

Jesus' Invitation for All to be Great, Part 2

We are looking at part two of Jesus' invitation for all to be great in His kingdom. We looked a little bit at that this afternoon in part one. Review: I started in Matthew 5:19 this afternoon. This verse has really gripped my heart, and I trust that this verse will grip yours as well. I mean it is a powerful, central theme in the Sermon on the Mount. Matthew 5:19: "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven."

You know the Sermon on the Mount is Matthew 5-7. I call it the constitution of the kingdom of God. It is the standard of what it means to walk with God with a whole heart. Jesus said this in Matthew 5:19: "Whoever breaks"—not once but as a lifestyle consistently—"one of the least of My commandments." The "these" we will look at in a few moments, Jesus is talking about the law and the prophets of the Old Testament that are in the verses before Matthew 5:17-18: "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled." Matthew 5:19: "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but however does and teaches them, he shall be called great in the kingdom of heaven." This urges and encourages people to do live lives in a way that "they will be called great in the kingdom of heaven."

Now the obvious thing that strikes you is that in the kingdom of heaven, which is synonymous with the kingdom of God. Mark and Luke say the kingdom of God; but Matthew says the kingdom of heaven. There is a great diversity of experience even after the resurrection. I estimate that there will be about two to three billion believers at the time of the rapture. There will two to three billion of them: those in heaven, those on the earth now, and the great revival that is yet ahead of us. The second thing that strikes you is that Jesus is inviting anyone; He says "whoever," meaning anyone who wants to be great in His kingdom. Being great in God's kingdom is unrelated to your abilities, or your ministry impact. You do not have to have an education. You do not have to have any teaching, platform gifts, or anything like that. You have to have a heart that responds to the least of God's commands; to do them and to urge others to do them as well. He says that is all you have to do, and you will be great in His kingdom. It is this wide open, kind of blank check to whoever wants it. This verse excites me, and it troubles me just as an individual. I look at this, and it is just stubborn. It will not move. I think, "Wow! I have to do this 'whosoever' thing!" I have to get the bottom end of it, not the first part, the second part of this verse.

WE CANNOT REPENT OF THE LONGING TO BE GREAT IN GOD'S SIGHT

Paragraph A. We cannot repent of desiring greatness because God built it into the human spirit. In our spirit is a longing for greatness. We may put different terminology to it, but it is there. We have to repent of seeking it in the wrong way, but we cannot repent of the longing.

JESUS REVEALED A NEW PARADIGM FOR GREATNESS

Paragraph B. Jesus taught on God's invitation for greatness more than any other man in the Bible. He knew how important it was. He gave us a new paradigm for greatness. It is greatness that is in God's sight and not necessarily in the sight of men. We think of "great in God's sight," and we have a really low view of that. We are really thinking, "great in God's sight, but not in man's sight." We think of God as the most difficult person in existence to impress and He says that you are great. I mean the One who created in Genesis 1. There is nothing you can do that is new to Him, yet He says you are great. That is awesome. The implications are staggering. In Paragraph B, I give Jesus' different paradigm on greatness. We looked at it for a bit this afternoon, so I will move on.

IT IS NECESSARY TO UNDERSTAND JESUS' EARTHLY REIGN

Paragraph C. In order to understand the subject of greatness, we have to understand Jesus' earthly kingdom. Jesus is going to come back at the second coming, at the time of the rapture and second coming; they will happen in a direct, close sequence to one another. The rapture is not coming seven years before in some secret way. The rapture and the second coming is one grand series of events that is going to happen one after the other. The Lord comes and does all kinds of things when He returns, and it is a very exciting subject. However, when He comes, He is coming to the earth to set up His kingdom. It is going to be 1,000-years, and we looked at that a bit this afternoon.

As Shelley mentioned, I have a series with twelve sessions on it, but you could do 100 sessions on the millennial kingdom. I mean there are 100 sessions in the Bible, if you wanted to map it out in teaching terms. There is so much on this subject, but the Body of Christ is almost completely illiterate on the subject of the kingdom of God on the earth when the Lord returns. It is one of the biggest subjects from Genesis to Revelation. Most believers are aware of that 1,000-year thing. "You know like a thousand years, He comes, and stuff happens. Yes, I heard about that." That is about the extent of it. They are familiar with it in the slightest way. Beloved, I want to encourage you that there are over a hundred chapters in the Bible of which their primary subject is Jesus' leadership in the end times. If you add up Matthew, Mark, Luke, and John in the four Gospels you get eighty-nine chapters. There are more chapters about Jesus' leadership and power when He returns than there are Jesus' leadership and power the first coming.

The Bible tells us more about His power when He takes over the world than when He accomplished redemption. It is the same Jesus, the same Bible, the same power of God, and yet most of the Church is completely illiterate of those 100 chapters. My point is not to make you feel badly; my point is to have you say, "Huh, I did not think about that!"

They think, "Well, I am not into the end times." Beloved it is not about being into the end times, it is about being into Jesus and His leadership over the planet. That is what the subject is: it is about Jesus. "Well, if it is about Him, then I am going to learn it!" It is it is about a Man. I study the end times not because I am interested in charts and sequences of events. I love this Man! I am fascinated with His leadership. I love how He thinks. I love what He is planning. I want to be a

part of it. It is not just that I want to be prepared to be part of a drama; I love the Man who orchestrated it. His mind is so vast. His ideas are so strange compared to anybody else.

When I read these chapters, I think, “Lord, you started with a blank canvas. You could have brought the end-time scenario anyway you wanted.” This is intense. We might ask, “Who thought these ideas?” I ask the Lord, and it is not like I hear anything, but I can imagine Him saying, “I did!”

I say, “You are brilliant!”

He responds, “I knew you would think that.” Who would have thought of such subjects? The specific verses they are amazing. We need to be more zealous about understanding this Man Jesus, and what He says about His leadership in the last days.

THE CENTERPIECE OF GOD’S PURPOSE IS BRINGING HEAVEN TO EARTH

Roman numeral II: The centerpiece of God’s purpose is to bring heaven and earth together. This is absolutely central to understanding the gospel. Ephesians 1:9: “Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself.” Here is Paul the apostle who says that the Father made known to us the mystery. The mystery means the hidden plan. God had a blueprint in His heart that He did not tell anyone. This blueprint He did not tell anybody about was a blueprint for human history. He was operating off of clear plans from the beginning. The Bible calls the fact that He did not tell anybody that “a mystery.” It means that it is something that is true, but God has chosen not to reveal it until a specific time. It is as if Paul says, “He has made it known. He has made known the blueprint that the angels have been looking into trying to figure out, asking ‘Where is this going?’”

