

Expose 94 K58

Praying According to Kingdom Order

It is another privilege this morning to be sharing the Word of liberty with you. And I do hope you were there yesterday or you listen to our last transmission, I don't know whether yesterday or anytime you listen to it. You know we stopped at... there was something about the kingdom we are trying to look at Matthew Chapter 6 verse 33 to know what is the kingdom? What is the seeking kingdom of God as it comes to what we heard yesterday about the clash of titans.

So please do move closer if you far away, you can move your seat closer, get your writing pad and get your Bible or any of your drinks, maybe your coffee or water, as we dive into God's Word this morning.

So you need to know, if you are just joining us, we are talking about the Lord's prayer on the Knock Out season. So we are looking at the pattern that Christ will have us pray the way He would have us pray, and we've gotten to the point of thy Kingdom Come. And that is what led to us to Matthew Chapter 6 verse 33 which we want to clarify further today.

Now, thank you for that.

Now, viewers thank you again for joining us this day for the Knock Out series on prayer. Don't forget that on this particular platform, by the grace of God we are knocking out false ideologies and false concept that we imported into the body of Christ, that are mitigating against we walking in the inheritance that Christ paid for with his death, burial and resurrection.

So that is our goal, that is our vision. That is why we are looking at this.

And currently we've been looking at Matthew Chapter 6, "the Lord's prayer," because again, we have to look at this in the eye of the New Covenant. But there is a pattern that Jesus laid down for us in the Lord's prayer and that pattern is supposed to ensure that we used prayer in the right way it should be used in the New Covenant.

And currently up to our last transmission yesterday, we began to look at Matthew 6. And if you notice, we began to look at the kingdom order in the place of prayer. And then we actually began to encroach into this thing yesterday, but today we are going to explore that by the spirit of grace.

So come with us quickly as we do all this Knock out in the place of prayer. As we tear down, so that we can build. And that is the whole point. You know God told Jeremiah, I have made you my battle axe to tear down and to build. So that is what we are doing. Tearing down and building simultaneously.

So let's look at Mathew 6. I think to have a better picture of what is happening in Matthew 6, it will be quite good for us to have a look from verse 25.

Matthew 6 verse 25, as we look at the kingdom order in the place of prayer.

Look at Matthew 6:25, you can read from verse 25 please?

Matthew 6

25. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment.

Now you see, if you begin to look at verse 25 of Matthew 6, you will probably think that Jesus was saying don't even think about all these basic life necessities. But of course, if you read in context and read looking at scriptures to confirm scriptures. That is not exactly what He was saying there. He couldn't say that because for example, you know the scriptures tell us in the epistles that, if a man does not provide for his own household, is worse than an infidel.

So it means he wants a man to be concern about how do you provide for your household? He is not saying don't be concern. That wouldn't make any sense. He is talking in terms of Philippians Chapter 4 that tell you do not anxious about anything. That is the anxiety that this concerns is talking about. A kind of place where you get to, where does things go out of proportion.

And how do we know that? If you look at the next phrase, see what he says. He says then he asked a question. The answer to that question in verse 25 would determine whether you are in the category of them who have become anxious. What is the question? The question says is not life more than meat and the body more than raiment?

So the answer to that question will determine which category you fall in, whether you are taking thought or not. So the question we are going to ask again is, hey is life not more than meat?

Now, the question of more than meat or not more than meat will be based on the fact that which one is more important. Which one feeds which one? Or which one defines

which one? The question is, does life define meat? Or does meat define life? For some people, it is actually the state of the meat that determines their life. Can you see? If the meat is a good meat, if it is a sizable meat, if it is a consistent meat, if it is a regular meat, is that meat that determines the quality of their life. But for some people, it is their life that defines the meat.

So Jesus asked a question, if you can answer that question, which one defines which one? That determines whether you are taking thought or not. So that is a question you need to ask yourself in your spirit man, if you are listening to this today. Who define what? Are you able to look at life and say what I carry in my spirit, who I am by the grace of God define everything else around me? That is why I can simply say I can do all things through Christ. Can you see? through Christ that strengthen me. I can say I can do all things, how can you say that? Because my life is more than meat. So my life defines my meat, my life defines my environment. My life defines my situation not the other way round.

So the answer to that question of Jesus in Matthew 6:25, determines who is taking thought or not? So this taking thought is not mystical or mythical or whatever you want to call it. It's the answer to that question in verse 25. Which one define which one? If you look at the next thing, he says and the body than raiment.

Now, you see! Let's be practical about it. Let's take it basics, If they put on a very nice cloth, a very expensive cloth, they feel expensive. Can you see? They feel expensive. They even an expression that you feel a million dollars. So the raiment then confers on the person a sense of value.

So for some people, if they enter into a car, a nice car, a state of the art car and they drive inside a car, because of the size of the car, because of the value of the car, because of the worth of the car, it makes them feel important.

And Jesus said, how do you answer that question? Is body not more important than raiment? Who defines who? Is it the raiment that put value on the body or the body that put value on the raiment? And Jesus asked the believer, the way you answer that question determines whether you are taking thought or not.

So everyone today can instantly give themselves a report card of whether they are taking thought or not. So is not something strange or something kind of psychic, is something you can answer. So how do you feel? Who defines who? And that is what Jesus is asking us to, ask the question.

And you see, for people who actually end up thinking that to be a Christian, to be a believer, you know some people who are atheist, they even say well, a believer is

somebody who doesn't think, all they do is just have blind faith in God, there is no reasoning faculty with what they are doing.

Well, this will be contradictory to such notion as you can see. Jesus is asking you a question, He is asking you to think about it. He is asking you to reason about your faith. He says answer that question, is life not more than meat? Think about it. This your faith that you carry, He says think! He says, is not your body more than raiment? Think about it. He is asking you to think about your life, think about your faith. And that is what we see there.

