

From the Least to the Greatest

Hadassah bat Anav (13 years old) was the first one to share. She read Ps 103:17-18 — If we keep the covenant we made with Him, He has lovingkindness with us and blesses us and helps us. Yesterday someone shared how they did something and our Father was with them. It's like what it says here, if we keep this covenant, our Father will bless us and be with us in everything we do.

Hadassah is a youth now and just coming out of being a child. Our Master said whoever receives a child like this in My name, receives me. So, I received Hadassah; I received what she was sharing and so I received Him this morning.

[Children go from infancy into childhood and when our children come out from being a child and they come to be a youth, the final stage of their development as a child, then they have responsibility and everyone talks to them about their responsibility. There is a great amount of work that goes into bringing up a child: dressing them, cleaning them, feeding them, disciplining and checking their attitudes, etc. Your parents have served you diligently all through your childhood and now, in your youth, you serve them diligently as a remuneration of your parents' goodness, and do what they want you to do until the day when they give you away in marriage, when their authority over you is through.]

We must receive a child-like person who does not think so highly of himself. Those who want to be first in the Body must be least of all because they are arrogant. Lk 9:48 — Whoever receives and accepts and welcomes *this* child for My sake — in My place — welcomes and receives Me. I received Yahshua just a little while ago when I received Hadassah. I was so thankful to receive what she shared, I almost cried — to remember that we should be faithful to the covenant and then He will have lovingkindness with us. That is all we had to learn this morning. He said whoever receives this child receives Me; and whoever is the least is great. It is just like in Lk 10:16, whoever receives the person who comes in our Master's name, actually receives Yahshua. It is an amazing thing.

In Mk 9:33-37 we see that the disciples were arguing with one another and he said, what were you arguing about on the road? But they kept on; they were discussing who was the greatest. In Mk 10:35-45, our Master told James and John the sons of Zebedee who were called sons of thunder, that they didn't know what they were talking about. He told them that when they rule, they will not rule as gentiles. Instead, whoever desires to be great among you will be servant of all. Whoever wishes to be important or first will be least.

Our Master was actually least among the brothers. His ministry covered *all* — everyone — He was a servant of the least. We have to be the least, listen to other people and respect what they say like a child who can be trained, not think you are the answer to all. We should all assume to be the least. We need the grace of everyone. Be humble, receive a child, don't assume an attitude.

Who can live up to the qualifications of an elder. None of us should ever assume to be the greatest but instead assume to be the least. Remember, Satan wanted to be first. People who want to be first are filled with a satanic principle. Paul said if a person want to be an elder, don't lay hands on them because you will participate in their sin — the sin of Satan, wanting to be the greatest. Let our Father do the promoting. If anyone aspires to be truly great, he will show respect to each person's different aspects and giftings. The Body gains from them all; none will be great on their own. The greatest among you will be the servant of all in their particular capacities, serving everyone. The greater the graces, the more ministry you have over all — a servant of all.

But some who have one, if they use all they have, pouring it out as a drink offering, they will be the greatest in the Kingdom. And the greatest, now, if they are not a servant of all — using their graces and giftings for *everyone* — if they withhold *any* of their talents, then they will be least. Our Father will balance everything out according to how we used our talents. The least in the Body will not *necessarily* be the greatest in the Kingdom, but it is according to *how* you used your gift or ability. And the people who had the greatest giftings and grace will not necessarily be last if they were humble and received everyone and didn't have an arrogant attitude, thinking of themselves as greater than anyone else.

So we see that in the New Covenant *everyone* will know the Sovereign (Heb 8:11), from the least to the greatest. From the least gifted to the greatest gifted. There will always be people in the Body with the

least amount of faith — the least amount of gifts, and the greatest are not going to ignore those little ones; they are going to receive them because our Father may be speaking through the least — giving us direction. If we ignore them then we will be missing what our Father is saying and we will be disqualified.

In the New Covenant we *all* will know Him. In the old covenant only very few knew Him, but some people did. And if any of those who knew Him sinned, they would take their *choice* lamb and sacrifice it because they *knew* YHWH and they wanted their sin to be covered. But in the New Covenant all will know Him. And the greatest will be as the least. They will listen to them and take them alongside of them, speak to them and love them because our Father can speak through them. If you are truly great, you will listen to the least.

Many people will come into the Body with just a little bit of ability. We have innate, inborn abilities and then there is a measure of *grace given* to us to employ that ability. If we use that ability without grace, we are going to be harsh and we will hurt people. That is what we used in the world — ability without grace. But in the Body we are given grace to use our natural abilities. That grace is called talents and it is according to how we used those talents — that faith and grace we received — that we are judged (Mt 25:14-30). If we do not use it, then we are like that person in verse 30 — he is not even last in the kingdom; he is not even *in* the kingdom.

