

# The Different Spirit in Caleb

by Sandeep Poonen

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*This sermon focuses on the story of Caleb from Numbers, highlighting his courage to stand up against giants and his faith in God's promises. It emphasizes the importance of daring to be different and standing up even when alone. The sermon delves into the need to identify and conquer the 'giants' of fear and unbelief in our lives, drawing parallels to biblical figures like Elisha, David, and Jesus who faced similar challenges. It also touches on the significance of seeking God's face, building a community of believers, and the balance between dying to self and addressing issues within a healthy church environment.*

**Scripture:** Numbers 13:1, Numbers 14:24, Genesis 14:1, Joshua 14:6, Psalms 24:6, Hebrews 12:13

**Topics:** "Courage in Faith", "Conquering Giants of Fear"

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## Description

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## Transcript

Numbers chapter 13 verse 1, the Lord says to Moses, send out men which I am going to give you. So God's promise was very clear. Then they go out to the promised land.

They come back and look and seeing all the giants and they come in and say very good report great land, but there are giants in the land and this is kind of where we see the leadership of Caleb like we heard in the previous session, dare to be different, dare to be a Daniel, dare to stand up. And there's a lot of questions to ask is where should we be different? And I think that's kind of where I want to also highlight some of the areas where we know we need to stand up even if we're the only ones. And he quieted the whole people now when they say there were 600,000 men if I'm not mistaken, 2 million people, if you multiply each person by a wife and a kid or two, it's about 600 times three.

It's about 2 million people. I mean, I don't know if he quieted all 200 million of them, but he quieted the people and said, we should by all means go up and take possession of it for we will surely overcome it. Right.

And that's all he said. But then if you read the next chapter two, they basically wept all night. Genesis chapter 14, verse one, the congregation wept all night.

I mean, talk about how depressed they must have been. And they grumbled against Moses. And then they said, let's go back to Egypt.

So bad a God. And then Moses goes to and Aaron go to the Lord because they have that access. But Joshua and Caleb, they tear their clothes.

I mean, they are violently bothered by what the people are doing. And you see what Caleb said, the land is a good land. If the Lord is pleased with us, he give us to this land only do not rebel against the Lord.

Do not fear the people of the land for they will be our prey. The protection has been removed from them. What incredible eyes of faith to see Giants when you're a grasshopper and to say they have no protection.

And you see those stories throughout the Bible. You see Elisha seeing something that the servant didn't see when he was surrounded by the armies of men. You see David seeing something that the rest of the armies of Israel didn't see when he saw Goliath.

You see Shadrach, Meshach and Abednego seeing something that every other Israelite and the Babylonians didn't see. On and on, you see these people of faith who are doing that. And then you see Jesus, who also is our leader, our captain in the faith, who sees different enemies.

And that's kind of why when we sing the song. Bigger than all my problems, bigger than all the Giants of fear and unbelief. It's very important for us to define what the Giants are.

And who are the Giants we really need to stand up against. And it's fear. It's unbelief.

It's not people. It's not people. So when I say, look, I don't want to please people.

Absolutely right. I don't want to please people. But the real Giants that Jesus stood up against, he was a friend of sin.

They called him a friend of sinners. He was willing to interact with people of all kinds of different walks of life. But you know that he was fearless against the Pharisees, religious as well as Pilate.

So it's not only the religious people, but even the world system leaders like Pilate, he was willing to say, you have no authority over me. Your protection has been removed, even though you just whipped me. If you read that passage in John chapter 19, Pilate just whipped him, but he looks him in the eye and says, you have no authority over me.

What do you mean? I just whipped you. I didn't kill you. But Jesus had different eyes to say with truth, you have no authority over me.

That's a different kind of eyes that beats all logic. That is a contradictory to all human logic to a certain extent that we have to understand that. And I think by seeing this, we have to see the remarkable faith of Caleb.