You can read on please,

Verse 26

26. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet our heavenly Father feedeth them. Are you not much better than they?

Well, He give us an illustration. He say behold the fowls of the air.

Now the question is, whatever level or whatever value the fowls of the air do have today, is because they receive what they were given. That is what he is saying. They didn't achieve anything.

Again, we live in a society, we live in a worldly system that actually put value on you based on what you achieved. He says look at the fowls of the air, do you know that everything they are benefiting from, they just received it. Can you see? They just received it. But how do you then think that it is achievement or how far you can go that can put a value on your life?

So He is inviting us to think about it. So He says all the fowls of the air have, is all what they received. So they define themselves, or they are satisfy by only, mark the word, only what they received. Because they don't operate sowing and reaping. This is contradictory to the system where we find ourselves, that only put value on you based on what you are able to come up with in your life. No! these birds couldn't come up with anything. They only enjoy what they received. That is what Christ is saying. He says are you not then better than them?

So please, begin to look at the psychology of the teaching of Christ as we go on quickly.

Look at the next verse please,

27. Which of you by taking thought can add on cubit unto his stature?

We know what the thought is in verse 25.

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow, they toil not, neither do they spin.

Well, again He's change the illustration to look at the Lily of the field. He said they don't also toil. Again this is really very antithetical. It is contrary to the system that we all have grown up in before we actually came into Christ Jesus. I don't know how long it took you to get born again. I don't know whether you get born again as a young person or as a teenage or you went beyond the teenage years.

But you will have to admit that, this particular way of looking at life is the way we've all been brought up. That tells you how far can you toil? How far can you spin? How far you spin or toil, what you can create, then we can then know you by that. And society rewards or condemn you for that depending on which side you fall in society. And then Christ is saying, look at Lilies of the valley, they don't every operate that system. But yet they are clothe. Can you see? Yet, they got honour put on them. Yet they've got value put on them.

You know in our yesterday transmission, we actually said Luke 3:5-8 try to condemn the world system when he says every valley shall be exalted, every mountain shall be brought down. A condemnation of the world system. And any time the world is condemn, they kingdom is coming in place as you can see there.

Jesus is inviting us to think. Before we carry on this, I want us to just look at something before we go on with this.

Please don't close this Matthew 6 that we are on at the moment.

Look at Matthew Chapter 23 and see what Christ has to say in verse 17 as we throw more light on this Kingdom order in the place of prayer that we are looking at today.

Again is another question. You see, Paul told Agrippa, I speak the Word of reason. The believer is call to reason. The Bible says by faith we understand that the world were frame. **Weunderstand!** There has to be a level of thinking. **There is no deep faith without thinking.**

Again, this Matthew that we are going to read, which is Matthew 23 from verse 17 is an invitation for the believer to think about their faith.

Now, what does it say in verse 17?

Matthew 23

17. Ye fools and blind, for whether is greater the gold or the temple that sanctifieth the gold?

Can you see? He is talking to his hearers. He called them fools. You are fools and blind. Can't you see?

Now what does he say then?

for whether is greater the gold or the temple that sanctifieth the gold?

Which one is greater? Is the same question, is it the gold or the temple. Don't forget they put the gold in the temple?

Jesus said please answer the question. Which one defines which one? Who defines which one? Who feed which one? Does the temple feed the gold or the gold feed the temple? I want you to answer the question. That is what He is asking. Which one is more important? He says if you put the gold in a temple, which one sanctify which one? You know that is the point. Which one sanctify which one?

Now, go on please,

I think I should start from verse 16,

16. Woe unto you, ye blind guides, which say whosoever shall swear by the temple, it is nothing but whosoever shall swear by the gold of the temple, he is a debtor.

So what the Pharisees are doing is they put the gold on top of the temple. They said the gold is much important that the temple. Don't forget that the gold is inside the temple. They said No! What matter really is the gold not the temple. He say you can't say that. You are fools and you are blind.

17. Ye fools and blind, for whether is greater the gold or the temple that sanctifieth the gold?

I want you to compare this to Matthew 6:25. Jesus seems to be hammering on which one is greater? Can you see? He seems to be saying which one is higher? Which one is greater? He is not saying that we should not be concerned. Can you see that saying? It's not about thinking about them. It's about in our thinking which one is more important? That is what He's saying.

Now, He says is it the gold or the temple?

Go on please,

18. And, whosoever shall swear by the altar, it is nothing, but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind for whether is greater the gift, or the altar that sanctifieth the gift?

Can you see? That is the word. He says the altar sanctify the gift. What does that mean? It means the value of the gift is giving to it by the altar. Can you see?

So we have come to speak to you today, that the quality of your life, the value of your life today can never come from what you eat, what you drink and what you put on. It can never be. If it does, Jesus is saying in Matthew 6:25 then something is wrong with the order. That is what He saying. The order has gone amiss.

So here we see that, where He simply say, well, need to know which one is greater. It will seem to me that instead of we thinking that Christ wasn't concern about what we eat or what we drink or what we put on or whether you are healed in your body or whether your life is making progress in this world. It will seem to me that the concern of Christ is the order. He is asking the question, which one is greater?

And He says the answer to that question determines the kind of mentality that you carry into the place of prayer. How do you answer that question? And everyone need to answer that question and that is what we see there.

I might quickly want to clarify for our viewers, who has been wondering about our Knock Out series, and thinking we are just knocking down things. We just know that we are like the book of Jeremiah that we read, to knock out and to build up. And that is what we are doing with the model of the Lord's prayer. It is a building up process of how our prayers ought to be, about how our prayer life should be, what the pattern.