So everyone has received grace. Paul had grace. He was a servant of all, he was able to serve *everyone* with his grace and faith, and he was able and had the grace to say this: “Don’t think too highly of yourself, but only according to the faith He has given” (Rom 12:3). Then he goes on (verses 4-8) saying that what we do must be done by faith, not in our natural abilities alone, but *only with faith*. You cannot please God with your natural abilities. He does not want your raw natural abilities. That is how you functioned in the world. But now you have grace.

[Derush (David Derush Raphael Bekor) is a good example of someone with natural ability, a doctor, coming in from the world, who does not just use his ability — but he has a fear in him. He is just like one of us — he knows what he learned in the world is not so significant. But he uses *grace* — and our Father will be able to use him. Yael was a designer — with tremendous abilities, but she has to use her abilities with grace and faith.]

If you use that (Mt 25:14-30) you will be given five cities to rule, or ten cities, or you will be given more grace and talents to rule with throughout eternity, if we will use what we have to build up the Body. The only way we can learn is through His word and His teaching.

In Rom 12 you can see the giftings with grace. The gift of hospitality, the gift of mercy. Did you ever know someone with a gift of mercy? How do you show a gift of mercy? With cheerfulness. How else can you show mercy except that way. We are to use those gifts *with the faith we have received* — according to the faith we have received. So faith is those talents (verses 6-7). Let's use those differing gifts — of practical service, teaching, exhorting, etc. according to our faith. How we used these gifts is according to our *faith* (Rom 12:6).

AND (1 Pet 4:11) whoever speaks, let it be by faith. Whatever we do without faith is sin. How do you know? Rom 14:23 says it is. And Heb 11:6 says that we cannot please Him without faith, can we? We cannot even come to Him without faith (Heb 4:16). So (1 Pet 4:11) whoever speaks or serves it must be done by the strength that He provides for you. If you do it in your natural ability, it is not going to minister to all so you are really not a servant of our Master.

And what we are all working toward is this: *1 Ths 3:12-13*

We offer our bodies as a living sacrifice every morning in order to put those graces and faith to use. If we do not do this, we are going to crank out our daily work in our own strength and flesh. So, we are offering our bodies as a living sacrifice, using our abilities with His grace upon us. our Father’s word says we can do nothing without Him (Jn 15:5-8).

It is a great responsibility that each one of us has to understand these things. But we know that there will be people who understand and people who do not understand. If we (Dan 12:10) understand, it means we are wise —

if we don't, we are wicked. It is according to your heart's condition. So let's have a wise heart. Let's ask to be wise and enlightened (Jn 14:21). If you are a disciple it means you are a learner. Your whole life is filled with learning to be like Him. We were *created* to be like Him, in His likeness, but we fell from that and now we are coming back to being like Him — by living for Him and no longer for ourselves; we are no longer living for promoting ourselves or for our selfish ambition. Old things have passed away, all things have become new.

Prisca — shared about how different it was doing dentistry now. I work differently, totally different. I used to work according to my knowledge and my own strength, but I can't do that anymore. Now I'm a new person and I have to give myself to Him every time I do something. Not just in this, but in everything we do, if we don't ask for grace and receive it from our Father, it will come out wrong.

David Derush — If you don't have the fruits, then it's clear that you are not in the Spirit. Some months ago Yoneq spoke about having mercy with joy and cheerfulness; and I see that if you don't have that cheerfulness, then you are going beyond your faith (Rom 12:8).

Paul contrasts the fruit of the flesh and the fruit of the spirit in these four verses (Gal 5:19-24). If we exercise only the flesh, our natural abilities, it will come with the fruit of the flesh — jealousy, strife, hatred, bitterness, the world's problems — and no one will enter the kingdom with those fruits. But those who belong to Messiah have crucified their natural strengths with *its* way of doing things, just like Prisca shared. Now *grace* has been added to that ability — we can do it the way God wants us to do it by His strength.

David Derush — also it touched me that in verse 22 it says *fruit* not *fruits*. All are the fruit of the spirit.

Because it is like an apple. It is a fruit — and it has to have *all* those aspects to be an apple (sweet, crisp, etc.), all those fruits to be that fruit. You can't say you're being patient and then you're not kind, because then your patience isn't a fruit of the spirit.

Kepha — When I try to do something in my own strength, I become exhausted and nervous. Many times I have tried to be something but I don't want to be. I just want to be faithful in small things.

Elezar — 1 Ths 3:12-13 and Ps 103 — If we fear Him He is going to love us and this love we will pass on to our children and they will pass it on to theirs until there is a generation that it totally blameless. And we are the foundation. We have to keep this covenant. His love goes from eternity to eternity, from sons to sons until the male child who brings the end of the age. I saw this little feather float down next to me and I was thinking we should be light enough like this little feather to be guided by the Spirit.

I believe this is a solid foundation — what is going into you. And it is going to go into your children. AMEN.