

***Beware of bearing fruit for the accuser  
in the Name of Jesus***

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**GREETINGS:** It is such a blessing for me to bring you the Good News of Jesus Christ. Today we are going to continue to talk about how eternal, that which good is, compared to how temporal that which is evil is. So, we are going to be talking about the good that is eternal and we are going to do this also and bring in the whole idea of bearing fruit in the name of Jesus but not towards God but towards trying to end that which is evil. It is a very simple concept but as we go on today you will understand what I'm talking about.

**PRAYER:** Father, I want to thank You so much for Your love and Your grace. I want to thank You for Your goodness and Your kindness. And I want to thank You that You are passionate about Your people. You are not a God that just looks at what is wrong and then is passionate just about Yourself. You are passionate about sharing Your life with us. And You are passionate that we can understand what we are in and, from the persuasion in our heart, we can experience Your life. Thank You for bringing forth life by Your Son, Jesus Christ. We honor You. We glorify You, and we thank You, with everything that is within us, for Your goodness towards us. Amen and amen

**Message:** Last Sunday I spoke from Psalm 37 and I decided to speak from Psalm 37 again to kind of repeat that message but bring a little bit of a different focus into that by referring to Hannah in 1 Samuel and what she did when she couldn't have children. I also want to bring that more into a practical scenario about ourselves and people next to us that might do things that frustrate us or irritate us. Many times, we have things in our own life that frustrate us and irritate us but God is the One that has come to relieve us from that by bringing that which is eternal and good by Jesus Christ through grace.

We need to understand that we, as Christians, can only have a successful life by grace, only grace, by the love of God, by the kindness of God, by what God brings for us. We need to understand that when we look at the Word of God, God's message about anything, the message is Jesus.

If I look at God's message about my marriage, it is Jesus. If I look at God's message about my relationship with my children or my neighbor, or anybody, it is Jesus Christ. Now, we need to go to God and say, "God, how does this message about Jesus apply to my situation so that I can hear what You are saying?" When we think of the end times, when we think of governments, when we think of rulers, what is God's word about that? God's word is Jesus Christ. That is God's word. God has got only one message and that is Jesus.

That is the very same if we go to the Book of Revelation, for instance. The whole of the Book of Revelation is the revelation of Jesus Christ. That means that we cannot go and look at end times and what's going on in the world and through end time events try and interpret those scriptures. Those scriptures are not about end time events! It is God's Word, which is Jesus revealed in types and shadows and pictures and visions, and so forth, about Jesus and how He promises eternal life. That is what that is all about. And the very same with everything in life. When it is about Jesus Christ, you know you are hearing the Word of God.

We are going to go to Psalm 37 and read it again and just make it applicable for today. As I was listening to the message that I preached last week, I think I listened to it three times, it encouraged me and I was speaking to Helena, in the week, about the truth and the power that it brings to our lives in being free from the fears that there is in this world from the rules of this world and all of that. How it brings forth love and peace in our hearts. I just thought that I need to speak about this again. So, here we go... a psalm of David: ***Psalm 37:1 Fret not yourself because of evildoers, neither be envious against the workers of iniquity.***

So, what we see here are two main words that I am going to look at. The one is fretting and the other one is envious. We are also going to look at evil doers, workers of iniquity. In other words, we can basically say, "Those who bring forth the flesh and the power of man without God and those who are covenant breakers. Don't fret yourself when it comes to those people and neither be envious."

Now, the word, fret, if you go and study it in the Webster's dictionary, it simply means to irritate; to irritate yourself; or to be irritated by. It's like an irritation that comes to your skin. If you put a certain chemical on your hand, you might find that it irritates the skin and the skin becomes red. It is irritated. That is what that word simply means. Fret means to become hot or to become angry. The picture of that, if you look at the pictograph of the Hebrew alphabet, means to take somebody outside, put him in the desert sun and then the sun burns his skin to the point that he becomes red or hot. So, it says, "Don't become hot. Don't become red hot with anger, with agitation, with irritation because of evil doers." Now, we find evil doers everywhere today but this is what this passage says and I want to go and look at this in the scripture. There's an example of this and this was with Hannah and we are going to find this in 1 Samuel 1 and we are going to read from verse 4.