So is a prototype and so this is the building up.... and you know for the knock Out Season, is combined, is knocking out the false ideology about prayer and knocking out false premise in which people pray, and in which they engage, the posture they assume in place of prayer. The thought pattern, the thinking pattern, the reason behind the words, what they are praying about and then showing the model for real.

Now, going back to Matthew Chapter 6, and the Matthew 23:17 here. We thank the Lord that He was talking about which one is greater because some people have actually negated and push to the background the basic necessity as if it is evil. And He was not saying the gold is evil. He was even saying he is even great but which one is greater? Because some people are talking today when they see this verse, they run with it that No! We should say that gold is evil, we want to say that even the clothing

and everything is evil. So people are begin to, the way they look at this verse is to just see it as evil, you run away from this.

He was just saying which one is greater so meaning the gold, the gift... some people they undermine and they talk less of the gift, the giftens. So He was saying which one is greater not that which one is the good one here. So they are equally great but the greater... that is the thing.

What the Lord want us to see as greater, we don't want to see it as just the good. And what the Lord want us to see as great and see it as evil. We really need to see it in the correct lens of it. So in our bid to go for the greater, we do not undermine and push back, and talk less and degrade the great, the giftens.

So it is good that we know that gold should be in the temple. So some people are saying that gold should not even be in the temple at all, giftens should not be in the temple. It should be! That is the place where it should be. We see He was not condemning that why in the temple, giftens and gold in the temple.

So we need to clarify this for viewers and for people to just know, to understand the estimation, you really have to get the proper estimation, which one is greater in your mind, in your head, in your thinking pattern, to know which one is greater, the giftens, which one is greater? We don't want to place the gift on the altar above the altar. We don't want to place the raiment above the body. We don't want to place the meat above the life.

And again, I will like to draw the attention of our viewers to about the sowing too. We need to stress this sowing because we know where people have taken the word sowing, and how far they have taken it in the body of Christ. You see all these to get this, you sow into this, to get into another higher level, you sow to another level. We cannot de-emphasize this.

If you have been watching our transmission, we've talked about this. We have some Knock Out series with a particular title, **"Will God bless you according to how much you give?"** I think we have four or five or six about offering, titles and giftens. So you might really want to go back to those episodes on our Expose 247 or the YouTube page and probably on our website to be able to get a hold on all these teachings about this.

But we need to say again, in case you are hearing this for the first time, we are just telling that you don't really need to sow here to get to the next level. You don't really need to sow like this, if you follow the antithetical picture of the birds that they don't need to sow before they do reap here. All they do is receive.

So you really want to think about and question all the thing that motivates you in sowing, the motivation for your sowing. So all the sowing that is gear up, so that in order to be to become. So to reap, so you know that this is causing us to reason with the scriptures, and say do you really need to sow to get what the Lord has already given?

Thank you for that insight.

There were some things that are coming to my spirit man as you began to talk. I believe this a word God has for someone as you are listening to this today.

You see! You will noticed that from what she was sharing about the fact that the birds of the air not sowing and reaping. For some of us, some of us work in companies, some of us we have our own business. Some of us we work in organizations. So we have relationships and we engage in activities in this world.

And those are things you and I know that people are willing to give to you what you are worth. Can you see that? You only get even how much salary they pay you, how much wages you get or if you are into self-employed business, how much come into your business, in most cases the world system only recognizes you by how much you put in. That is why if you noticed, if you are doing investment, you only get returns based on how much you put in. That is the language that the world system understand.

It is a pity then, it is a shame that when we then come into the body of Christ, and come into the place of worship, they then continue to reiterate that same mentality and import it into Christ, when Christ operates a completely different system. He says the only value that Christ put on you is the one that He gives you. Can you see? He gives you. He says No! Bible says all we like sheep have gone stray, but God has placed upon him the iniquity of us all. And his divine power has given us... can you see? not achieved. You didn't sow to reap. His divine power give you.

That is why He says look at the birds of the air. Look at the Lilies. He said, God clothe them. See! God's prerogatives. God's decision, He did it, and that is it. On his own terms. He gave it to them and that is the way God wants you and I to view salvation. That is the way He wants us to view our healing. You cannot bargain with God. You cannot say meet me half-way. You can't do that.

Of course, as long as you are in this world. As long as you are in this world, sowing and reaping exist. And if you disobey that principle, you are going to pay for it dearly. Your boss, your employer, that is what they understand. In your college where you are studying, in the university, wherever you are at the moment, that is all the university understand, that how much you study, how much you burn the midnight oil, should

normally determine how much grade you come out it, or how much your performance will be. You can't break that principle. That is what the world understand. That is the way things are. But in God's kingdom, No! Bible says every good and perfect gifts comes down from the Father of light (**James 1:17**). Just receive it that is it. Don't bargain. Just receive it.

So He say look at the lily of the valley, all they do is receive clothing. That is what they do. That is their job. He said, look at the birds of the air. All they do is just get fed by the Father. Can you see that? He says as a believer, you must approach the Father with that understanding.

Let's say this before we continue, have you then notice that these birds of the air and Lilies of the valley... if you are there and you know a bit about Biology or about Botany and all these kind of things. They will simply tell you, all these birds of the air, I hope you don't think they are complete animals for zoology and for plant botany. I hope you are understand that they are not completely useless.

That is not the notion that Christ was trying to paint in this place. You and I know that for the Lilies of the valley, let me just explain this. Lilies of the valley, because they have chlorophyll, what they do is, they take the sunlight and they can manufacture food, because they are plants. And for the birds of the air as well, you and I know that, even think about it, if the birds of the air, there are some times, some birds they feed on parasites to protect the ecosystem.

You see! these animals and these plants are not in any way useless, if you have any form of biological understanding. They have what they are doing in the ecosystem. They are sustaining the system. They are working. But can you see? Even though they are working and they are sustaining the ecosystem, it is a response to their capacity. They are doing not it so that they can be fed. Can you see that?