And so he stood up, he and Joshua, but Caleb is called out. Because if you see later on in Luke number chapter 14, he says in verse 24, but my servant Caleb, for whatever reason, Joshua is not mentioned. But

Caleb is called out.

And he's a different spirit. He has a different spirit from 600,000 people. Now Joshua was groomed by Moses to a certain extent, he was the leader of the army, maybe there was more influence.

But here was Caleb. And I mean, if I don't want to get into too much in the details, it doesn't even look like Caleb was from the 12 tribes of Israel. He became of the tribe of Judah, he represented the tribe of Judah.

But if you look at him, he I think he's called a Kenazite or Kenite or something. And it's mentioned that group is mentioned in Genesis chapter 15, where God told Abraham, I'll drive those people, those people, the Kenites or the Kenites out of the land, I'm going to give it to you. But here was Caleb, maybe not of the tribe of Israel by biological birth.

But having a different spirit that God said he is going to be part of my promise. And so the reason why I'm mentioning even Caleb's maybe different heritage is to say there may be different reasons why you may feel I'm excluded from all of God's promises or for whatever reason, there can be a subtle thinking that maybe not everything is because available to me because of my physical conditions, because of my education, because of the class of society I'm from, because of my last name, for because of my family background and heritage, many reasons why we may give ourselves a thinking that we are out. Let me encourage you from the story of Caleb, that he wasn't groomed for leadership.

He wasn't seeking leadership. He was not saying, excuse me, I want to be a spy. No, he was appointed to be a spy.

But where his leadership stood out was when he stood out against the giants of the land. And so us identifying the giants of the land is going to be incredibly important in our own lives. And so when we are in our young ages, especially the giants of the approval of man becomes very, very big in our eyes to the point.

But underneath all of that is, Lord, I want to please you. I want to have a relationship with you. And that, I would say, is the hardest fight of all, as some sisters were sharing on the way home to the hardest, the narrow road that leads to life has cliffs of worldliness and legalism on either side.

And it's like a cliff, very narrow cliff on what you're walking on, and there's legalism on one side and there's worldliness on the other, the spirit of the Pharisees and the spirit of Herod. And Jesus said, beware of the leaven of the Pharisees. Beware of the leaven of Herod.

It's a leaven. You know what leaven is? Yeast. How much yeast do you need to puff up a whole pound of flour or whatever it is? Small, small little things.

That's all that's needed. That's what Jesus was saying. Beware of the leaven, small little pieces of worldliness or legalism.

That's a hard battle. And I'm sure all of you in my own life, my teens were driven by being raised with wonderful teaching. But the way it came into me was legalistic.

I'll give you a practical example. I went to college in America for the first time. I saw Christians who were wearing jewelry in my community, and I wrote them off.

I said, clearly they can't be spiritual. They're wearing jewelry. And it was a real shock to my system when I saw them way more spiritual than I was.

Women my age had a true devotion to the Lord. But that was an evidence of a legalistic attitude that are coming into me. And so what did I do in response to that? In my 20s, it was a pulling away from legalism, but falling over on the other side into worldliness, being all things to all men, because I was wanting to not displease them because I didn't want to be legalistic.

That was always my good reason for not coming, you know, being harder on certain issues and things like that. And so, you know, for lack of a better word, it was kind of like a pendulum that kept going back and forth. And it's gotten a little better over the years.

So my encouragement to you is keep walking that way. And one caveat about one sobering thought about the pendulum, even as I say, don't give up as you will fall on either side from time to time. And you repent is one important note to know about.

This is Jesus never fell. That is not to condemn you, but that is to make you adore him more. That is just I'm not saying that to say, well, be like Jesus and don't ever fall into it.

I don't have the grace to say that because I didn't do it. I still find myself being in an active struggle on this narrow that word for narrow is constricted, afflicted way. Narrow is the way that leads to life.

That word is actually pressed in. And the more comfortable one is to go into legalism, the more comfortable one is to go in the short run into holiness, either one of those things. Afflicted way is the way to life.

