of David and that is the reason why Spurgeon calls it, 'The treasury of David.' There are therefore, more Psalms than Proverbs. Understand this difference.

This, I believe, is the reason why we don't have strong capacity to handle the pressure, simply, because we get offended easily. And I am telling you honestly, I have seen, I have seen in my own life, it is my own flesh, we want quick fixes to our problems. I remember Naaman, Naaman says, "I thought he will come, and he will wave his hand and he will come and touch the part of where I am infected. Are not this and that river better than Jordan? Can't I go and wash there? Servant said, 'Sir, Sir, did he ask you anything great?' If there was something great, he would have done it actually, in other words. You can't handle scandal, you are offended.

You know something? Elisha was telling Naaman; your healing is directly proportional to your ability to handle offense. You are offended; you go away with your sickness, if you humble yourself; you will be healed. Choose! If you are offended—that's why you know, we say, 'do you want to be justified or do you want to be justified?' Answer is...I hope so. You know, Paul says, "Even if my conscience calls me that I am very dignified and I am a gentleman; thereby, I am not justified. My justification comes from God alone." So, look at this: they have no root in themselves and so when affliction or persecution—three things he mentioned over there; he talked about tribulation, he talked about affliction, he talked about persecution. See, *Psalm 34:19*, I love this.

Psalm 34:19

¹⁹ ***Many are the afflictions of the righteous: but the Lord delivereth him out of them all.***

Hallelujah! But the Lord delivers him out of them all, "***He keepeth all his bones: not one of them is broken.***" Haddi nahi tootega, chinta mat karo. Many are the afflictions, you see, it's what we call as a purification process, cleansing process, refining process.

Psalm 12:6, very interesting Psalm it was, you know this very well.

⁶ ***The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.***

Purified how many times? Seven times it has to be purified. So that the Word of God in your mouth should be true. Who said that? The widow. Where? Which place? Zarephath. What is Zarephath? Refinery. Furnace, that's exactly the same word, Zareph, from which we get the word 'seraph' also, by the way, fiery ones, basically. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times," your ability to handle offense, your ability to handle criticism. There is one religion which cannot handle criticism. You know which one is that? Islam; they cannot, they cannot handle the criticism at all, because they know they are full of lies. You criticise the truth, truth says, "you criticise me, you call me a lie, my will, will be done anyways." Gravity does not exist you say, and every time you know what will happen, you will prove the existence of gravity, nothing else.

Every time you disobey the law, you actually prove the existence of the law and not the other way. So, I don't have to come and debate, I just simply and plainly state the truth. You criticise it, 'oh, we can't do it,' My (Lord's) will, will be done. They can't handle, they get offended. See, religious people are like that, they get offended. Who got the most offended? The religious class. To whom did Jesus used the harshest words? "Brood of vipers, whitewashed tombs, full of dead man's bones." and all kind of uncleanness. Bah! What words! Not pleasant.

Infact, in *John 8*, the gloves are off. John 8 starts with wanting to stone the woman caught in adultery, John 8 ends with wanting to stone Jesus. Kya baat hai! Because they can't handle criticism. That is how they know, you are offended. You know why? You were offended because I criticised your attitude and you didn't like it, you know why? Because you knew it was true. And He makes this bold statement: "Which of you can convict me of sin?" "Show me, show me!" Remarkable! So, what was it? "Many are the afflictions of the righteous"—look at *Psalm 119:67*, you know this verse very well, this is just for the sake of your reminder.

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Psalm 119:67

⁶⁷ Before I was afflicted I went astray; but now have I kept thy word.

Before I was afflicted, what happened to me? I went astray, but now I kept your word. Why? When I was afflicted, I knew how offended I could get. I went astray, I went away from the path, but now, I obey Your Word.

Psalm 119:71

⁷¹ It is good for me that I have been afflicted; that I might learn thy statutes.

And look at the next verse, the other level.

Psalm 119:75

⁷⁵ I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.

Kya baat hai! It is for my good to know how easily I get offended. Lord, grant us a grace, grant us a grace. The disciplined people will kill offense in their life. The disciplined will never get offended and don't get offended about that okay. Understand this. It is good that you and your faithfulness—you know how God is faithful? You keep on saying that, "God is faithful, God is faithful," if God is faithful, what will He do? Yeah, He will afflict you, so that He will show you, how easily you get offended, how immediately you get offended, how long that immediate is, we don't know. Sometimes, it depends upon the processor that you have or the bus speed, whichever you want to use it.

Look at another beautiful set of verses,

Lamentations 13:31-36

³¹ For the Lord will not cast off for ever: ³² But though he cause grief, yet will he have compassion according to the multitude of his mercies.