The Lord says in Ephesians 3:9: “from the beginning of the ages has been hidden in God.” He hid it in His heart. He hid this blueprint in His heart, and nobody knew it, not the prophets, not the angels, nobody. However, Paul says, “I am not telling you what the mystery is, right here.” So if you are following the drift, you know you are leaning forward saying, “What is the blueprint? I want to know it!”

Paul says here in Ephesians 3:9: “and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ.” God purposed it in His own heart. God purposed it within His own resources. When it says that God purposed it with Himself, He used His own resources, and His own inward reasoning and wisdom. Here is what He came up with: That in the fullness of time, He is going to gather together everything, all things in Jesus both the things in the heavenly realm and the earthly realm. He is going to bring them all into unity in Jesus. He is going to bring both realms together. Beloved, the implications are massive. Jesus is a Man under the Father’s authority. Jesus is fully God in His humanity is what Paul is talking about. A man is going to bring together both realms under the anointing of God; we are going to live there forever with the Father in the two realms coming together. Beloved, that is massive in its implications.

THE CENTERPIECE OF GOD'S ETERNAL PURPOSE

Paragraph A. The centerpiece of God's eternal purpose is for Jesus to come back, establish His kingdom and rule over all the earth, as He joins the two realms together. Now this has always been His purpose. God has always meant that back from Adam and Eve, Adam and Eve would have the two realms operating together, and then sin came into the picture. Consequently, there is 6,000-year parenthesis. God did not just want to do it as God the Father, He did not want to just decree it and have it done. He wanted to bring it to pass, and then He wanted to work together with humans. When Jesus became man and then took the role of Adam as a man, He defeated Satan by offering Himself as a worthy sacrifice for sin. He defeated Satan by saying "no" to Satan in all of his temptations and tactics. He defeated him in that way. Then He defeated him the other way when Jesus was the innocent One and became guilty so that you and I—the guilty ones—could become innocent. He redeemed us to God. As a man, He is going to bring the two realms together. He is going to cultivate this great garden so to speak. Now this idea of bringing the two realms together at the end of Paragraph A, this is the interpretative key to understanding the end times. If you do not know that these two realms are coming together, these hundred chapters I referred to are going to be confusing.

GENTILE VERSUS JEWISH THOUGHT PATTERN

Our natural tendency as Gentiles—as most of us in this room are Gentiles—the Gentile mindset is that we are going to go away to heaven and worship Jesus as God. The Jewish mindset is that the Messiah is coming to the earth. They are going to reign with Him as a Man. The truth is that they both come together. We think of worshipping, and the Jews think of reigning on the earth. We think of going to heaven, and they think of going to the earth. We think of worshiping, but they think of reigning. We think of playing a harp in a fleecy kind of cloud; they think of being on the earth. We think of Jesus as God; they think of Jesus as the Son of David as a Jewish man. They struggle with Him being God, and we struggle with Him being man. Now we know that He was a historical man. We all buy into that. Once He died and rose from the dead, He is back into the ethereal realm of He has not humanity. I mean we know technically that He is human. Beloved, He is not technically human. He is profoundly human. He is fully human forever! It is under His human leadership that will bring heaven and earth back together. It is just amazing what we are into. We got a hold of something really big, or better yet something really big has a hold of us. I love this! The kingdom of God.

HEAVEN SPEAKS OF THE SUPERNATURAL SPIRIT REALM

Paragraph B. Well the heavenly realm is a supernatural realm, obviously you know about that. It includes the realm of the angels. It is the place where the believers go for the last 2,000 years, as a temporary holding pattern for disembodied spirits. From the cross to the second coming, when a believer dies, they go to heaven, but they do not have a body in heaven. Their spirit is in heaven. Do you know why they do not have a body in heaven? They do not need a body in heaven to relate to the environment of heaven. You do not need a physical body with physical sensations to be in the spirit realm.

At the second coming, all of the saints in heaven will come back; their bodies are raised from the ground. The graves open. Their spirit comes with Jesus; they get their body. The reason they

need a body on the earth at the second coming is because they are going to relate to a physical environment, and they have to have a body to do it. You see that is why demons want to inhabit people because a demon is constantly looking to inhabit a person so they can relate to the natural environment far more effectively if they inhabit a physical body. The earthly realm is the material, physical realm. It is the realm where human process, human emotions, and physical sensations are at their highest. God wants to bring the anointing of the Spirit realm, and the material realm together. That is what He wants to do.

HOW TO PURSUE GREATNESS: FAITHFULNESS IN THE LEAST COMMANDS

Roman numeral III. How to pursue greatness. We need to go back to this passage. We are going to look at Matthew 5:19 a little bit more in its context. Jesus just spoke to them. Let me give you the context of what has happened in Matthew 5 because again you can picture the Sermon on the Mount: Matthew 5, 6 and 7. In Matthew 5, He gave them the eight beatitudes you can picture it. Jesus instructing the disciples, “Blessed are those who mourn. Blessed are the meek. Blessed are the merciful. Blessed are the pure in heart”—there are eight of them. He gave the eight beatitudes in verses 3-12. We can all picture those eight beatitudes.

JESUS MADE A SIGNIFICANT PROPHETIC DECLARATION IN MATTHEW 5

Matthew 5:13-16: “You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp stand, and it gives light to all who are in the house.” The next thing that He does from verses 13-16 is that He talks to them about salt and light. What He is saying is this, “If you do those eight beatitudes, if you embody them, then I promise you that you will be salt that stops the decay of this world. You will be light that overcomes darkness.” As salt, we stop the negative that is encroaching. We stop the decay. As light, we overcome the darkness, so salt and light.

We cannot be salt and light; we cannot stop the bad and impart the good because the salt stops the bad, and the light imparts the good. We cannot do that without doing the eight beatitudes, and that is one of the big points Jesus makes in verses Matthew 5:13-16. He says, “If the salt is not salty anymore it is worthless!” He says, “If My people do not do the eight beatitudes, they are not going to be salt and light.”