And the only balance I would say is figure out how that pendulum can swing less and less. The only balance I would say to that is Jesus never had that. He always walked that narrow way.

And so rather than that ever beating you up. Because that's what the devil wants to do, condemnation, let that make you adore him and convince you more and more that he is the one who is worth following. He is the one mediator between God and man.

The man, Jesus Christ, that's what it says in one Timothy chapter two, the mediator between God and man is the man, Jesus Christ. He was fully God. But Paul underlined that with the man, Jesus Christ, because he was saying, look, it was like you and me.

And he never went down that pendulum. And Caleb had that spirit, and then in Joshua chapter 14, I'll just share a couple of other things. You can meditate a lot about that because this is also something that we want to spend this one hour having time for questions or sharing other thoughts.

But in Joshua chapter 14, Caleb comes in and says that you see that in work. I just point you to this in Joshua chapter 14, verse six. It talks about Joshua in Gilgal and Caleb, the son of Jephuneh, the Kenizzite.

So Joshua, Caleb's father was a Kenizzite. Go look that word up, Kenizzite, and see where that word is found. To find it, I believe in Genesis chapter 15.

You know the word which the Lord spoke to Moses. And he basically says that this is what the Lord spoke to Moses. Now then, verse 12, read that now.

Now then give me this hill country about which the Lord spoke on that day 40 years ago. Caleb is like, I have not forgotten that I'm not done. I still I'm holding on to God's promise from 40 years ago.

And God promised that this would be mine. And God gave him those territories. And I love that humility in which he says in verse at the end of verse 12, perhaps the Lord will be with me.

Maybe it'll be for me to do it. But he always had that, perhaps even in the numbers 14, he says the Lord is pleased with us. He gives us even the land.

So sure he was with God's promises. He knew he looked. I need to walk before the Lord.

I want I need to keep my my garments pure. And yeah, you see that and that he gave up that Caleb ended up getting that land. And that was the hardest land to overcome, the one with the greatest giants that they had.

And so young people in our pursuit of God, bigger than all my problems, bigger than all my fears, God is bigger. It's not it's an easy song for us to sing. Now it's an upbeat song, but there's a there's some pretty hard it's a pretty hard road.

And we have some wonderful examples of one or two. In the Old Testament to have that stance, and so I mean, those are my introductory thoughts, a couple of thoughts more I would have for Caleb, but Caleb, if we have time, but Mona also kind of 20 minutes. And so I'll just open it up for any of the other elders who want to add anything to it, but and or and all right, if somebody has a question.

So if you have a question about it or anything you'd like to say, please feel free to do it. We'd like it to be lively and not. Lots of moments of silence, and I don't mean that to say that God's promises are not true.

It's just to say that perhaps part of that was the point with that is, Lord, your promises are true, but I need to walk in your ways. I need to walk humbly before you. If I have been in this in my heart, the Lord will not hear.

Even if I'm claiming God's promises, if I have selfish ambition and empty conceit and ask God for prosperity, quoting all of God's promises, there is that check to God's promises that we must have. Not to show doubt, but to say, Lord, I want to walk before you in claiming these promises. Can anybody think of anybody else? I mentioned a few, I mentioned David, I mentioned Daniel, I mentioned Jesus, anybody else, any other person that comes to your mind, Old Testament, New Testament, who stood alone in a particular instance, one or two? Sorry, Joseph, great example, who did he stand up against? Wonderful, wonderful, great example.

Stephen against religious authorities, Noah, great example against millions of people talking about a flood, which had never been building a big boat on dry land. And. So these are great examples to.

Meditate on. And to take that word in Hebrews chapter 12 in the context of saying, I have a great cloud of witnesses and to put the people you've mentioned, you know, the Josiah is the antipaths, is the and so on and so forth, like they're watching me saying a lot of these Old Testament saints, I didn't get what was promised. You get to get what is promised.