You want to know the compassion of God? Let Him cause you grief. He caused a lot of grief to Job, finally he understood God is merciful it says in *James 5*. The Lord is merciful, full of compassion. You want to know the compassion of God, allow Him to cause you grief. It's difficult to say that, isn't it? Though He causes grief—that's why we keep on saying: God will never harm you; He will hurt, but He will never harm you; He will cause you grief, but yet He will show compassion according to the multitude of His mercies. And look at what He says,

³³ For He does not afflict willingly, Nor grieve the children of men.

***³⁴ To crush under one's feet All the prisoners of the earth,* no, He doesn't do that.**

³⁵ To turn aside the justice due a man Before the face of the Most High,

He is not going to, you know what He says, "I am not going to withhold justice but one day, you will get justice, my dear brother." That day, when you stand before the God, the Most High, all wrongs will be right; all the wrongs that has happened to you, you will get justice. But you know what, ensure that you keep yourself justified. What did I say? 'Ensure that you keep yourself justified and not dignified.' Yeah, that's it.

³⁶ Or subvert a man in his cause—The Lord does not approve.

He does not approve of this. You think all the wrongs that's happening in the world, He approves of it? No. You know, we get all these questions, why does God not punish these people? Why does He not take them from the face of the earth? Etc., etc., etc. If God has to judge, once it is judged, it is set in time. He doesn't want to judge anything before time. Some people's works will go ahead of them, some people's work will follow them, both good and bad. The reason why God afflicts you—if you have NASV, *Proverbs 17:10*,

Proverbs 17:10

¹⁰ A rebuke goes deeper into one who has understanding than a hundred blows into a fool.

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You keep on beating up a fool, will he learn? Never. Saul never learned, never. David, one spanking, 'I learnt my lesson.' Saul would weep, "Oh, David, I am sorry, you are more righteous," it was of no use; didn't bring about any change in him. David could be rebuked, one blow was sufficient for him.

In Telegu there is a saying, okay, it says, "Manchi Manushi ki oka Matta, manchi aedhu ki oka debba" (one word of rule is enough for a good man and one spank is enough for a good bull). A good Bull, it just needs a one whip, and it will start working better. You see, what's the difference between an Ox with a yolk, and an Ox without a yolk? An Ox with a yolk; you whip it once, it will start working properly and it will give you more fruit. An Ox without yolk; it will go here and there, helter-skelter.

You see it to yourself, if somebody says something to you, rebuke or a word of correction; are you able to take it and understand the different dimensionalities of it? I often do it, often. You know one of the rebukes—I mean one of the statements that rebuked me is that —you know, "Keeping your room clean is the reflection of your heart" that was a fab statement for me. I was so tensed after that. I would say, "How does it matter if your room is dirty or clean, as long as your heart is clean?" That's what I said. You know when people used to say, "You have to keep your room clean," I would say, "Come to my Professor's home and I will show you how it is." That's what I used to think. I went to my Profs home, if you want to see a robotics home, you should go to his home, total chaos, total, and I felt so good about myself. Oh, so happy I was, "I thank You Jesus." Total chaos, so much, all over the place. You know, law of entropy was working perfectly in his home, then I understood, he never stays at his home, he's always in the lab; even in the lab, not very neat—you come to robotics lab, you should see the spoil; expensive computers, dismantled all over the place, the lab is lab, boss and finally, something of order comes out of chaos, one robot will come and for a few days only, after that it is dismantled again.

It's interesting, but you know what, order in your life; how you handle dirt outside directly shows how much you allow the dirt inside, actually. Think about it, that's the statement. Put that in your spiritual pipe and smoke it. My wife keeps telling me, "Vijay, your table is a reflection of you." For her everything should be in its right place. You know, you came to our school, how is it? Boy! It's like, everything has got a box somewhere. I have to work on that. So, I just keep taking those things, okay, I am working on it, I am better than what I was several years back. How do I know it? Because I visited my Profs home.

So, rebuke goes deeper into one who has understanding. You see, if you have understanding of God's ways; somebody rebukes you, you are able to take that rebuke and divide it and go into the deepest parts of your inner man and understand what God is trying to tell you. Don't look at the messenger; look at the message. Don't become *Jeremiah 18:18*, what is *Jeremiah 18:18*? It's a 18:18 formula. Look at what it says.

Jeremiah 18:18

¹⁸ Then they said, "Come and let us devise plans against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words."