***4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:***

***5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.***

***6 And her adversary* (These were now other people, especially women) ***also provoked her sore*** (That word, provoke, is the word, to fret. It caused her to fret.), ***for to make her fret, because the LORD had shut up her womb.*****

So, what they wanted to do is they wanted to make her angry. So, they were provoking her. They were teasing her. They were basically saying to her, "Where is the fruit of your womb?" But it says here that God has shut up her womb. But just before we continue there, I want to just point this out. When it says here that God has shut up her womb, it basically brings a question to a lot of us, especially in the message of grace and the love of God, how could God have done such a thing to shut up her womb? Why would He do such a thing?

Now, again, if you want the Word on that scripture, "God, why did You shut up her womb?", Jesus Christ would be the accurate interpretation of that scripture. If you would go to another scripture in the Bible where it says that if somebody is caught in the act of adultery, and you want the correct interpretation of that, you are going to have to apply it to the resurrected Jesus Christ. You can also look at Jesus when He walked on the earth when He showed forth the Father. We need to understand that Samuel doesn't show the fulness of the Father. We need to understand that Moses doesn't show the fulness of the Father. The first and second Samuel, when we look at the writings of Moses, when we look at Genesis, when we look at David's writings, when we look at all these psalms and we look at Elijah, Elisha, and all of that, **they are not the full picture of the Father. Jesus is!**

That means that every scripture that you read in the Old Testament is subject to be interpreted by or through Jesus. Or, we can put it this way: It is fully revealed in Christ. A scripture that says that a woman should be stoned, correctly interpreted in Christ, means that God is the remover of sin and He does not condemn and give life. That is what you would see in John 8:1.

So, a woman was brought in front of Jesus and they asked the Word of God, they asked Jesus, what God's word is on the passage which says, "You need to stone somebody." God's Word on that passage is that everybody has sin, and that is God's word, and that God removes accusation and that He pardons sin or delivers from the power of death and gives life.

In the very same way here, when it says that God has shut up her womb, we need to understand that the people of the Old Testament and how they wrote, they would attribute all negative things also to God in a lot of instances. They wouldn't talk about the power of the flesh, the power of the resurrection, belief in God and life, and all those kinds of things. They didn't understand all of that. They believed in God but they also assigned negative things to God. That is why you would find a passage like this.

When we think of somebody's womb that is shut up, we today would just know that some people, just because of human bodies that are fallen, if you want to call it like that, or not immortal or eternal, that that can take place and we know that God can open the womb. It talks about the shortcoming of man. It talks about the inability that is inside man.

So, here we find Hannah and that she had an inability. She couldn't bear children. Her womb was closed. She couldn't bear fruit by herself or if you want to go as far as to say that God has shut a womb, we can basically say that God hasn't given man the ability to bear fruit by himself and fruit should come only from Him. We can interpret it that way as well. That would be a good word, a good way, of looking at it in the light of what Christ has done.

Now, this Hannah, that could not bear fruit, or who could not have children, she had an adversary. She had people that were against her. So many times, we think, "Man, it's already bad that somebody is suffering and cannot have children, but now she is even being mocked." We find that in many different cultures. You know, as I travel the world, I've been to places where if you're not married at a certain age, you will find people mock you. They will mock you. If you don't have children, you'll also be mocked and laughed at. It happens and here it happened in her life and you might think, "Man's already bad and now I have an adversary that is now provoking me to fret. In other words, to become angry.

Now it goes on and says...

***7 And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.***

***8 Then said Elkanah her husband to her, Hannah, why weepest you? and why are you not eating? and why is your heart grieved? am I not better to you than ten sons?***

***9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.***

***10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.***

So, we find here that this lady wanted to bear fruit. She wanted fruit and you can imagine if the month had passed and she still saw that she is not pregnant, and her period started again, what a discouragement that would be! Then every time, I'm sure, she would have prayed several times, and then it did not take place. She could not become pregnant. She could not become pregnant and she tried and tried and couldn't become pregnant.

Now, I would go so far as to say that when we look at the word, threat, there, where you become angry at your adversary, you will find many places in the Bible it's also mentioned with jealousy which we are still going to look at. But, just in short, jealousy would be the action where you try to spite the evil one, the adversary.