And then looking on to Jesus, who puts all of them, can I say to shame? By his faith, that is the adoration that we can then say, wow, let me think about Paul, let me think about Noah, let me think about Joseph,

what radical faith. Hey, I want to be like them, but they don't hold a candle to Jesus and his light. So when Jesus says, I am the light of the world.

He stands so different, and these are ways in which even reading the Old Testament saints can see the so much greater light of Jesus. Even though he never killed a giant on the outside, he was nonstop killing giants on the inside, every thought that stood up against the will of his father. I'll defer to other people, I'll give you some started because it's such a complicated decision in your growth.

Counsel from people you respect, not counsel from people who are respected. Two different things, other people may respect and you may not, people that you respect and trust, I think that's a good guidance, asking God to speak through them in something they might say, that is so that others you can get into an echo chamber where you just listen to yourself. The only thing serious is sin was mentioned earlier.

It's a very important guidance to say, Lord, if it's a sin, I definitely don't want to do it. But then I've believed that I don't have to be afraid of making a mistake because if it's not a sin, what is it? Even if it's not best, if it's a mistake, God will work it out for good. As long as I have a sincere, pure heart, blessed are the pure of heart, blessed are the pure in heart, they shall see God, not blessed are the ones who get things exactly right in every decision they make in the tactical decisions.

Lord, I want to have a pure heart before you. I don't want to be driven by ego. I don't want to be driven by reaction to legalism or reaction to worldliness.

I just want to please you. I don't want to cause other people to stumble. He who knows what is right to do and does not do it, to him it is sin.

Anything not done of faith is sin. There's so many different parts to this that it complicates things that as you're growing in maturity, this is how these are some of the things that I've tried to use as my guide. Well, I'll open it up to other of the leaders here to also share anything else.

Yeah, I mean, I think it's a complicated area because the conscience can be so influenced by our culture. Our conscience could have been it's been corrupted, you know, and it says that the blood of Jesus sprinkles our conscience clean to be able to serve the living God. But I think it is something that we need to go to God to keep helping us.

I think that's kind of why a community of believers is so important in contrast to the culture of this world, Christian world that says, I just need God. I just I don't need a good I don't need a church doesn't want to come to me. I just need a church that gives me good music and a good message.

No, God wanted us to be like a family because that's how he brought children into the world. Children don't know how to do these things. And sadly, Jesus also wept when he looked or he was if he went, but he definitely was really troubled when he saw all the sheep, but no shepherd.

He said the harvest is plentiful, but no families. It was like he was looking at a bunch of orphans and no godly leaders in different pockets to help these sheep. And so there's the problem that you're pointing out would be less if there were just a healthy family where there were people who were in their 30s and 40s and 50s and 60s and 70s who can guide the people in their teens and the 20s.

So I think even if the answer is not is best to answer the question, at least you can say, Lord, there's a great need for churches, local churches where it's the family of God cross generational. Yes, there's the

needs of the teens and 20s, but there's such a need for the 40s and the 50s people who can take us teens and 20s under their wing, not because they want to dominate because they want to shepherd them. And that's what touched my heart about it as I was going through different churches.

He didn't solve the problem. I still struggle with that. The same very problem that you deal with.

So I do it. I don't have a problem in my conscience about it. Somebody else has written an article or a blog about it.

And it's OK. And so it's a but I think the people that God puts in my life and whom I trust help with that in that journey as without being paranoid. Hebrews chapter nine, verse 14, that's where that's the verse I was quoting.

Thank you for asking if I didn't. There's any words that I quote. I could quote it wrong, especially if I don't look it up.

Hebrews chapter nine, verse 14. There's a lot to kind of meditate on this verse. How much more the blood of Christ? He's talking about different kinds of the blood of lambs and goats compared to the blood of Christ.