Now, this is the understanding a child of God needs to have. If you have receive the grace of God, you will manifest that grace. If you have received the faithfulness of God, the favor of God upon your life, you should live right. You should act right. You should manifest right. You should carry kingdom power. You should demonstrate God's power in your generation, but not because you are doing it as a bargaining tool so that God can feed you. Can you see that? That is the confusion we tend to have as Christian.

We think we do this things to bargain with God. You cannot do that. This birds of the air and Lilies of the valley that Jesus mentioned, He didn't tell you they are useless. He never said that. He only said, whatever they do in the ecosystem, of course they

are not doing it because they want to get clothed, or get fed. That is not the reason. They are already fed, they are already clothed. And then they do what they do in the ecosystem. Unless a believer carry this mentality, if they go into the place of prayer, they will pray amiss according to James Chapter 4. That is what we see there.

And for someone that want to quotes Genesis for us, the seed time and harvest time, I think you have gotten the clarification here, that you cannot import the worldly consciousness and mentality into the kingdom and relate with God about receiving using the way the world system operate, using the way your organization, your business world operate, and bring it exactly into Christ. You need to understand that is a change of system, the clash of kingdom as we have been sharing from the past few episodes, about the clash of titans, the inside and out job, the upside down kingdom.

So you need to understand that you cannot import that into the... relating with the Father. The kingdom is not about what you give, is not about you have to sow and labour to... is about what you receive. But when you receive you will reproduce. Can you see that?

So do not negate in the natural that the sowing, seed time, sowing with people, your family relationship is about what you give, how you stood up for some people, will tell you how you get back from them when you need them. But that is in the natural environment. We are not negating it. We know it is and it is valid. But in the kingdom, you cannot import that. Because in the kingdom it works opposite. Diametrically opposite. It is an upside down kingdom. It's a clash of it.

And so when you are relating with the Father in receiving, you cannot do that directly. It is upside down. It is about what you receive that you give. You are not even call to give because you will say is there not sowing in the kingdom? You cannot give what you have not receive. Is not that you want to give so that you can receive. So you have to receive to give. In fact, we had a transmission **"Reap before you sow"** So you have to receive to give. That is a complete upside down ideology about it. You have to receive to give. But today people want to give to receive.

So you really need to go back to that episode. Please do. We leave you with a verse in 1John 3:16, it says here in we perceive the love of God. We perceive, we receive it. Not that we ... that he laid down his life for us.

Now watch this! So we ought also to lay down our life for the brethren. So what we do was a response to what we receive. He said we perceive, we receive first and then we do it. Can you see?

So the birds of the air, they get fed first, can you see? The Lilies of the valley get clothed first before they do what do in the ecosystem. That is how a believer think. Unless we have that mentality, we come to prayer, we are just going to be praying upside down. And that is what we see here.

And I want to quickly add again, Christ was telling us the importance and say the estimation, is life not more important? We need to reason those questions and pause and ponder on those questions. Because today people are running, they are doing program and everything, gather about is the raiment, is about the feed, is about the temple, is about how can the gold fills the temple, is about those giftens, which is good. Very very good! It is great. To lay hold upon what Christ paid for us.

It is great but He is telling us, that there is something greater. Which one is greater? We need to pause and think about what, in the estimation. Fine it is good but do you want to move into something greater? Consider life is much more than those raiment. Because we have prayer points, we have meetings, everybody gearing about those food, about raiment, about the gold, about the giftens which is good, which is great. But He's telling us to raise our thought, raise our thinking pattern to what is greater.

Thank you for that.

Now, I just want to emphases some things that you just said. The fact is, how do you understand the greater and the less? Or which is one is great or greater? One easy way to think about it is, which one feed which one? The greater always feed the lesser. It means the one that is less than the great. The greater will feed the great. The greater will always supply the great. It means by the time the great is tired, by the time the great is not working out and then the greater resupplies. That is how you know which one have you place as the greater? That is how you think about it.

We believed, we pray, we declare God's Word for supply of provision. We declare God's Word for healing. We declare God's Word for advancement, for progress. We pray we do that. So don't get us twisted. And we believe in it and we do pray and we trust the Lord and we see result in our life on a daily basis. Yes! We are for that.

But we are simply saying which one supply which one? For example, can I sit down and say well, like Habakkuk, even though the fig tree does not blossom, do you know what? I am blessed and somebody says how do you know you are blessed? I can say am seated with Christ in the heavenly places in Christ Jesus. He has blessed us with all spiritual blessings. And says, I am blessed because Bible says when Christ who is our life, when Christ who is our substance, when Christ who is our definition shall appear, then shall we appear with him in glory. So it means am saying am blessed.

So it means that is what feeds everything else around me. The things around me don't feed that, and that is what we are talking about? So how do I estimate that determines which one I consider the greater.

So it doesn't mean whether you pray about 1hr about God give me my food, God I want to succeed in life. We are not even saying that's wrong, that is very fine. That is very good. You have to act by faith. We are not condemning. We are just simply saying even though you are praying those prayer, at the back of your mind, are you praying those prayer because you think you are destitute and you believe unless I have the raiment, unless I have the food, unless I have that substance I am praying for, my life is meaningless at the moment, unless I have those things to feed my identity. That is where Christ said there is a problem, if that is the psychology that we carry to the place of prayer.

Today I release the flooding of light for the opening of eyes, so that people can be able to separate, make the distinction, and be able to perceive and know the difference between the gold in the temple and the temple. That clarity to know which one is greater and which one should feed the other.

So there is knowledge that is coming into you, there is an opening of eyes that is coming to you, there is increase in understanding and perception to be able to know the difference, to be able to pick this things out and so you will not be confuse about it any further in Jesus name. Amen

So lets' go on there, you can go on from verse 29 please,

Matthew 6

29. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these.