Two connotations to this: that fellow has spoken, that means it will come to pass or we will stop him from speaking; we already have so many people who will speak the Word of God, no problem. Why? "Come and let us attack him with the tongue and let us not give heed to any of his words." They don't want a corrective voice. You see, it says, "*woe to you if people speak good about you, because that is exactly how they dealt with the false prophets.*" Every time it is a prophet, you see, it's a prophet who is despised or who is resisted. Why? Because he uses the index finger; you have the apostles, you have the prophets and the evangelist; evangelist is the longest ministry. The prophet is the one who says, 'You are that man! You are that man!' The Word of God comes, if it is prophetic, it comes with the finger of God and tells you, "This is actually the problem with your life."

"Micaiah! Look at all these prophets, there is a symphony going over here; don't become a cacophony, sing in tune." In other words, it's all Western Classical, don't become Carnatic. "Whatever the Lord tells me, I will speak." And then he starts his sarcasm, when the king asks, "Shall I go to Ramoth-Gilead?" 'Go, you will win.' "Did I not tell you?" 'Arey, this is what exactly you wanted to hear, right? You wanted to hear that right?' "Micaiah, come and tell me," 'I see the heavens open.'

You know something, I like the guy Micaiah simply because, he was a contemporary of Elijah, and Elijah was still around when Micaiah was also there, but it's interesting that two prophets cannot get along well with each other in the old covenant. Very

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difficult, very, very, difficult for that to happen but it says in *Acts 13*, there were prophets, there were evangelist, everybody was there worshiping and ministering before God, they were fasting and praying. Kya baat hai! That is the New Covenant difference, kya baat! In the old covenant, no two prophets could work together, it's interesting. Anyway, whatever the reason God had. And then, "Micaiah, Micaiah, come and tell me," the same, Micaiah says, "I saw the heavens open, and God was asking, "How shall I deceive Ahab? I have to make this fellow fall. He has to go to Ramoth-Gilead. How do I persuade him?" Then, there was a full round table conference. One angel said, "God, I will do this, another angel said, 'I will do this,' and then a lying, deceiving spirit came. He said, "You know what, I will go and become a lying spirit in the mouth of all the 400 prophets," and God says, "You will succeed and you will succeed in taking Ahab to Ramoth-Gilead and he will die." And what does Zedekiah say? He slaps him, "Where did the Spirit of God go from me to you?" Ahab says, "Put him in prison until I come back." 'If you come back, God has not spoken through me.' What audacity! You see.

Rebuke goes deeper into a man of understanding than hundred blows to a fool and Ahab was an absolute fool. So many blows he got but never learned a lesson. David can be rebuked, Paul can be rebuked, Saul could not be rebuked, Solomon could not be rebuked! Think about that, I told you right? The emotional man and intellectual man; the Donkey head and the PhD head, both are Donkeys finally.

You see, it's very important to know whether you have the depth; just measure the time that you get offended, how quickly you get offended determines your scandal quotient, but if you have the ability to ruminate, to think, to be objective, blessed are you!

Matthew 11:2-6, this is one man who couldn't handle this,

² *And when John had heard in prison about the works of Christ, he sent two of his disciples³ and said to Him, "Are You the Coming One, or do we look for another?"⁴ Jesus answered and said to them, "Go and tell John the things which you hear and see:⁵ The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them.⁶ And blessed is he who is not offended because of Me."*

So, how do you know you don't have depth? because you get offended so easily. And why do you get offended so easily is also the question. See, you should go one stage after another. I have no depth because I get offended easily and why do I get offended easily? is the next question. So, let's go to next nuance.

Luke 8:6, this is also the parable of the sower.

⁶ *Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture.*

At the point, they get offended because they lack moisture. Now think about it, how many of you have the confidence that your heart is a very, very, tender heart, 'I easily get the Word of God; it penetrates very deep, I am able to receive the Word with meekness, the engrafted Word with meekness,' how many of us can say? Not many, with confidence. We all have our depths of hardness. Hai ki nahi? I think verse 13, He explains this,

Luke 8:13

¹³ *But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while*

Because of lack of, moisture and *in time of temptation*; what happens to them? *they fall away*. What is the word for falling away? 'Apostasy,' and you see the danger there, why do they fall away? Simply because they don't have depth, and why do they don't have depth? Simply because they don't have moisture and what is moisture? Let us see, what is the moisture that He is talking about.

Jeremiah 17:7-10

⁷ *"Blessed is the man who trusts in the Lord, and whose hope is the Lord.⁸ For he shall be like a tree planted by the waters,*

you know what the word for water is, the word for water is moisture in the Septuagint actually. *Which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit.*

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Now, what is the difference here? The difference is simply this; this guy is planted by the waters. Now, what is the difference between the soil at the rivers and the soil away from the rivers? The soil of the rivers is very soft, understand.