Now the question that is left is: How are we going to do these eight beatitudes? How are we going to understand them? Where are we going to get the power? Where are we going to get the inspiration? Where are we going to get the resource to do these eight beatitudes so we can be salt and light? Now that brings us to the very next verse: Matthew 5:17-20. Jesus is not talking about the resource that He has given the human heart in order to become salt and light by doing the eight beatitudes. The rest of the Sermon on the Mount is actually an exposition of this passage right here. In the rest of the Sermon on the Mount, Jesus is explaining what He meant by the term “the least of these commandments” (Mt. 5:19). Nearly the entire rest of the Sermon on the Mount, He does have a little conclusion at the end, He is going to develop this passage right here. This is central to the Sermon on the Mount in Matthew 5:17-20, so let’s look at it because

at first it seems a little bit like an odd passage. You know over the years, I have read this and thought, “Well, that was kind of the low in the Sermon on the Mount. You know the Sermon on the Mount has a lot of high spots, but you feel like you drag through verses 17-20 to get onto the intense stuff.” I imagine pushing through the verses like do not murder, and if you have a spirit of anger you are murdering, and we say, “Wow!” You know that kind of scares us, but it kind of excites our attention. However, verses 17 and 19 are kind of a lull, but it is not it is actually the theme. It is the central theme of the Sermon on the Mount. The supremacy of God’s Word. The Word is going to empower us. The Word is going to inspire us to press through these eight beatitudes until we are salt and light. The word is going to energize our spirit. The Word is going to bring us into unity with God’s heart. That is what He is talking about the supremacy of the Word.

JESUS DID NOT COME TO DESTROY GOD’S MORAL COMMANDS

Matthew 5:17: “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.” That was a common idea in Israel: in that day, even in the Church, many thought that Jesus did not come to destroy His commandments. He did not come to minimize them. We think that the grace of God minimizes the commands, but the grace of God gives us forgiveness. The grace of God gives us a new start, insight, and power to fulfill the commandments to the full intention of God’s heart.

The grace of God it says in Titus 2:12-13: “teaching us that, denying ungodliness and worldly lusts, we should live soberly, bold, righteously, and godly in the present age, looking for the blessed hope and appearing of our great God and Savior Jesus Christ, who gave Himself for us that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.” The grace of God teaches us to deny ungodliness at the heart level. The grace of God does not make us feel good while we are sinning like some escape clause. It gives us a new beginning when we fail, so that we are not overwhelmed with discouragement and fatalistic mentality. However, Paul is basically saying, “I am going to forgive you, but I want to energize, and teach you to go deep in God’s commandments.” It is as if Jesus says, “My Word is so big to Me, I am not going to destroy it.” Instead of the Law or the Prophets, put in there the Word of God because the Law was the Law of Moses and the prophets was the Word of the Lord through Isaiah, Jeremiah, Daniel, and Ezekiel and those guys. It is the commands of God is what He is talking about—the Word of the Lord.

Jesus says, “I am not going to minimize it”—the new covenant does not water it down. The new covenant brings the Word into its full light—what God really intended when He gave His Word. That is what the new covenant will do. The Holy Spirit living in us will show us what God was thinking when He gave a command that seemed to be simple in its external application. It has a massive internal demand on our heart, our emotions, and our thought life.

He says, “I want you to know that I did not come to destroy it, but to fulfill it.” What He means by to fulfill the Law, He means He is going to bring the full intention of what is in God’s heart to full expression in the people of God. I want to say that again. When Jesus says, “I am going to fulfill the Law,” He mean that He fulfilled the Law in some ways on the cross. As a human, He

fulfilled the moral commands of God perfectly to be a worthy Lamb of God to go to the cross. He had to do that individually as a man. He had to fulfill it 100 percent, or He could not die for us. In order to die for us, He had to be the innocent one to take the role of the guilty ones, so He fulfilled it in that sense as an individual. He fulfilled it in the sense that His death fulfilled all of the ceremonial types and shadows of the sacrificial system. However, there is more in His heart when He says, "I am going to fulfill the Law." He is going to bring the Word of God to full expression in all of His people worldwide under His leadership in the millennial kingdom. Jesus is saying this: "You can take this at face value, when I am leading My Church in person on the earth. My whole Church across the earth will be so radical, devoted, and dedicated in the very least intention of what was in God's heart. They are not going to try and escape with just the immediate things that come to their minds, when they read the commands.

They are going to come into the revelation of even the smallest areas that God was thinking when He gave the commands originally. He says, "I assure you when I come that I am going to see to it that the Word of God is fulfilled in its entirety, and according to God's original intention."

HE WILL FULFILL THE WORD

Matthew 5:18: "For assuredly, I say to you, till heaven and earth pass away, one jot or tittle will by no means pass away from the Law till all is fulfilled." It is as if Jesus says, "not the slightest thing that I was thinking when I gave My Word is going to go unfulfilled." He is not just going to go fulfill it in some kind of vacuum. He is going to fulfill the word by expressing it to His Body worldwide.

I am talking about the people on the earth who did not have resurrected bodies. I am talking about those that are on the earth when He returns; they get saved, and they populate the earth during the Millennium. The earth gets filled up. All the nations are being disciple in a far more dynamic way than they are right now. Although we need to be aiming at that right now, when Jesus is here in person, every single area of every nation will come under His leadership. They will fulfill the Father's heart intention in every area of life, and Jesus said, "You can be sure that when I am leading, not one jot of My Father's intention will fall to the ground. I will see to it with zeal!"

THE COMMANDMENTS

Matthew 5:19: "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven." That was in God's heart when He gave a commandment. Whoever breaks it, disregards it, and does not want to bother with it—which is most of the redeemed in history, as they do not want to wrestle through, so they do not want to bother with it. It is not just that the commands are difficult or challenging to our flesh. The commands are—it is difficult to understand the wisdom of them. I do not mean mysterious Bible verses. That is not what I am talking about.

I remember when I was a brand new believer. I met the Lord thirty-five years ago, and my teachers were telling me about the Sermon on the Mount. You know I was fifteen, sixteen, and

seventeen, they were teaching us these things. I said, “OK, I am going to do it. I am going to go all the way!” When I read the Sermon on the Mount, the leaders really emphasized it.

I said, “OK, time, money, fasting, and prayer that was great. I was committed.” The commitment was one thing. That was not the hard thing, the commitment. Well the follow through was a little bit hard, the commitment was not. What was hard was that I did not know how to do it. I said, “OK, I have this extra time, and I have this extra money. Do I keep it, spend it, give it, or sow it? I do not know what to do with it! Lord, why is this so confusing? Just tell me what You want me to do.” Silence.

Finally, God said, “Wrestle with it. If you care, you will wrestle!”