That is statement you are going to think about. Even Solomon in all his glory...those Lilies of the valley they received not even by spinning or toiling something greater than Solomon. That is serious. And if you remember Solomon in all of his glory, if you go into history. The visit of the Queen of Sheba should jug you up, that somebody lost consciousness seeing how things were portrayed, the glamour, the glory, the arrangement, the order, the presentation. A fellow Queen, somebody that is used to royalty, lost consciousness, could not stand it. So that is to tell you to paint a picture what are we talking, what this Solomon's glory that we are talking about.

The Lord just give me the insight of Paul in the scriptures. When Paul stood before Agrippa and said I wish you were like me except for this chain. Then the question you

are asking, Paul, who do you think you are? You see this is a King, is a king who has so much substance, so much value, so much influence in the land. And Paul said, I have got bigger influence than you. I've got greater resources than you.

You know there was one thing that God told Paul when he was praying for protection, God said I have got men in the city. I have got connections. Do you know for the person that you think has the greatest of connection in this world, who think they are connected, God told Paul when Paul was praying, God said, I've got men in the city. Common! You've got connection. So Paul knew what he saw and he knew what he knew when told Agrippa, I wish you were like me except for my chain.

Here is God saying about the Lilies of the field. He says what the Lily of the field is great... mark the word **what they received**, not what they toiled and spin for. What they received, He said is of higher glory than Solomon.

I wish the Lilies of the field could talk, they will say to Solomon, what we got by receiving, we receive it. Solomon! You know how long? Apart from the fact that David transferred some things to Solomon, he had to use his wisdom to get under the men around in this world, other men around in his kingdom for him to build his empire. He had to collect taxes and put some people on usury, he had to do all that, they were coming to bring their quota to Israel.

That is why, if you noticed, the Queen did not come to visit David because Solomon was able to consolidate on what David had and built up from there. There was a trust and he built upon the trust. Because we know people who actually got trust from their father who wasted it. Some people that we know their Father, who were rich and great, but now the wealth in the family is gone. But Solomon consolidated on what David had. So there was a multiplication on what David had and wisdom to build on it.

And then Jesus is saying as God in the flesh that what the Lilies of the field received, am highlighting the word **receiving**. They didn't toil for it. They didn't spin around to get it. Jesus said they didn't spin or toil. But what they receive is of a greater dimension compare to a man who had to consolidate, who had to put things in place to build a wealth that the Queen of Sheba was attracted to.

Now, that is supposed to blow the mind of a believer. It's meant to blow your mind. It's meant to make you think. Think about this. This is serious matter here. That is why Paul was able to tell Agrippa, I know what I received. That is why he said in 1 Corinthians 15, I am what I am by the grace of God. I know what I am. I know who I am.

Because the Bible tells you as a Christians, 2Corinthians 8:9 he say **“for you know the grace of our Lord Jesus, that even though he was rich yet for your sake he became poor.”** He said open your eyes as I received that. Receive it. If you receive it, your speech will change. How you talk in the place of work will change. If your employer says... begin to threaten you and says am going to make sure when I sack you, you are going to go penniless, you are going to go hungry. People talk at you, or you go to your place of work, or you go to school, everywhere you engage people, your vocabulary will change if you understand these things. That is what we are trying to looking at in this place.

I may have to inject and just bringing back the scenario of Paul and Agrippa, that unfortunately that our today's Paul are just salivating before Agrippa and wish, they could be like Agrippa or Agrippa to come to their church meeting and actually put a bit of value or worth on them. Politicians come around to give a worth and value and say, yes! We have arrived because somebody has come to our meeting today from the city. People even used as an evaluation. The church need to revival.

See! The kind of revival we need is not necessary of anointing falling from heaven. Is the revival of our thinking about our faith. Thinking about how we are. Jesus said consider the Lily of the valley. He said think about this things. Is not your body more than raiment? He said is not... He said think, think that is what He's saying...

So today's Paul Apostles' are going with begging and when they go to all these world celebrity, they are star struck. They lose their... they don't even have the confidence to even say, because they even estimated themselves to be less and they want those ones to confer value on them. They want those ones by association to confer something, the estimation on them, they come begging, they really want to... some even go, they want to be mentor by them, they want them to give them counsel. It's very shameful.

Because to them the raiment is more important than body. For them the meat is more important than life. They have the who and who, who is who to them, when God said I've got men in the city to Paul. They said we have the who is who? The cream la cream of the society worshipping with us. I have this as this. I have this and they come like this. Because they don't know that who are with them? You know they have angelic hosts. Hebrews 10 was talking about innumerable company of angels, those are the kind of connections, those are things that Elisha says when he opened the eyes and he said, they that are with us... that is the thing.

They saw the military might of the nation, were surrounded by the military men with all the best of the gadgets, with people of the best training of the nation were surrounded but when there was an opening of eye, just as we said this morning, you

have your eye open, they begin to see those that were there. So we know who is who. So the who is who, we cannot use the league and the table of the world, you received not by what we call... and also when you begin to go around and you begin to lobby. Can you see? What these Lilies of the field, they just received the clothen that is all.

See! when Elisha open not that he did anything for it, They received and just opened and this is what it is. It is not by training.

I hope that we've been able to see and be able to say, who is who? the estimation and who are you in the kingdom and who they are? By the time you know who you are, you will be able to estimate who Agrippa is. It doesn't matter the military might, that is why the said every valley shall be exalted and every mountain shall be brought low. That is the upside kingdom. That is what we carry. And that is what gives us joy. Makes our boast of this things.