But the expression that he uses here is through the eternal spirit offered himself without blemish to God to cleanse your conscience from dead works to serve the living God. So it's the blood of Jesus that is helping our conscience not have dead works, not just doing things because somebody told you to do it to serve the living God. So the blood of Jesus can help my conscience, too.

That has been affected and polluted sometimes by culture, by legalistic attitudes. You know, it's wrong to show your wrist or it's wrong. Many different things that we may sometimes laugh at, but it's the real burden that some people deal with.

But at every level, we're living with that. But I cannot underline enough our conscience seeking to be pure and being informed by God's word and godly people that we trust must be our guide and willingness to say, God, I've grown to maturity. It died honestly before you can tell you I opened up my conscience before you and it didn't bother me.

Five years later, I see things differently. But I'm not going to condemn myself about it. I was pure in what I did before.

As far as I can tell, walk in the light. Micah, you had a question or comment? That's Jeremy's expression. I mean, I'd say that is you can go into such a over rotate into constantly thinking.

But it's probably realistic. It's probably legalistic. I'm probably offending somebody, probably doing something.

Or I'm clearly offending God in so many different ways. I've put I brought paranoia into different parts of my life. Like, how do you know you're filled with the Holy Spirit? I associate I'm talking about me.

CFC born and bred in my 20s. I used to think that being filled with the Holy Spirit when I was going to fill me those where I waited for a physical evidence and the physical evidence was my hair standing at the back of my neck. I really did.

Not all the time. But when I used to pray, I'm like, Lord, I really want to be full of Holy Spirit. My hair stood at the back of my neck.

I knew the Lord has answered my prayer. He believe it. But I sort of became paranoid when the hair didn't stand up on the back of my neck.

And I have hair in the back of my neck. So I had that couldn't eliminate that. But it didn't.

So I so it became paranoid. And I didn't go to God's word to definitively smash that idea. I'll tell you even now.

Think about when you're singing. And you start feeling emotional. Does that mean God's speaking to you? I don't know.

You think about that. And I can see all the promotion years or isn't. But what if he isn't? What if you're not crying? Does that mean he's not speaking to you? And so we I just learned to not be paranoid.

Yeah, I actually do think that's something that at NCCF I have at least felt and we try to build this is. If your brother sins against you. You know what the rest of the verses or something, you know, the essence of it.

Should go talk to him. I feel like a healthy community. Doesn't just forgive.

I'm not saying they shouldn't forgive. That's not full obedience to scripture. If your brother sins against you.

You should go and talk to them. And so I think that's the balance to me. I feel in the healthy community to save protect us from being paranoid.

Did I say something that offended all of my conversations yesterday? I don't know. Probably might have, but I could be totally paranoid because he didn't smile at me like a big, big smile when he saw me today. He clearly has something wrong.

Well, the instruction is, look, just come and talk to me. And I think it's an onus on both of us. Like if you bothered me and something you said, I feel like I have a responsibility to come to you too.

And that should be the way in which we do it is there's the expectation of look, if I have something that I felt I really bothered him, I'll do it, but I don't want to be paranoid, but I also have this confidence. Now, if he has something against me, I want to be as open to saying, I'm not going to be defensive like, no, I'm so sorry that he felt that way. I honestly didn't mean it that way, but I'll pay attention to that the way I wink or the way I, you know, smile in that way.

I didn't mean to laugh at your family. You know, things can be misunderstood. So that's my encouragement within the balances.

I think in a community, it's not just dying to yourself because that's not all of scripture. I must die to myself so I don't get offended, but it can hurt. The way I can say, look, if you, the verse in scripture is very clear.

If your brother sins against you, talk to them. So I think it's taking all of scripture, dying to yourself and talking to them because we're being of help to one another and community, not trying to throw a stone at them, emptying your pockets of all stones, but saying, look, I want this to be a trusting relationship. And it takes emotional maturity, some things that I didn't have in my teens or my twenties or my thirties.

And I think I over rotated on dying to self. I can tell you that from my own thing. I was too much dying to self without ever speaking up.