And He goes unto say,

⁹ ***“The heart is deceitful above all things, and desperately wicked; Who can know it?”***

You know, in this context He is saying, the heart which is essentially where the seed is going to be sown, it says break up the fallow ground; ground of your heart basically, break it up, make it softer. “The heart is deceitful above all things, And desperately wicked; Who can know it?”

¹⁰ ***I, the Lord, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings.***

Now, think about this, He says, ‘In order to bear fruit, I should be planted by the rivers of water. So, it is just not the planting of the seed, which is important, it is also important that I should be in a position where I am constantly being watered. There should be the sowing of the seed and the constant watering of the seed, so that the seed can grow, so that the soil can become softer and softer. Why are we preaching the Word so much in these last days? It is because the hearts of the people are hard including my own heart. I am not saying that my heart is better than others, no, I know it, my own self, I know it. So, what do I need? I have to sit there and allow the Word of God to flow and flow, so that my heart becomes softer and softer, so that engrafted Word begins to take root and bear fruit, so that I will not get offended.

You know what happens? When you are constantly watered, you will understand that God is good. You will understand the ways of God. You think about it, why is therefore, preaching of the Word so important? The preaching of the Gospel, initially to bring people into the Kingdom, you don’t even need more than 15-minutes. “Repent, for the Kingdom of God is at hand,” who said this? John, the Baptist. After John the Baptist was put in prison, what did Jesus say to evangelise to people? “Repent, for the Kingdom of God is at hand.” Once the people came into the Kingdom, what did He do? “Repent, for the Kingdom of God is at hand,” how many lines is that? Three lines maximum and after the people came into the Kingdom, what did He do? He started teaching them, Matthew, chapters 5-7, and goes on and on.

So that the seed which was sown should be watered, so that the soil can be made softer and softer, so that the seed can go deeper and deeper and deeper.

So, Paul says, “Paul plants, Apollos has to water, so that you will get the increase.” Do you understand? So, why do people not bear fruit? “Oh, the preaching is so long. Why can’t it be 15 minutes capsule?” This is not evangelism brothers; this is teaching, this is watering, it is making your soil soft, so that you can receive with meekness. It says, “Put away all superfluity of naughtiness,” he says in James. I love that word, ‘superfluity of naughtiness,’ and *receive with meekness, put away all malice and superfluity of naughtiness and receive with meekness that engrafted Word which is able to save your souls.* Why? Why is it teaching? Because we want people to have depth so that they can stand strong in the day of evil and even when there is drought, you will bear fruit. You will not fear, you will not be anxious in the year of drought and even in the time of drought, what will happen? There will be fruit in your life because the roots have gone deeper.

Depth please! Depth! My dear brothers, depth! Ask God for depth. I see so many, I just look, observe around, I observe people’s conversation, I know by one word that comes out of your mouth, how deep your relationship with God is. I know by the kind of fellowship that you seek, how deep your relationship with God is; the kind of fellowship, I am not just talking about the fellowship. There is fellowship and there is fellowship, not all Israel is Israel. Is that iron sharpening iron or wood blunting iron? I don’t know, think about that. Honestly, we are still young people, we are not still regarded as grown to father level, right? Who said we are fathers? We are still not, let’s be honest. If you are fathers then that will be a different range only.

But what does it say, *“I write to you young men, because the Word of God richly abides in you and you have overcome the evil one.”* You know what is happening? All of you, young people, you are inspiring one another to give your best to God. I love that. That is the kind of fellowship I want to seek, not people who will just dull you. They will say, “What is impossible with

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God?” There is enjoyment in the fellowship, it is together with the saints, you comprehend the height, the breadth, and the width and the depth. Where is that depth? Among the fellowship who’s seeking after depth.

Simple formulas don’t work, how to get the formula works. Lot of people want formula; I want to know how you got the formula, that is the difference. What do you want, Einstein’s theory or Einstein mind? There is lot of difference. Now, in order for the roots to go deeper, deeper, we have to—see, it’s just not that you should allow yourself for the water to flow, lot of people, it’s like water on a duck’s back. The water should not just flow, something else should also happen. I told you, the kind of the fellowship you seek, determines your depth. I told you, the kind of the fellowship you seek, determines your depth.