“Lord, you are just right here. You are God, so talk to me. What do you want me to do?”

The Lord would answer, “Wrestle through the issue. I gave you My Word.

I answered, “I know, but it is too thick. The Bible is like so thick. Give me one key idea. Do I go to that place? Or do I not go? Do I use my time? Or not use my time? Do I bless my enemies? Do I buy them a car? Do I ignore them? Do I write a letter against them? What do I do with them? Do I ignore them? Do I go to dinner with them? How do I know how much is too much, how much is not enough?”

Jesus answered, “Wrestle with it!”

I said, “Lord, can you not just tell me?”

The Lord answered, “No. I will change you by wrestling with it as much as I will change you, as you obey it.” So, the least of the commandments, I find are challenging—very challenging to my flesh. Also, they are really challenging to my mind. That is the one thing I find at IHOP-KC with so many young people. They just ask, “Do we or don’t we? Who knows? Who can tell?” In some things we can give them some real clarity on it, however other issues are individualistic.

And the Lord responds, “I want you to care enough about Me to wrestle through to the full degree of what I am thinking about in your life.”

“But Lord, that is really time consuming! This is very all encompassing to be so consumed with what you want me to do with time, money and words.” Time, money, and words are the big ones. Do I say it, or do I not say it? If I say too little, am I being like some kind of monastic weird person? If I say too much, am I dominant and proud? I mean what do I do?

“Wrestle with it, Mike, but I want you to seek to obey even the least intention on My heart when I said bridle your tongue.”

The Lord says, “If you care, you will never, ever let go of this till you have the assurance you are obeying Me in the smallest areas of your life. If you do this, you will be called great in My kingdom.”

Now I find that the people who wrestle with the least areas; now by the least areas, I am not talking about obscure little Bible verses that no one has ever heard of. Some people think that the least area means the remote and obscure Bible passages. Then, they leave the big ones like lying, stealing, and faithfulness. They leave the big subjects, and go after the remote one. They get their identity around it some obscure, remote, little passage, and they think that it is the least.

THE LEAST OF GOD’S COMMANDS ARE NOT PERCEIVED AS GREAT ONES

He is not talking about a remote passage; He is talking about the least of God’s commandments are in contrast to those perceived as His great ones. What was God thinking? What did God really want if He got His way in that commandment? Because the Ten Commandments were given, Jesus is going to say in a minute in the Sermon on the Mount, He is going to say, “You read the Ten Commandments in a superficial way. You thought that ‘do not murder; only meant do not put a knife in somebody.’” Jesus was there when Moses received the Ten Commandments on Mt. Sinai.

It is as if Jesus said, “When My Father and I gave that to Moses, We meant ‘do not be angry as well.’ Do not express your anger in an ungodly way.”

Then the people of Israel asked, “Really? You meant that?”

Moses said, “You could have gotten that if you would have wrestled through the commandment ‘Do not murder,’ but you did not really care. If you would have cared, you could have gotten to the most fundamental internal issues of what was in God’s heart.” My point is not to tell who is doing it, and who is not because it only matters if God knows. However, you can tell who is wrestling with it because it says the people who do it, teach it. If they do it, they do teach it, because if they do it, it is consuming to them. If they are trying to spend their money, their time, and their words, if they are trying to steward their sexuality, their identity, and their ministry in a way that has humility in it, they are wrestling with those kinds of issues if they are really wrestling. They are so consuming that they talk about them all of the time in their friendships, so the people that do it, really do teach it.

MOST TEACHING IS DONE IN FRIENDSHIP

It is like I said this afternoon: they are not teaching in a public forum. Most teaching is not done on a platform. Most teaching is done one on one in friendship. It is the guy sitting with another guy for coffee, or driving to a ballgame and saying, “That one verse is killing me. I cannot figure it out, but I think I am getting it. We are going to try this.” He is teaching his friend the Word of God right there. You end up teaching it because the doing of it is consuming to you in your thinking. I do not mean that is all you think about all day every day, but it is big on your mind. “OK, Lord I have words, I have emotions, I have my identity that so easily gets into pride, but it

can be in humility. I want to help people. How do I do it in a way that is in the spirit of what your commandments were?"

He says, "Just keep asking that question, and you will get your answer through the journey of your life. I like that you are asking. Why are you asking?"

We answer, "Because I care about what You are thinking. I care about my life."

God responds, "Oh! That is a good answer. That is why I want you to ask. That is why I am not going to tell you just right now. You just wrestle through, and it will connect your heart to Me". The very process, the caterpillar in the cocoon becomes the butterfly through the struggle. "I want you to wrestle with the wisdom of it not just the fact of being committed to do it, or not." I find in one issue the wisdom is more troubling than the actual doing of it. As soon as I say that, the next time it is the other way around. It is the doing of it, that is troubling. "I got it clear Lord, it's doing it!"

The Lord says, "If any of you will do it, you will be called great in My kingdom."

JESUS REVEALED THE IMPORTANCE OF GOD'S MORAL COMMANDS

Paragraph A. Jesus made a significant prophetic declaration here in Matthew 5:17-20. He revealed to Israel that He did not come to minimize God's commands. He came to express them and to embody them in His people—the people who really cared about Him. Now, He is doing that through the Church age, to the few, and it might be millions, but it is still a small percent. I trust that it is millions, and I am sure it is. But out of billions, He is doing this through His people in this age. What He is really going to do when He is leading on the earth is see that every economic, media, agricultural, scientific institution of all the planet will be led by people who care about obeying God in the secret place of their heart.

He says, "I promise you that I will not put anyone in leadership who is not going after this. I am going to get leaders over all of the infrastructure of the earth who will pick the right people. They are going to be men and women who wrestled through it when they were on the earth. That is why I am only going to pick those kinds of people to be in leadership. I am going to get the people who wrestled their whole time on the earth to do the least commandments, or to fulfill even the least intention of God's heart." Jesus takes this so personally because we often forget His humanity. We know the fact that He was human, but we forget the dynamic of it.

When you and I are being faithful in the secret places of our heart, our thoughts, words, and what we put our eyes on, how we spend our time, money, what we do with our pride, our humility, and the way we posture ourselves, we succeed. When we set our hearts to faithful to God in those areas or at least try to be, that counts because God is kind when He evaluates us.