And I don't think that's been the healthy answer that I have right now. At least as we're trying to have a whole healthy church. If you can't run back to him, walk back to him.

If you can't walk back to him, crawl back to him. If you can't crawl back to him, just turn towards him. I wrote that 25 years ago when I was feeling I don't have the energy to walk back to you.

I failed you too many times. And the thought was, I'm going to come crawling back to you. One crawl at a time.

I don't know how the prodigal son came back to him, but he was eating pig's food. He was not the strongest of all people back then. Maybe he crawled back to God.

But coming back to God is the definition of success. Not victory over sin. Turning to God is the definition of success.

I get that from James chapter 1 verse 2. Consider it all joy when you face many trials because the testing of faith produces not giving up. That's what it'll produce in me. Not giving up.

That's success. And not giving up will have its perfect result. Where you'll be perfect, lacking in nothing.

So victory over sin will come along the way. But the definition, the first definition of success for the Christian is not giving up. Which means everybody sitting here is a raging success.

Put that label over your head right now. Because you're here. You've not given up.

Start with that label by the authority of God's word. And sit on God's lap with that definition of you and work out your issues with him. Identity is important.

Let me share one other thought with you about Caleb, Joshua chapter 15, the next chapter. It says that Caleb did do what God had promised him. And so clearly he was pleasing to God.

The perhaps was a guaranteed. But then I wanted to show you that the theme is a new generation. So Caleb kicked out who was going to do this.

But Caleb was not interested in kicking out all the people alone himself. He was 85 years old. He could have done it.

He says, I can do it. I'm still strong. But see what he says in verse 16.

Joshua chapter 15 verse 16. Caleb said, I'm not satisfied to go and kick out these things. I want the next generation.

He says, I will give my daughter to the one who goes and kicks out the giant. Caleb clearly said, I can do it. He was not afraid.

He was interested in the next generation. He says, who's going to come to me and kill that? And so this guy, Othniel verse 17, went and did it. And he got his daughter, Caleb's daughter.

And Caleb's daughter also says, has the same spirit as Caleb is like, I want more from you, dad. And to me, spiritually, I say, Lord, I want more from you. I want to take more of those giants.

I want to, I want what all that the Lord has promised. And what a wonderful spirit I felt. I have a daughter.

What a wonderful spirit to say, hey, who should I be raising my daughter to be like? And who should be the man who would marry my daughter? And so for all the sisters here, somebody who's giant killers in your matrimonial profile, what are you looking for? Giant killer. Reference Joshua chapter 15. I'm joking, do what you wish.

But I hope you get the spiritual essence of what I'm trying to say here. And us men need to be giant killers. And when the women come and walk around us, they may not see us being the buffest person or the most athletic person, but he's a giant killer.

He's got giants of fear, unbelief. It's pretty clear. He's crushing him.

And that's the attitude we must be having as men. That's the attitude we're supposed to be having women and it's women too. Caleb's daughter was also raised with that same mindset of having it.

And Othniel end up being the first judge of Israel. It's written that in Judges. In the first judge of Israel.

So you see Moses picking somebody who was not even from the tribes of Israel. God calling him out. God selecting him to fight the greatest giants in that land.

And then Caleb also picking somebody who was not his relative. Some other random guy called Othniel because he was a giant killer. So you see the lineage of a new generation that seeks God's face.

Psalms 24 verse 6. Let me end with that and we can ask a few more minutes for questions too. Psalm 24 verse 6. He says, that's where this verse is from. This is the generation of those who seek him, who seek your face.

Let's not forget the words that came after that. Even Jacob. Now Jacob is a blessed name now.

But Jacob, that word means grabber. Because he grabbed on to Esau's thing. It wasn't a positive looking title back then when the first Jacob was made.

Even Jacob's. What's the labels that you have in your name associated with you based on your background, based on all the feedback you've been given over the years from parents or teachers or even church elders. This is a new generation that seeks my face, even Jacob.