Psalm 1:1-3

¹ Blessed is the man Who walks not in the counsel of the ungodly

Now, think about it? What kind of fellowship do you seek? Do you seek worldly fellowship or Word-ly fellowship? I want to be like that. My Dad used to say, “Vijay, sit with the toppers.” Toppers don’t want anyone around them by the way, you know that right? But you, nevertheless, stick with them. That’s what I did with the Chinese, by the way. The Chinese and the Indians, can’t get well along with each other, okay, that’s proven everywhere, all around the world. So, those fellows are getting 100 out of 100, every assignment, and I am like dumb, dumb sitting over here trying to solve every assignment and the first assignment I ended up with 65, all the Chinese got 100. And you know what these fellows did, they took the average of the class—I mean, there’s a class average and there was a Chinese average. The class average and the Chinese average.

So, the professor said, “Aiyoo, let me add some grace marks so that I can bring you up to speed with a Chinese average, and I was so offended. I said: What is the secret behind these fellows? Then, I came to realise, they had a network, tab se chal raha hai pura (it’s been going on for a long time) conspiracy. They had all the previous question papers, assignments, solution manuals, everything they had. They had the solution manuals, brothers! And they didn’t want to have anything to do with Indians, but you know what? I also want to get 100, I will stick with you now. I had another Brahmin friend, Janardan Vedhantam, that fellow was even more smart, he knew how to get the assignments out of them. So, slowly, slowly, he got the assignments, we got all the assignments, went and did our own photocopy like those fellows, from a Chinese store and next exam, what do you say? That’s it, period; 100, the end of the story.

Right? You stick with those fellows who are going somewhere, iron sharpening iron. Not people who will make you feel good about yourself, ‘arey, at least, I am better than that fellow,’ no, no, no. But people who will say, “You know what, Vijay, you are useless,” Ahhh! Now, I want to become like you; those who will challenge you with their life, with their testimony, with their humility, with their willingness to learn, with their willingness to go extra mile, with their willingness to pour out their lives for God, with their willingness to not to hold anything for God. See, I want to seek such company.

So, blessed is the man who doesn’t walk in the counsel of the ungodly. Nor stands in the path of sinners,

Lot of people say, you know, ‘I don’t have time, I don’t have time,’ I will tell you how you have time; first, don’t walk in the counsel of the ungodly, don’t stand in the path of sinners, don’t sit in the seat of scornful, don’t sit in the seat of the people who will waste your time, but what shall we do? Delight yourself in the law and then in His law, meditate day and night. That is when you will be like the tree planted by the rivers of water, you will have moisture now. Why? Because you are not only at the place where constantly the water is flowing to make you moist and your heart soft, but you are also meditating so that the Word can go deeper and deeper and deeper. Both these things have to happen.

Nor sits in the seat of the scornful; ² But his delight is in the law of the Lord, And in His law he meditates day and night. ³ He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper.

He says, “whatever he does shall prosper,” what does that mean? Prosper in the way of God, that’s what He told Joshua, “This book of the Law shall not depart from your mouth.” I mean, it’s interesting right? Mouth and mind coordination! It’s not hand and eye coordination; it’s mouth and mind coordination. Life and death are in the power of the tongue, that’s why it says in

Proverbs 15:28

²⁸The heart of the righteous studies how to answer, but the mouth of the wicked pours forth evil.

That's why it says, "Study to show yourself approved unto God; a workman that needeth not be ashamed rightly dividing the Word of truth." Study, study. My goodness, I am telling you, Telegu Bible, I am studying now, you know what has happened? My Telegu Bible has replaced my English Bible now. Study, study, study, study, ...

I am not boasting, I have underlined every page in the Telegu Bible now, that is how I read. Study, study, to show yourself approved. You know why? Because I want depth.

"And whatsoever he does, this book of law shall not depart from your mouth, but you shall meditate upon it, then you shall have success, and you shall not turn from it to the left or right," because Gospel has got line, a straight line, "When I saw Peter, that he was not walking in line with the truth, I withstood him to the face." "You are going astray; I want to bring back to path." Why is it important?

Hebrew 6:4-6

⁴ For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good Word of God and the powers of the age to come,

Now, five things has to have to happen in Christian life: you should be enlightened; you should have tasted the heavenly gifts; what is the heavenly gift? Basically, the salvation; you have become the partakers of the Holy Spirit; you have tasted the good work; you have also tasted the powers of the age to come.

⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God and put Him to an open shame.

At the time of testing, because they didn't had moisture, what happened? They fell away, they turned away from their straight path, you know where it occurs? Let me scare you, *Ezekiel 18:24*, it occurs there in Septuagint.

Ezekiel 18:24

²⁴ "But when a righteous man turns away from his righteousness, falls away in other word, and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? Rhetorical question, All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die. Scary, scary, scary.