We really don't want to... not just because we just want to say something, but we cannot help it for who is with us. Who we are, who has made us. We made our boast in the Lord, not because we can't have all those things and just be silent about it. Even Paul could not! He just come out naturally, because we are so surrounded. We are so heavily loaded. We have all things working for us. We have things that cannot fail, immutable counsels that make those things.

So we have things that respond to our request based on the riches that is tied in glory. So is not riches that is tied to us, dealing with economy or anything. It is riches in glory, packet of glory that is in Christ Jesus, that is not attach to any economy of any nation. How can you have all of those and what he has made you in Christ and you will not make your boast in the Lord. You can't help it. We come before Agrippa, you can't help it. They want to look and say, Agrippa... I don't think he could not even make any response to it.

And then we really want to see the life of Paul, maybe it might not be really related to what we're sharing, but we can see the likes of Paul that can say, he can talk to Agrippa, and he can talk to the lowest of the lowest in the prison. That is the thing, because some people they really package themselves only for Agrippa. They said they only have ministry for Agrippa. But this a life that knows it doesn't matter, is not about who am with in the world system, whether is Agrippa or another fellow prisoner or No! You are who you are in Christ.

You see as a believer, this is one of the ways you can know that you are going about with Kingdom consciousness or kingdom mentality. One of the way you can test is to use the acid test of 2Corinthians 2:16 when the Paul said we carry the aroma of Christ,

we carry an aura around us. There is an atmosphere that we carry. A fragrance that we carry. See what he says fragrance does. See 2Corinthians 2:16

That is meant to buttress the things you said about the fact that being able to talk to different classes of people. Now, as you said that, the Holy Spirit gives me that word.

What does it say there?

2Corinthians 2

15. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

Can you see? He said for them that are saved, those who perish. You are wondering when we say those who are perishing. Well, the picture you have in mind is somebody who is actually committing sin, immorality, who is drinking, who is living lascivious life, well that is right to some extent.

Don't forget he's got two category, those who are saved, those who are perishing.

See the next verse 16,

16. To the one we are savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

Well, Paul says when we enter into any situation, it depends on who the person is. If he is somebody who is like Agrippa or whoever he is. Again, don't forget is not about the location of the person, or the position of the person that is the key thing. It's about the person thinking and larger than life because of what I am and because of what I have achieved. Paul says if we meet such a person we knock him with death. That is why he says is death unto death for some. That why he says every mountain shall be brought low.

And again if we get to a place... if you noticed Jesus Christ was always knocking down the Pharisees. People wondering why Jesus rebuked the religious leaders. If you check the gospel, you will notice the only set of people that Jesus used woe for, were the Pharisees and this is the reason, if you go Matthew 23 you will see there is classical.

The reason Jesus always does that is because is an upside down kingdom, He is come to knock down every mountain. Who are the mountain? The Pharisees were mountain, because they said and they believed that they have what it takes. In fact, they believed they were perfect, they believe they were worthy, they believe they were valuable, they believe they were supposed to be reckon with and you know what? Because they

think they've achieved a level of morality that people have to reckon with, that we are not just ordinary people, we are people of substance, we are people of value, we are people that society cannot rub aside, because why? We have a level of morality that nobody else has. And that is the mountain, and Jesus knocked them down. He was death unto death to them. Knocking them with woes.

And then if you notice, the same Jesus will then come to the woman who was caught in adultery and fornication, the broken down woman, the woman who began to cry and know that there is nothing that could help, she was done for. She had no hope unless Christ helps her. For them, Jesus became life unto Life.

And Paul says this is how we know we carry kingdom consciousness. It means anytime we move into any situation, if there is anybody that believe they are something without the grace of God they must be brought down. They must be humbled when they see us. And if there is somebody that thinks, you know what? I think my life is broken, I cannot help myself. I need help, I cannot actually create this value for myself, if they meet you on the way and they come around you, there should be something that resurrect them and give hope and life to them by the gospel of grace and bring them up. Every valley shall be exalted. So Paul said we are capable of both. We can bring some down and we can raise some up.

Have you noticed that when Christ was to be born there was a prophesy that Mary received; the mother of Jesus in the flesh. The Bible says this child shall be for the rising and falling of many. See! back then when I used to read it, it doesn't make sense until we came to kingdom consciousness then it make sense to me that Christ is for the rising of some, for those who are in the valley and for the tearing down of people who are on the mountain. That is the upside down. That is what he does.

Our gospel is supposed to achieve the same. Somebody should come to your place of worship, somehow who enter there and think yes am better than anybody here because of my connections, or because of who I know, or because of what I have, because of what I drive, because of what I wear, I think I am better. When they hear the gospel from that place, it should knock them down. The true gospel should... or they feel like, at least am living better life in terms of not committing anything wrong. Am a very good person morally that is why am better than anybody here. The true gospel of grace should knock them down. Every mountain must be turn down. And for those that believe that they are down and out, and they are helpless and unless God comes through for them, helpless on every side, the gospel should resurrect them.

See what Paul said in next verse what does it says?

And who is sufficient for these things?

Paul said which can of life can achieve both at the same time? Is a kingdom life. That is the answer to the question. The acid test. It's a kingdom life that can achieve both at the same time. Now, achieving it within yourself and achieving it with people around you. Paul said, who can do this? This is very strange. Which kind of life can achieve both at the same time? It's a question he asked. So we have come to answer that question. It's a kingdom life.

Before we move on from this, I might want to remind our viewers again, because we need to know that our derivation of who we are is based on Christ. Christ is our coefficient to know who we are. Because some people might talk like the sense of who they are, they begin to derive it from who they can connect. Because some people can just say Ok, they are connecting with Agrippa. Some people, they take pride and take their sense of importance and value in God based on, they can connect with lower people. They even make pride of it. Some people that they can connect with the people of the lowest of the basest. They take pride in it. That we are even better than the others that were just going round, and can only minister and connect with the Agrippa, or we are going to city, we are going to the villages. We can connect with those on the streets, we can connect with the beggars and derive the sense from it.