I love that God is kind. He says, "No. I see the cry of your heart. This works for Me. I am not looking for super saints. I am looking for people who care enough to see this thing to an end." I imagine standing before the Lord one day, and I imagine spending the rest of my days, and I

have done this for some years really trying to do this. I want Him to say to me one day, “Mike,” and to say to you as well, “I took that personally. I saw you, I saw what you did with your eyes, your money, your time, your enemies, your opportunities, and that I care what you did.”

“Wow Lord, thank you! You saw me. You are God.”

“Yes, I am God. When I saw you, I was thinking of Myself. I was on the earth for thirty-three years in a flesh and blood body. I was perfectly obedient at the heart level to every one of God’s commandments. And I know what it means when I was twelve, eighteen, and twenty-two years old. I was working in that carpenter’s shop. This lady came in. She brought that table back, and she was so mad. And she was wrong because it was good work that I did for her, and she accused Me that I was cheating her. Then she told other people. The word went around and I was not supposed to do anything about it. Mike, I did what you are trying to do. I did it perfectly every single day of My life. It is dear to Me that you are trying to do this! I know what it is costing you because I know what it cost Me. I am a man. I was on the earth with blood coursing through My veins. For thirty-three years, I know what you are going through, and I take it personally. You did it for Me didn’t you?”

I would say, “Yes Lord, I love You.” See the Lord wants His entire infrastructure in the Millennium led by people in the natural who are like this. So He is going to put people in spiritual leadership over them who did this when they were on the earth. He says, “I am not going to have people who don’t lead with the Sermon on the Mount. I am going to have them in My kingdom, but I am going to have anyone in leadership who did not do this through the course of their life.”

I am not saying that you do this perfectly every day of your Christian life. Maybe you wasted ten years or so before you got around to it, but then you gave yourself hard in those final years to the Lord. You gave themselves hard, and Jesus tells you right there, “I am not going to have anybody on my worldwide leadership team who does not go after this kind of Christianity, and I am checking you out right now. You have seventy years on the earth—eighty due to strength. That is the arena of time that you can show Me if this matters to you—to be faithful to the intention of what was in My Father’s heart, when He gave His commands. If it matters to you, then you are one of the guys or gals who I want on My leadership team. I want you in My kingdom.”

THE LEAST COMMANDMENTS ARE SEEN AS LEAST IMPORTANT TO MEN

I have posted on the handout at least a couple of paragraphs on it; I just really want you to look at that the least commandments. When people ask, “Why the least of the commands?” It is not obscure, remote Bible verses, but these commandments are least in the sense that men look at the commands, and because these commandments have little to no social impact, they are seen as the least of the commandments. For example, other commands are more external: do not murder, do not commit adultery, or do not steal. If commandments had big, social impact, they said, “Oh, those are the big commandments because they affect society”—good or bad. I mean if you do them, it helps society; if you do not do them, it hurts society. Men created this artificial

measurement of God's commandments by which commandments have a big social impact. If the commandments have a big social impact, they were considered great commandments. If they were affected the private areas of your life, well those were the least commandment.

God says, "No. I did have designs on those commandments to impact society; you are right. But, I had other designs on those very commandments to conquer your heart not just to impact people through you." Men reduced what God intended in His Word to optional, or even irrelevant. But Jesus said, "It is not optional, and it is not irrelevant. There is no commandment that I gave that is insignificant to Me. I am God. I do not give insignificant commandments." There is no such thing as a commandment that is least in significance to God—that is not what He is talking about. It is least in honor, emphasis, and prominence in the arena of men. Men do not see the issues. He is going to go through the Sermon on the Mount and give the examples.

GOD IS LOOKING FOR THE INTENTIONS OF THE HEART

He is going to say, "Men say do not murder, and then, they are content. I did not mean just do not murder; I meant do not be angry in an ungodly way." There is a way to be angry without sinning; we all know that passage in Ephesians 4:26: "Be angry, and do not sin. Do not let the sun go down on your wrath, nor give place to the devil." It is as if God said, "The intention of My heart was not only external activity. It was internal attitudes as well."

We all know the commandment, "Do not commit adultery." But what God means is, "I do not want you looking on anything that stirs up immoral desires in your heart. That is what I meant when I gave you the commandment." Men reduced God's broad, multifaceted, glorious commandments to only external issues, and only if they impacted society in a big way. Those were the great commandments.

Jesus said, "This dichotomy does not exist in My heart, or in My Father's heart. As a matter of fact, I am going to evaluate My entire kingdom based on the people who go after the Holy Spirit. That was the least thing that was on My heart when I gave that commandment; they care about My Word even to that degree. They are going to honor the Word of God." It is fantastic.

THE COMMON JEWISH MINDSET WAS TO HONOR BIG COMMANDMENTS

Paragraph E. The common mindset of the Jews at that time was to only honor the well-known laws that had obvious impact on society. It was common to neglect what seemed like the least ones, as those commandments were focused on the private areas of one's life. They saw them as secondary in importance to God. They were optional. Who cares? I mean you are not killing, or hurting anyone, so who cares?

God says, "I am not running My kingdom just for impact on others. I want you. You are the one I want. I want your heart. I want My leadership to be in your inner man not just your outer man." Jesus said in Matthew 4:4: "But He answered and said, 'It is written, Man shall live by bread alone, but by every word that proceeds from the mouth of God.'" Man shall live, his heart, his body will live by the external bread; if he feeds on God's Word, he will flourish. It is as if God

said, "He is going to encounter Me in the smallest expressions and intentions of what I meant in My Word. I will feed his spirit, and I will enlarge his mind if he feeds on Me in this way."

JESUS WANTS HIS PEOPLE TO HONOR THE SUPREMACY OF HIS WORD

Paragraph F. Jesus wants His people to honor the supremacy of His Word by obeying even the least commandments in it. He wants the Word to be supreme, and Jesus said, "I promise you heaven and earth will not pass away until My Word is full embodied in My people. When I am leading the whole world, in person and on the earth, My kingdom will full embody every one of these commandments." The Sermon on the Mount will not be relegated to Sunday school class for eight weeks one summer. The Sermon on the Mount is the absolute centerpiece of the kingdom of heaven. Beloved, we cannot relegate the Sermon on the Mount to an eight-part series. We cannot think merely of the Sermon on the Mount as something that we read one year when we went through it, or thumbed through 100-page book on it; so now we think that we have the Sermon on the Mount perfected. This is what we feed on. This is what we wrestle with. This is what we ask God for help on. We cry out for mercy. We pray and fast to get the anointing on our heart to live these things out in secret. The point is not if someone finds out that you are obeying God. You are not doing it so they find out.