Now, let's go back to *Hebrews 6*, I just want to scare you for a bit and then get you back on track again, okay. It's good to get scared, no problem. One of the things we need to understand, we lack the gift of the fear of God in the last days, my dear brothers. We lack it, honestly, that is the reason why we are flippant with a lot of things; we are flippant with our mouths, we are flippant with lot of things that we watch, and talk, and see; we are flippant with men of God,

Hebrews 6:6-9

⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.

Look at this, "If they shall fall away, to renew them again unto repentance," is impossible, since, they crucify for themselves the Son of God and put Him to an open shame, and He gives the reason, verse 7.

⁷ For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; ⁸ but if it bears thorns and briers, it is rejected and near to being cursed, whose end is to be burned. ⁹ But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.

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“We are confident of better things concerning you, though we speak this hard way.” Depth, depth of your Word life, okay Second, is the depth of your understanding, it’s the depth of your revelation. What is that? Depth of your revelation. What does that mean? Let me tell you what that means.

1 Corinthians 2:7

⁷ **But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory**, how do we understand mysteries? You want to know? Go to *Proverbs 1*.

Proverbs 1:1-6

¹ **The proverbs of Solomon the son of David, king of Israel:** ² **To know wisdom and instruction, to perceive the words of understanding,** ³ **To receive the instruction of wisdom, Justice, judgment, and equity;** ⁴ **To give prudence to the simple, to the young man knowledge and discretion—** ⁵ **A wise man will hear and increase learning, and a man of understanding will attain wise counsel,** ⁶ **To understand a proverb and an enigma, The words of the wise and their riddles.**

And KJV will use the word ‘and their dark sayings.’ You know the riddles of Ethan, the Ezrahite in *Psalms 49*, “*I will incline mine ear to a parable: I will open my dark saying upon the harp,*” and he talks about ransom of man and etc, remember? One of our favourite Psalms, ours hopefully. It’s definitely mine, but hopefully, it’s ours also, because it’s all ours, God is ours, yeah, and the Word is ours.

How do we understand—the whole purpose is to understand the Proverb and an enigma, the words of the wise and their dark sayings, and he says; the fear of the Lord is the beginning.

Okay let’s go back to *1 Corinthians 2*, it says,

1 Corinthians 2:7-13

⁷ **But we speak the wisdom of God in a mystery**, mystery means, something which is hidden okay, it’s essentially, revelation is something like putting a food on the table with a cap on it; you want to know what is inside, what you should do, open the cap, that’s essentially what it is, that is a revelation; O’ crockery, okay, something like that. **the hidden wisdom which God ordained before the ages for our glory**, it’s interesting, it’s the glory of God to conceal a matter and the glory of kings to search out a matter, for our glory God has hidden, okay. Now, what is it? It is the depth of revelation we are talking about that. How do we get this depth of revelation?

⁸ **which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.** ⁹ **But as it is written: “Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.”** ¹⁰ **But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.**

The depth of your revelation. Now, you think about it, you have heard Pastor preach from same passage every time, but every time you see the depth of his revelation. Sometimes, I am stunned! Arey, already heard this and Elijah, how many times we heard, how many times we heard Elijah; 15 years, at least, 150 times I heard about Elijah. I heard Elijah in 2008, 2009, every year I hear Elijah, in 2020 I heard Elijah and I heard the first time, the ‘Altar cut without human hand,’ what a teaching that was! I was stunned! Albeit, I was planning to study on that. It’s amazing, that depth of revelation.

You see, if I am teaching the same thing I was teaching, let’s say years back, you should say, ‘Vijay, something is wrong with you.’ You should have the graciousness and I should have the humility to say, ‘Vijay, what’s going on?’ ‘same old, same old is going on, nothing deep is happening over here. What’s going on?’ But God has revealed to us through His Spirit. So, what has happened, therefore? God has increased in Him the measure of His Spirit. He had a deposit of it initially, the earnest of our expectation it says, but Spirit is slowly growing, so that you understand things of God more deeply. The Spirit searches all things, yes, the deep things of God. Then He says in verse 11,

¹¹ **For what man knows the things of a man except the spirit of the man which is in him?**

That’s why it says, “The spirit of a man is the lamp of the Lord, searching all the inner depths of his heart,” that’s the reason why the Word of God is living and active, sharper than a two-edged sword, discerning the soul and the spirit, the joints and

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the marrow, and the discerner of thoughts and the intentions of the heart, not the mind and everything is laid naked before Him to whom we should give an account, why? Because the Kingdom of God is like the one who has to give an account, okay.