And then right after that is the word Selah, which means don't go any further. You need to meditate on that. Wait, even this Jacob, even this guy who's failed God in so many ways, grabbing this, doing that, even that I can be part of that generation seeks God's face.

And then pause, musical interlude, stop the music, meditate on it. Then verse 7, you're ready to go to verse 7. Lift up your heads. That the King of Glory can come in.

So take that in. Are you really part of that new generation that will seek God's face? Yes, you can be. You mean like despite me being the Jacob of all Jacobs? Yes.

Oh, pause, really take that in and see that you have the right password to go and sit on God's lap, that you can go boldly because of what Christ has done. Then you can lift up your heads. But it's worth a pause in your meditations as you're going to think about this later.

That's kind of why the church is so important. And it's, you know, run with endurance, looking up unto Jesus, right? So it's definitely the vertical, but also the horizontal, which is why we have been so passionate about both. That is why we are not trying to build allegiance to come join our church and this and that.

But we don't know any other way. And it sounds to be in Scripture. If you read Hebrews chapter 12, verse 13, you say, that's why we've come to Mount Zion, not Mount Sinai.

We've come to Zion, which is a picture of the church. That same passage, Hebrews chapter 12, worth reading in context of all the things before that in faith. Don't continue sinning, Hebrews chapter 12.

Come to Mount Zion. Don't forsake the discipline of the Lord when he takes you through trials and different things. Don't let a root of bitterness rise up within you.

Look unto Jesus and run the road with endurance. So there are these themes. And let's come to Mount Zion.

It's a body. And so it's a group. It's a marathon race, but it's a group marathon race.

And the perspective of it's a group marathon relay race. I'm going to pass it on to somebody else. And so those are the words that have helped me.

It's a marathon race. It's a group marathon race. Caleb's is an example of that.

So seek that may not be many. Matthew 7. Narrow is the gate and afflicted is the way. That is the way I think New King James says it.

I like that better than narrow is the gate and narrow is the way. I appreciate it. Even in Jesus's words is saying broad is the gate.

The broad is the way that leads to destruction. Narrow is the gate and afflicted is the way that leads to life. You read on the amplified version that is Preston.

So if I told you it's going to be hard. You're being baptized. All right.

Next 50 years is going to be afflicted. You know, for the joy set before you endure the cross. I think that's absolutely fiction is.

Sinai is a picture of the old covenant mindset where God spoke from Mount Sinai and give the 10 commandments and said thou shalt. And I look at Mount Sinai as saying it. God has said it.

So we will. It will. It will be so for us.

That's why Jesus also said when you pray, pray like this. Give us. It was us in us, not me.

So there's two components of it's not thou shalt, but we will. We will uphold this together. I'll just give you my short answer, but it's a it's a everybody's got the answer.

I used to wonder why Paul said the greatest of all of these is love. And so 1 Corinthians 13, I brushed over it. But it's worth a lot of meditation.

1 Corinthians 13. Love is patient. Love is liking everybody.

Love is kind. Love endures. Love does not brag.

Love does not take into account wrong suffered. There's a lot to meditate in this balance that I feel like I still scratched the surface at it. But true divine love does not mean I have to enjoy or like or even trust them.

God says love your enemies. God doesn't say trust your enemies. So there's a lot of wisdom that we must have in even love.

And we look under Jesus who loved the Pharisees, died for them, but clearly didn't like anything they were doing. And so I think it's worth a lot of conversation and meditation. 1 Corinthians 13.

There are a lot of things that can be thought about it. It's that time though. So not to brush off your question, and it's a tremendously deep question.

Probably the hardest one to do is how do I properly love? Because Jesus said the whole thing can come down to this. Love one another as I have loved you. That's it.

So I can just take that one verse and I don't need pretty much anything else in the Bible. Pretty much you could just do that and you're set. So it's the deepest of all to love as Christ loved us.

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