WHOEVER OBEYS THE LEAST COMMANDMENTS SHALL BE CALLED GREAT

Paragraph G. Whoever obeys the least commandment will be called great in God's kingdom. The commandments that are honored by men is what I mean by the least of the commandments. You see because the commands that men honor are merely the external ones: do not kill, do not steal, do not commit adultery, help the poor, etc. There are about eight things that men do.

I am talking about in the Church: do we really, really give to get treasure in heaven, for real? Do we really believe that there is a bank account in heaven that matters and is growing? Do we really believe when we are persecuted, we should rejoice with exceeding gladness because our Father in heaven is looking at us?

WE MUST HAVE A VISION TO HAVE OPTIMUM PARTICIPATION ON EARTH

Paragraph H. We must have a vision to have an optimum participation in the kingdom on earth after the second coming. I want to be as involved in the kingdom with as much leadership as possible. I do not want leadership for the sake of having leadership, or for you to say, "Wow! You are in leadership." I do not want to be in leadership to impress you. I want to be in leadership because I want to be in close proximity to laboring on a regular basis with what is dear to His heart. I want to go to meetings where He looks into my eyes, and I look into His eyes. We talk about what occupies His heart. I do not want to do it because you think it is good. I want to do it because I want to hear Him lead staff meetings. I am serious. I'm sure they will not call them staff meetings.

Picture Jesus saying, "Here in the Pacific Islands, what are we going to do to bring righteousness, justice, and for love to increase?" I want to be in some of the meetings where people hear the plans in full. He says, "That is good, but you forgot one thing to add to this. Come back latter, and we will talk more about it." We keep forgetting that Jesus is human. We

think He is going to be in everybody's living room, all three billion people sitting in their living room chatting. The Spirit of God is going to be in every born again believer on the earth—all of them in their resurrected bodies. Jesus is going to be in the temple in Jerusalem governing the earth like the King of Kings. Jesus is the King of all the Kings—that is what He is doing. He is going to be incredibly occupied. This idea that Jesus is going to be walking down the street and say, "Hey, brother, come on over. What are you doing?" We imagine Jesus just chatting forever with nothing going on. He will be on the earth for 1,000-years, which is a short amount of time to bring the entire earth into full obedience in the smallest details and bring glory to His Father. He is doing it from His throne in Jerusalem. Most of the time, we will go there, but of course He can go where He wants to go. Most of His government will be in the context of His throne in Jerusalem when the New Jerusalem and the Jerusalem temple come into a dynamic convergence because the New Jerusalem is coming down.

The earthly Jerusalem is there, and they are going to be connected in a glorious way together. His throne is described in the New Jerusalem in Ezekiel 43, and it is described in the heavenly Jerusalem; but they are coming down. It is one throne, but in two places. Someone asks, "Is it one throne, or two?"

I answered, "Yes, both." There is a dynamic convergence between the two of them. My point is that Jesus is not going to be kind of appearing to a 1,000-people at the same time. He is a real man—a real Jewish man with a body. The Holy Spirit will be communicating to people. We will go to Jerusalem to talk to Him. He will come and visit other places when He wants, but most of His work will be from Jerusalem. It says it over and over. God is God. The Holy Spirit is omnipresent, but as a man He is going to be in one place at one time. He is a real man. You know why He is getting the earth ready? He has this gigantic life vision for 1,000 years. If He gets the world ready, and He brings the whole world into submission to the Father, do you know what happens after that the 1,000-years?

It says in Revelation 21:3: "And I heard a loud voice from heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.'" The Father will come down to the earth. The Father cannot come to the earth right now. If the Father came to the earth right now, it would obliterate the entire planet because there is so much unrighteousness, it is impossible. Jesus is setting up the Church, you know throughout Church history; He is getting the faithful separated. Jesus is going to have 1,000-years ready because the Father is going to dwell on the earth with men without destroying the earth, or the men He dwells with. This is what is on Jesus' mind. He has a serious vision for that because He has a very short amount of time: He had 1,000 years to get the whole thing ready to where the Father can dwell without destroying the earth, or the people who He dwells among. I want to work with Him; I want to be a part with Him. I do not want to just be at a distance reading the newsletters, and worshipping Him in a crowd of three billion people because the three billion will gather on the sea of glass. We will come before God, beloved. There will be three billion, and He will know us in the mysterious sense of how He can be both God and Man. The Scripture says it is a mystery.

However, I want to be working close to Him in my assignment. I am happy to work here in Kansas City, as long as I get to go there regularly. I will go wherever He wants me to go. Where are you going to be five hundred years from now? You are going to be somewhere you know. You will not be non-existent in five hundred years. Where are you going to be? What are you going to be thinking? I have asked that question over the years, and people have said, "I never think about 500 years from now."

I say, "That is a horrible answer! You are going to be somewhere, thinking something in five hundred years, and you never, ever think about it!"

They say, "Well, I do not know much about it."

I respond, "That is why there is a Bible! There is tons of information!"

They say, "You know all those theologians disagree anyways. I do not know which is right."

I respond, "That is why you have so many years to open it."

They answer, "Well, I can't. I am really busy"

"Stop doing some stuff! Figure it out! I do not have to know all of the details; but I care intensely where I am going to be in five hundred years. I care intensely about what I am going to be thinking!" I cannot know all of the details by any means, but I care intensely about that subject. Just like the kid in medical schools cares for the ten years that he is in medical school when he is spending his couple hundred thousand dollars, he does this because one day he is going to be in a hospital, or in a medical practice sometime afterwards. He thinks about it all of the time— that is why he endures the ten years of rigor.

WE LIVE TO HONOR THE SUPREMACY OF GOD'S WORD

Paragraph H. We must have a vision to have an optimum participation in the kingdom on earth after the second coming. We must live in a way to be found worthy of this, by honoring God, and through honoring His Word. We are going to honor His Word as supreme to Him. By His Word entering our hearts, it is the only thing that is going to give us the strength to be salt and light. It is the only thing which will help us do these eight beatitudes. When I read these passages, it gives me strength. It gives me inspiration to go do these eight beatitudes. We can live, our hearts can live on the Word, and it can feed our hearts.