Perfect CA, we are going to the CA now; we have a heavenly CA, you have to give an account to Him, auditing will be done there. Your earthly auditor will scare you so much, how much more the heavenly Auditor? The earthly editor will scare us to save us, the heavenly Auditor also scares us to save us, understand that. Why does our auditor scare you? "Where is this? Where is that?" so that when you go and file the income tax, those fellows will not come after you, that's the intention basically. So, we don't want auditors like those who don't know ITR-5 and ITR-7, I don't want to mention the names, who scare you, ultimately. Yeah, deep things of God. For he says,

Even so no one knows the things of God except the Spirit of God. ¹² Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

And how does it happen? Look at the next verse.

¹³ These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

You know something, Holy Spirit has its own language, I am not talking about tongues. He has got His own set of vocabularies, His own set of syntax, everything is different, comparing spiritual things with spiritual things, but the natural man does not receive Spirit of God because they are foolishness to him. But how do you know you have received more of the Spirit of God? How can you check? Now go to KJV,

Isaiah 11:1-4

¹ And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ² And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; ³ But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

You know how you know that you are a spiritual man and not a natural man? You know what the word for quick is? Smell, quick to smell, that's the same word for smelling. The word for 'quick understanding' is smelling, it's very interesting. In other words, you know places where there is no fear of God, and you know places where there is fear of God. Some churches you go, like Abraham you smell it and say, "There is no fear of God in this place." Some places you go, you know it's a godly environment, there is a fear of God in this place.

I like what that Professor from Summit said, they asked him this question, "Why do you think Summit is a place where your children have to come and study?" he said two things 'Summit is a place where it is safe and it is supernatural.' I like that combination. What a combination! 'My university is a safe place, and it is a supernatural place.' Which university in the world can boast like that, tell me? IIT? Safe? Supernatural? Nonsense! Absolutely a den of iniquity. The depths of Satan is there. You go to any top schools in the world; MIT, Yale, Harvard, Caltech, Berkeley, Princeton, you think they have the fear of God? There is a depth of Satan. When he said that word, "My university is a safe place and it is a supernatural place,' I was stunned! Do you think Princeton is a safe place for your children to go and study? If they don't have the capacity to handle the kind of bombardment that happens over there, that ungodly place. Oxford, do you think? I like what Derek Prince said, "People in Oxford care more if you are a gentleman rather than you are a saint." Do they have the fear of God? No. Which university has got the fear of God? You think of our schools in our India, my goodness! I remember when my friend who used to come from first year of IIT, now we all didn't get into IIT in the first attempt okay. So, when they used to come back from IIT, they used to say, "Internet access, 24x7," those days BSNL broadband lease line internet access into every room in IIT, and what are they watching? What are they watching? I know exactly what they were watching, they used to come and boast about it. Safe place? Supernatural place? Far from it. The most unsafe and the most natural, carnal, natural man, meaning; devoid of the spirit.

It's interesting, the number of suicides in IITs; you think the IIT engineer will have security in his/her life? Some of the most insecure people over there. Brothers, that which is esteemed highly among men, is an abomination in the sight of the God. I

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am not saying that IIT is bad per se, don't misunderstand me, I am not talking about that. I mean I was stunned when that guy made a statement like that. I mean, literally, I used to say; what is Bible college, ahhh? I am not talking about all Bible college and he said very distinctly also, "Our place is safe and supernatural simply because our Professors have not gone wonky like in other seminaries." And he said, "Our Professors have been broken by grace, have been shaped by grace and ministering and teach in the power of grace." Which Professor can boast like that? Go to any university; Professors, how do you teach? Have you been broken by grace? Ah ha, really? You have been educated in the top universities, you have the maximum number of publications, and you get the maximum amount of funding. Will that say that you have been broken? Which professor will say? Understand what I am talking about? Then I started envying Yohan after that, I said; boy, it's just fantastic! What an amazing combination that is! Can you think about it, every university, if it's like that? I was thinking about my school, it should be a safe place and a supernatural place. Can't boast about it right now. It is safe, yes, but I don't know if it's still really supernatural.

See, quick of understanding, in what of God? In the fear of God. Do you have a sense? You know, when you have a revelation, you know what God hates and what God loves.

The Lord has anointed you more than your fellows with the oil of gladness, why? Because you love righteousness and hated lawlessness and therefore, God could trust you with greater, and the full measure of the Holy Spirit and therefore, you understood God more deeply than anybody else.

A Lot of people say, "I want to be better than—David says, 'I have more knowledge than my teachers,' why? Because you are more brilliant than your teachers or you are more broken than your teachers? There is a difference, it is not an intellectual knowledge. Is it because you have more knowledge or more greater revelation that you are more broken, and because you are humbler? You see how our parameters change. Why? Why should God? Because we are quick of understanding in the fear of God.