We need to come back to it that, our coefficient is Christ. So is not about who? Because some people really, they have message for against those are connecting more to those ones. It's not about am going to run away from that by go and joining this and just going... No it is about just the kingdom mentality, that it doesn't matter who it is.

And then cannot take pride that we can only access a particular class which ever. Our message just like Jesus has shown through his life and ministry, he connect with Juana, those who work in the palaces and he connected with the woman that was caught, and He connected with the woman of Samaria and had to hide when the other woman were not going to fetch water. Even when they said, the disciples said why would you be talking with this kind of people? So He is the one that connect with both. He can connect with Joseph of Arimathaea. It takes a kingdom consciousness when the security is in Christ, your sense of person is in him.

Because some people might go on and say ok, for every Agrippa that is coming they are going to respond and bring them down, out of the flesh, out of feeling insecure. Because some people they get, with all these world of wise men, out of sense of insecurity, but is not coming from the scriptures. He is not coming on the sense of

security that we are in Christ but not out of envy because some people did it out of greed. So they feel I must bring this person down, because of this and everything.

But we need to understand that there is a difference between doing this and from where are you talking from? Is it from the knowledge that you know who you are in Christ, the security, you are already secure yourself.

So you are not just us against them or something. You know who you are, so you are greater and better than any of those things. You are not bound by any of the two classes. So you are separate from this. So you don't see the poor against the rich, the rich against the high. You know you are not in any of the classes because you are in Christ. To know who you really are, and not judging by the situation of where you find yourself.

I hope people is getting this understanding.

Let's try to read through quickly,

Matthew 6

30. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Well, if you heard people talk about faith. That is it. How do you know you are walking in faith? How do I know am walking in faith? He says well, my estimation of which one is greater is what determines who is walking in faith or not. That is how to walk by faith. That is how to know, if you are walking by faith. Do you know that the grass they actually received their cloths, they didn't even spin or toil. That actually confers value on them.

And he says God even has to go to that extent for the grasses, even though the grasses don't survive more than a few days probably a few weeks according to those that do Botany, and He says God still actually ensure they receive from his hands. And He says how much more we, can you see that? He says, oh ye of little faith.

So He says the reason we have little faith is because we are not thinking.

Now, I think this is going to burst the myth or people that think that faith goes pari passu with thoughtlessness or not thinking or reason. No! Faith is supposed to go with reasoning. So if you are having little faith, you are not thinking. That is what the Bible is saying. He says consider the lily of the field, consider the grasses, Jesus said consider them oh ye of little faith. So it means, the reason why there is not much that

manifestation of faith in our days and times, is because people are not thinking through these things.

So here is Christ inviting you, that unless you think through these things, He's talking about in verse 25, your faith will not manifest in greater abundance. He says oh ye of little faith. You will not manifest.

Again we've said before if you have been on our previous episode on "Unbelief", we have said that a believer has the same measure of faith as anyone else at all. But the actual fact is Christ is talking about here about the expression of that faith. There is something in this person mitigating against the faith, stifling the faith. That is what He is talking about there.

And in conclusion he says,

31. Therefore take no thought, saying what shall we eat? or what shall we drink? or wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

That is where we are coming to. This is a verse that is often being quoted.

And let us just re-emphasize that have you notice that, from verse 25 to verse 33, Jesus did not talk about any form of spiritual activity.

I want you to look at your Bible from Matthew Chapter 6 from verse 25 to verse 33 that we just read. He didn't talk about how much have you been able to actually pray? or how much more have you been able to live holy? or how much more have you been able to give to others? or how much more have you preached the gospel to others? Have you noticed from verse 25 to verse 33 of Matthew 6, He made no reference to any of those things.

The reason I am saying that is, every time people tend to listen about seek ye first the kingdom, what we think is that God is saying give me your time first for your ministry, give me your time for your pastoring, or give me your time for prayer, or give me your time to have your quiet time in the morning. All these things we are talking about they are important. They are great things if you believe the gospel and you have received the spirit of God into your life, I will expect you to have this desire, to respond with all these activities because it is just like a fish who wants to swim in the

water. These things are good but Christ did not make any reference to any of those things.

So why do we have believer read all these things into what seek ye first the kingdom of God means. That's not what He is saying. How do I know?

Now, lets' read in between the lines

Watch this now!

Look at verse 33, He says but seek ye... now the **but** is a statement, a kind of contradiction to what He must have said in the previous verse. If I say but it doesn't make sense unless I said something to you before and I said but.

So it means when I say but, what I say after the word **but** is meant to be the opposite of what I said before the word **but**.

See! this is how you can read the Bible. The proper hermeneutics of the Bible. So it means when he says **but**, let's check what is before the word **but**. It means he said but seek ye first the kingdom. It means whatever was before the word **but** is not seeking the kingdom. That is even normal English. **But means the opposite or introduce the opposite.**

So let us then see, so for most of us, we think when he says seek ye first the kingdom, for us we put the but before and say go more to church, or don't miss the weekly Bible study. We say if I do that, if I don't go to the weekly Bible study that means am not seeking the kingdom. You put that but. Jesus didn't put that before the word but. What did Jesus put before the word but? That will be the opposite of seeking the kingdom.

So let's check it together.

Let's look at verse 31

He said

31. Therefore take no thought, saying what shall we eat? or what shall we drink? or wherewithal shall we be clothed?

Now, He says taking the thought is the opposite of seeking the kingdom.

Now, how do I know if am taking thought? That is verse 31. Run back to verse 25. It is a reputation of verse 25.

Look at verse 25.

Therefore I say unto you take no thought.