WHOEVER OBEYS THE COMMANDMENTS ARE CALLED GREAT

Paragraph G. The Lord is deeply committed to His Word. He will honor it. One of the ways God will honor His Word is that He will not let it pass away. He will not let His Word be destroyed, neglected, minimized, or nullified. He honors His Word. He is not going to destroy it. He is going to honor it. He is going the exact opposite direction of destroying it. He is going to choose a worldwide leadership team that was diligently obeying the least areas of what God was thinking when He gave His commandments. He says, "My eyes are going to and fro across the

earth. I am looking for the men and women who care about what I care about when I gave My commandments.” Beloved, do not buy into this massive trend that is going on in the Body of Christ today. This teaching on the grace of God is done in such a perverse way that it is empowering men to be comfortable while living in persistent compromise. That is not the grace of God.

In Jude 3 and 4, the apostle Jude said this: “Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and denied the only Lord God and our Lord Jesus Christ.” Men will come in and turn the grace of God into licentiousness. They will take the grace of God, and turn it into a doctrine that makes people comfortable living in licentiousness, or put the word compromise. They will live in compromise under a doctrine of grace, and feel good, and secure. He said that it is false. That is heresy. That is evil what they are doing, and our nation is absolutely riddled with this disease. You try to obey the Sermon on the Mount at the heart level for the rest of your days, and I am sure that a number of you are doing that right now. It is impossible that mighty ministries proclaim these things. When I say mighty, I mean in terms of size.

We have to talk people into obeying God at the heart level not figuring out a way where they can be rich, famous, disregard the Word of God, and somehow be secure with Jesus by some fancy footwork using the Bible. It is as though Jesus is going to buy it? We are going to stand before Him and say, “I mean the Church had 20,000 people, you anointed him, or somebody did. I just did what he told me to do.” We are going to be looking at the Lord right in the eyes. He is going to say, “I wanted you to obey My Word.”

WHOEVER TEACHES OTHERS TO OBEY GOD WILL BE CALLED GREAT.

Paragraph K. Whoever teaches others to obey God in the least commandments will be called great. Now we have already gone through that. It is not enough if you have to talk others into it. I do not mean that you have to because you are so persuasive— that is not my meaning. However, our goal is to talk others into it because the natural way is to agree with their compromise, pat them on the back, and tell them it is God. I find that this is really tough. It is much easier to pat them on the back, and tell them that God is blessing them. It is much easier to tell them that God is in full favor of what they are doing and to do, and that the Sermon on the Mount did not teach it. Again, as I said this afternoon, it is easy to teach it publicly. It is the one-on-one dynamics that is far harder.

ONE IMPORTANT ASPECT OF MINISTRY IS TO HELP PEOPLE BECOME GREAT

Paragraph L. This is a personal thing, and I want to recruit you into this. One of my goals as a teacher is to contend for your greatness. I want to contend. I want to press people with truths so that they can be great. Part of your goal in ministry is to take the Word, forget the fact that they might be mad, glad, or sad, and press them because you have a vision that they can be great. I see all of these young people, and I want them to be great. I do not want them just to be happy and

easy right now. I do want them to be happy, and I want things to be nice. I want them to be great in God. They are twenty-years old, sitting in the front row, and they are saying, “Hey, OK we are here for the internship. What’s up Mike?”

I say, “I want you to be great!” If you believe it, and do it for decades—not just for the summer in a few short burst of faithfulness—but you do it for decades, you will be great. That is what I am fighting for, that is what I am contending for; I hope that you are doing the same as well with others.

JESUS GIVES INSIGHT INTO THE “LEAST AREAS” OF THE LAW

Paragraph M. It is as if Jesus says, “You think when I said, ‘Do not murder,’ that all I was thinking about was stabbing, or shooting somebody. No, I was talking about anger. I was talking about the private areas—areas that seem least to men.”

Men say, “Well, if you do not hurt anybody, so what that you are angry in your heart?”

Jesus says, “No. I do not want you to be angry in your heart.” Men say that is a small area—that is a private area. The Lord says, “I want the private areas of your heart. So when you are angry, admit, confess it, humble yourself, and do the things so that you can get free from anger.”

Beloved, this is real in this pornography generation; and things are going to get so much more intense. So fast-forward twenty years from now. Think of where pornography is right now, and in twenty years, every little kid on the planet who wants pornography will have access to it. They will have some kind of bizarre capacities where all they will have to do is push a button on their watch. All kinds of holograms will be happening in twenty and thirty years. Where this thing is going is complete perversion.

Every little kid in a remote village will have access to pornography; the amount of demonized, sexual perverts on the planet will be billions. There will be so many people in the ministry inundated with this, and the Lord says, “I want salt and light. I want men and women who are utterly free from adultery in their heart. I want them free from this.” I do not mean utterly free in the sense that they never have a bad thought—that is not what I am talking about. However, they do not go in that direction. They have been feeding their spirit for years on these subjects. Beloved, it is going to get so much like Sodom and Gomorrah. I mean with where the technology is taking it, instead of starting when they are ten or fifteen years old, they are going to be five and ten. They are going to be fully demonized by the time that they are twelve years old with sexual perversion demons when they are twelve. There are going to be millions of twelve year olds who are demonized. I mean this thing is going to get so intense somewhere that there has to be salt and light in the earth. The Lord says, “I will tell you where you get salt and light.” Remember in Matthew 5:13-19, Jesus exhorts us to honor His Word so that we will be salt and light. Matthew 6 discusses prayer, fasting, do not lay up treasure for yourself on the earth, do not worry, seek the kingdom, and seek righteousness—these are all private areas of the heart. He says, “I want you to do these.”

A COMMON STUMBLING BLOCK IS BEING FAITHFUL IN SMALL THINGS

Paragraph O. A common stumbling block to many is choosing to be faithful in the small areas of our lives. They think, “I will be faithful when it is big. Lord, I only have this little three- member Bible study, and my business is broken. I have so little influence, and so little that you have given me. I am going to just kind of hang around till something big happens.”

The Lord says, “No. You must choose to be faithful when there is nothing big happening.” That is a stumbling block to many people. They have this false image that they are going to be faithful when things are big. However, they are going to be unfaithful for years on the inside, and then somehow they are going to show up one day, and suddenly be faithful. The grandeur of their anointed ministry, and the grandeur of their great power to influence kings is going to be so overwhelming that they are going to want to be obedient then. They will say, “Oh no. It will be worth it; I mean I will rise up because the vision will be so big, and it will be happening. I will be so important and that will steady me.” The Lord says, “No, it won’t. No, it won’t. Beloved, we have to be faithful in small things.