Think about this! Do we have the fear of God? What is it? The fear of the God is to depart from evil. You should know, boss; this smells, this stinks, this program stinks, smells, this song smells, even if it is a gospel song, boss; there is no fear of God which has been communicated over here, there is no sense of awe or reverence, there is no sense of worship; there is slackness, there is sense of familiarity over here; no, no, no this is not the song which I am going to introduce in my church, no, no.

I mean that is the reason why I love Adrian Dewan! What a guy he is! You know that those songs have been inspired by the Spirit because you see the sense of brokenness, you see the sense of reverence for God and fear of God over there. Even if there is celebration, there is no celebration without the fear of God, there is control, they don't expose themselves. Sometimes, people sing these fantastic songs but in the most beautiful hymns, in the most skimpiest of outfits, unfortunate it is. What happens? Oh, the song is good, but the Word of God in your mouth is not true, sorry. Quick to understanding in the fear of the God. Do you have the depth? And what does it say?

⁴ But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

The Word of God, my dear brothers, the Word of God, the Word of God, and the depth of the revelations in terms that God is able to entrust you. How does this happen?

Turn to *2 Corinthians 12*

2 Corinthians 12:1-7

¹ It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: ² I know a man in Christ,

who is that guy? Paul himself. You see, how he is actually addressing himself? That's amazing. You know, "I was in Christ," he never even talks about himself, look how remarkable it is! "I knew a man." In other words, I don't know if I am at that level as of now.

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² I know a man in Christ, who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. ³ And I know such a man—whether in the body or out of the body I do not know, God knows— ⁴ how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. ⁵ Of such a one I will boast; yet of myself I will not boast, except in my infirmities. ⁶ For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. ⁷ And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

You know what? You want revelations? Are you willing to pay the price? I am telling you, I have seen all the man of God who had genuine revelation, everybody had a thorn in their flesh, to keep them humble. It comes with the price but they have 'depth,' it's depth.

Let's look at the last verse of the day, if you can please look at NIV,

Philippians 1:9

⁹ **And this is my prayer: that your love may abound more and more in knowledge and depth of insight,**

How should your love be? Not emotional, it should abound more and more in knowledge and in depth of insight, in depth of insight. You know what it says in Telegu? In Telegu, it's very interesting, it says, you should love with your mind. "Your love may abound more and more in knowledge and depth of insight," and how do you get this knowledge and depth of insight?

Ephesians 3:17-19

¹⁷ **that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,** ¹⁸ **may be able to comprehend with all the saints what is the width and length and depth and height—** ¹⁹ **to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.**

How does this happen? In fellowship. You know where depth is tested? Depth of any relationship is tested in fellowship; how you get along and forgive one another and overlook one another and you are quick to entertain strangers. That is the reason why it says: Let brotherly love continue, let Philadelphia continue, that's the word, and don't be forgetful to entertain strangers, get rid of xenophobia, love your brothers and that is when depth is tested, in fellowship. Otherwise, it's all superficial. That's why John says: "If you say you love your brother and that guy comes to you and he says, 'I don't have anything to wear on my body,' and you say, 'go and be warm,' do you really love?"

Let us not just love in word, but let us also love in deed, if you cannot love the brother whom you can see, how can you love the Lord whom you do not see? It's tested in fellowship. Amen!

I have so many things to say, but I stop here. So, what is it? Depth please!

Maybe, one last verse *Luke 6:47-49*, then we will stop.

Luke 6:47-49

⁴⁷ **Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like:** ⁴⁸ **He is like a man building a house, who dug deep and laid the foundation on the rock.** He dug deep and laid the foundation; it is not superficial. **And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.** ⁴⁹ **But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell.** He immediately got offended and he immediately fell, because there was no depth. **And the ruin of that house was great."**

Okay, you understand.

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Let's pray!

Closing prayer:

Father, we just want to thank You for this day. Father, we know, we are so shallow, beginning with me, none of us, and I realize in my own self, how shallow and superficial is my love and my faith and even my repentance. How little of the fear of God I have in my life, but Lord, we want to go deeper, deeper in You, deeper in You, O' Lord. As a Church, and as individuals in the body of Christ, O Lord, I pray Lord, spur us to pursue a deep relationship with You. Grant us grace to that and we pray, commit all of us into Your hands that Your name be exalted and lifted up in our lives. We thank You and praise You, for in Jesus' name we pray, Amen!

May the Lord richly bless you.