How do I know? He says

Is not your life more than meat, is not the body more than raiment?

So here come the contextualization. He is simply saying, as long as somebody can say that, to them they think that meat is more important than life. They say my life is determined by the quality of the meat, or the quality of the meat supplies or feeds the value of my life or the quality of my raiment is what feeds the quality of my body. He says as long as that is a kind of psychology that you have, He said that means you don't have kingdom consciousness. That is the but to seeking the kingdom.

It means are you saying today that when you go to the place of prayer and saying Father I thank you. I thank you for am on top of the world. Am on top of the world. Bible says this is the victory that overcomes the world, even our faith. I have overcome the world, am not subject to these things.

And they asked you why? you say you know the reason why? because my life is more important than the meat. And people say where is the meat to confirm what you have just said. Either you have the meat... you can say ok look, I don't have any meat, but that is who am I. Even if you have so much meat, you can say I said that not because I have meat. I said that because I am what I am.

See! This is not to actually commend or condemn those who have meat or don't have meat. That is not what we are talking about. Even if you have meat, do you know what Luke 12:16 says, he says beware of covetousness, a man's life does not consist in the abundance of what he possess. Can you see? He was talking about those who have the abundance.

So whether you have abundance or you don't have abundance, you can say my life, am on top of the world. This is the victory that overcomes the world. And they are asking you why? You can say well, you can see meat in my household but that is not why I said so. Or you can see no meat that is not why I said so. You have completely come to a point of realization that your life is more important than meat. And He says unless you think that way and talk that way, you are not seeking the kingdom. So to seek the kingdom has to be understood in that perspective. It's got nothing to do with how much spiritual activity you engage in.

In conclusion, in fact you could even engage in all these spiritual activity and still carry these wrong psychology in Matthew 6:25. See! That means it is very possible

for somebody to engage in all these spiritual activities as long as they carry Mathew 6:25 psychology, they are not seeking the kingdom. Can you see then?

So we need to understand what seeking the kingdom really means in that context. And unfortunately what people do today in the place of prayer, what people do today when they gather for prayer meetings or church meetings. People tend to raise prayer point but the ultimately goal of the prayer point is to drive people out of the kingdom mentality. That is the irony of it because the prayer point says you need to pray this year, because have you noticed where all your mates have gone, all your mates have gone far. And when they say all your mates have gone far, do you mean they've gone in Christ or do you mean that they've gone through a journey of faith in Christ? No! They didn't say that. What they mean that your mates have gone far is the number of cars that they have, what they mean your mates have gone far in ministry is the number of people that have gather in the ministry.

So we then define people and tell them that meat is more important than your life and we are actually raising prayer points that drive people out of kingdom mentality and we think ... that is not seeking the kingdom. So we need to understand this kingdom understanding of praying according to the order of the kingdom.

Thanks for that. Among many other things you might have been blessed with today, please do not forget that what it means not to seek the kingdom. Because people have attached what seeking the kingdom of God what it means, but we are seeing the clarity that seeking the kind of God is not exactly the same thing as just going for evangelism, arranging chairs and everything, carrying Pastor's bag and coming around when Pastor calls you or the prayer, fasting or giving your time to ministry, tithes, offering to whatever they call you for any service, you are up there which people have actually interpreted seeking the kind of God for.

You can see from this place... We are not quoting and say things of ourselves or what we think it should be. If you have followed us in Matthew Chapter 6, the opposite of seeking the kingdom is about taking thoughts of all these things. Go into Matthew 6: 25, 29 thinking about your life, your life and meat, your body and raiment how do you weigh it?

So if you are doing all these so call Kingdom service and you are still taking thought or you are using those kingdom services even as a cover for the thoughts or is a means of getting around the thought, you are just not seeking the kingdom.

So we really want to know seeking the kingdom thing is something you need to really pay attention to. You cannot just assume what seeking the kingdom and make up

activity for yourself, and make up the rules for yourself, about what seeking the kingdom of God is. You have to follow the rules of the kingdom. It is not your kingdom because the prayer started with your kingdom comes.

So you cannot really make up the rule yourself. You cannot allow anybody to make up the rule for you or somebody interpreting what seeking the kingdom means. You just have to bury your head in Matthew Chapter 6 from verse 25 and know the kingdom, what it means not to seeking the kingdom was in verse 25 all that. So if you don't do that, definitely you are not taking no thought like that, definitely you are seeking the kingdom. You really need to get the correct interpretation.

And I feel that this is coming as a note of caution and warning for those who are using that Matthew Chapter 6:33 to bully people into submission, into engagement in ministry and say you know you have to come and do this, you have to seek the kingdom this year, if you want this... to bully people. Note of caution! You need to go and re-read this again. And how do we read this? What do we hear from Matthew Chapter 6:33?

And you have to take responsibility for your life to know, to attune yourself to the kingdom. The kingdom mentality, the consciousness. The rules that guides the seeking the kingdom.

So we are just going to leave you with this, this weekend for you to think about, to go and re-read just like the Bereans, and are really check this things and put your walk in order. Your walk about the kingdom, your seeking the kingdom in order. Bringing the correction where it is needed.

And so should you have any questions, comments, clarification, please come to our page or any private message or emails, on Expose 247 page and hit us with it. And as the Lord empowers us, we will be able to respond as we receive utterances for them.

So till we see you another time. We want to encourage you to come to the page because we will be sharing some other transmissions throughout the week, so you will not miss anything out.

So it's better for you to follow the page, like the page so you can get notifications. So you might want to share it and talk about this. Spread the Word around your contacts, relatives so that they can be blessed as you are, blessed with this episode.

So till we see you any other time when we do this transmission, we want to say as you have received Christ Jesus the Lord, so walk in him.

God bless you.

Bye!!