THE DIFFERENCE IN THE DEGREES OF GLORY AND GREATNESS IN KINGDOM

Paragraph B. We need to have a covenant with our eyes. We need to bridle our speech, manage our time, and manage our money. We need to engage in communing prayer with the Holy Spirit.

Paragraph B. We will have different measures of glory in our resurrected body.

Paragraph C. We will have different measures of assignment and authority that bring us into close proximity with Jesus.

VARYING PRAISE FROM GOD

Paragraph D. We will have varying praise from God. There are a half a dozen verses that say, “God will praise you.” The Father will praise people in different ways. What a stunning concept—that the Father is going to praise individuals. He is going to call them out, and say what He thinks in an affirmation. This praise will come from the Father. We are talking about the Father of glory.

WE RECEIVE CROWNS

Paragraph E. There are a number of crowns. People think that all believers have crowns—absolutely not. At the funeral, they are going to say, “Well done, well done good and faithful servant.” Everybody at the funeral is ready to get his or her crown, and it is almost never true. Crowns are only for those who lived in persistent faithfulness.

Crowns depict leadership and authority. There are not three billion people with crowns because then the crowns mean nothing. Crowns only matter if they speak about authority. Three billion people cannot all have the same authority. Crowns are all diverse. Crowns are guaranteed. My guess is that a small number will have crowns—maybe some millions. I do not know the number. If everybody in a nation has a crown, guess what? There is no leadership in that nation. We cannot get our theology from funerals that flatter. Really, we have to get it from the Bible.

Our communion with Jesus will vary because every one of us—all three billion will have various different spiritual capacities, just like we do now. Some of you have a capacity for truth; you could go hours studying the Word and understand it. In seven minutes, others are so overwhelmed. The reason I knew that is because I have said that a lot of times. I am not saying that is not bad. My point is that every one of us has a different capacity in God, and when we interact with Jesus in the resurrection; some will have a capacity for nearness. They will have to put their sunglasses on, and then have to get another pair of sunglasses on top of those because the radiance of Jesus. It will not be a corresponding capacity if Jesus unveils His glory.

When Jesus did that at the Mount of Transfiguration, He showed His glory. Those guys fell on the ground, hid their faces, and screamed. John the apostle was ninety years old and received the Book of Revelation. I mean John the apostle knew the Lord like nobody in history. Jesus comes to him, and turns His glory on in Revelation 1. John falls like a dead man, “Ah!!”

Jesus says, “Oh, that’s right. You do not have your resurrected body. OK, here I am. Do not be afraid.” John was not at all prepared for this touching his spiritual capacity. It absolutely short-circuited him as the most mature man of God. Ninety years old, he had been an apostle for sixty years. Imagine the capacity that he did have. More than any of us, and yet he was fried when he saw Jesus. Our garments will vary in different degrees of glory. We will have riches, treasure, and rewards in heaven. This will include the location design of our heavenly dwelling place. The place, the location, and the design are so many ways where God will show distinction, honor, and different levels of glory in all facets of our life. I find that history with people will be cherished. I have a couple verses here. Did you know that what we did together will matter to us in heaven? We will talk about it, and it will be a part of our glory in heaven, as we remember how we interacted on the earth together.

EVERLASTING HOMES

I like that verse in Luke 16:9: “And I say to you, make friends for yourselves by unrighteous mammon that when you fail, they may receive you into an everlasting home.” One reason I am committed to giving to missions is for this purpose. I am going to meet some guys in heaven, and though I have never seen their face, and when I get up there, they are going to say, “Hey Mike, come on in!”

I am going to say, “Boy, you have a real big house, but I do not remember knowing you.”

He will say, “Come on in, come into my dwelling.”

I will ask, “Why?”

He will respond, “You helped me when I was on the earth.”

“I did?”

He will say, “Remember that offering you took on that Thursday night and you sent it to us?”

I will answer “Oh I never heard of you.”

He says, “Come on in!” He says, “They will receive you into their heavenly dwellings in friendship because you helped them when you were on the earth. There are all kinds of continuity between both realms.

MINISTRY TIME:

Let's stand. “Father, we love You. Lord, we want to be Yours. We want to serve in your kingdom. We want to obey the least.”

I am going to invite anyone in the room who the Lord has been dealing with you on this maybe just today, or maybe for the last number of weeks about getting far more specific about obedience to the internal issues. Hopefully, all of us are being convicted about that all of the time, but I am asking for those who have an unusual grip of the Lord. You are saying, “I have to get into another place of obedience in my inner man in a whole other level. I am telling you the verse is the verse I gave you tonight Matthew 5:19.”

If you will obey the least, if you will obey in the areas that God has least on His mind when He even gave that command. The areas that men least esteem God says you will be great in My kingdom. I want to invite you to come up. You can stay in your chairs; it is not like coming up makes it different, but I want to encourage you to talk to Him. We are going to have the music going without the singing. We are just going to wait for a moment.

All over the room, you are saying, “Lord, I want to do this, just talk to Him, quietly. Lord, I want to go for this.” Just be really straightforward with Him; do not try to pull off some con job. Just say, “Lord, it has been bad these last few months, or these last ten years. I have just been so stuck in myself. Defensive and I am angry. I do not serve people. Everything that is mine is mine—that is just the end of the story. I do not even ask you about my time, or my words, or what I put my eyes on. I do not ask you what I do with my money, or what I say to people who annoy me. I do not ask your permission for anything. I want to be Yours Lord. I want to be faithful. I want to be faithful for decades.”

Beloved, some of you have decades; probably most of you standing here have decades to get this thing straight. Right now, I am contending for your greatness, and you go do it for others—you fight for their greatness. If you can help them do this, they will be great, and you have helped them do this, and make some decisions. Say, “Lord, I am going to go after the Sermon on the Mount.” I am going to devour it for the next two or three years—no matter how confusing—I am going to wrestle with those three chapters until I have peace that I am going somewhere in that direction.

Now Holy Spirit, I ask you to come even now. Holy Spirit, I ask you to come right now in power. We are just going to wait for a few minutes. Come Lord in power. Power Lord, release

your power on the heart and mind. More Lord, more Lord, release more of Your presence on the heart. It is money, it is time, it is words, it is eyes, and it is what you set your eyes on. What do you do with your free time? I mean you need to rest. Our culture is inundated with playing all the time. Rest is important, exercise is important but we have to have time for our spirits to go somewhere in God. The Lord says, "What do you do with your time? What do you do with your words?" Now Holy Spirit, we invite your presence come now and touch us in power right now we ask.