So here we would find that Hannah would definitely be at a place where she would have wanted to bear children so that the mocking can stop. So, if you fret, it means you are angry because of the mocking and then you would want to bear children for the purpose of ending the mocking. She was bitter. She was sad.

She obviously, every month, wanted to bear children but it doesn't take place. I think that's what happens many times, that's what the enemy wants. He wants to mock us where we don't bear fruit so that we get angry and so that the fruit that will now come forth would be to quiet the mouth of the adversary. That means that the adversary now becomes the father of the fruit.

We're not bearing fruit to God. We are bearing fruit to show the adversary, "You see, you know, I am not that bad! I can. You, now, shut up!" It would basically be something that you would bring forth because of anger because you want to spite those that are mocking you. You want to end it. And that fruit is not Godly fruit. That fruit is born from anger. It's not born from a revelation of who you are in Christ. It's not born from a revelation of the love of God. It's born to end the voice of the adversary.

Now, I believe that as this time, this is just what I read into the scripture. it's not written directly there but it is what I can think of especially with the word, fret, there. Having that in mind is that Hannah wanted to bear children and the mocking was too much for her. She couldn't do this anymore. Adversaries were there all the time. And then, as she wanted to bear fruit to shut the mouth of the adversary, nothing happened. But, then, one day, she went to the temple. She went to the priest and she wept and she prayed and then she vowed a vow and said, ***O LORD of hosts, if you will indeed look on the affliction of your handmaid, and remember me, and not forget your handmaid, but wilt give unto your handmaid a man child, then I will give him unto the LORD: 1Samuel 1:11***

So, what happens here is this child, and so many times you know, and we are going to get to Church and governments and those kinds of things as well as your own personal life and what you try to say to your own adversary... talking about yourself condemning yourself. So many times, we want to bear fruit so that we can present the fruit to the adversary so the adversary can be quiet. So, what Hannah did is she went and said to God, "Give me a child but this child will be unto You. It will be Your child. It will be a child that is offered to You. It will not be a child that will be offered to the adversaries to quiet them but it will simply be a child that You give me for I truly have a desire to bear children but this will be to Your glory and Your honor... not to quiet the mouths of the others." So, the fretting was taken out of the way. **It was not about anger anymore. It was about a desire to have the fruit that belongs to God.** That is what this was all about.

When we look at our lives and we look at the world that we are in, there is a lot of evil going around in the world. There's a lot of bad going around in this world and it continues. It's almost as if it is unending, unstoping and as if people are getting away with evil all the time and nothing happens.

In South Africa we had our previous president now found guilty of contempt of court and they locked him up in jail. It was like a miracle that a former president is locked up in jail. I think it happened in once in Israel, and it happened in Brazil, and now in South Africa, but it is not heard of. You don't find presidents, that do something wrong, being brought before the court, found guilty, and locked up as a common thing. It is simply not there.

We find they can be found guilty but then they are pardoned or something like that happens. It's as if it's like an animal farm... all animals are equal but some are more equal than others. And as if this evil just prevails all the time. As we see the prosperity of the evil, it's kind of we become upset as the Church and we are saying, "That is not right! The Church must be the one that prospers. The Church must be the one that takes over. We are the children of God!" And we become angry and we want prosperity for the Church so that we can, basically, quiet the mouth of the evil person.

We find, you know, the atheists mocking Christianity saying "Where are miracles? Show me a true miracle! Give me a documented miracle where I can study it and document it. Or, "I will bring people with cancer and then you pray and we document and we then see where those miracles take place." Then we don't see those miracles take place and then the Church is at a place where, "God stretched forth Your hands, signs, wonders and miracles." But those miracles and the good we do and the poor we feed and the people that we help, and all those kinds of things is actually to show or to quiet the accuser, to say, "We do have fruit. We do bear fruit. We are not barren." And the accusers' message would be, "God has made you barren. Where is your God? Why can't He not open your womb? Where is your fruit?" And from that lack of fruit, from that shortage, that shortcoming, you see in your life, you now want to bring forth fruit by your own power, in the name of Jesus. So, we are going to use the name of Jesus so that we can bring forth fruit so that we can have a voice in this world because we just feel that this evil cannot continue.

Here we find Hannah not able to bear fruit. But, when she went to the temple and she said, "God, this fruit will be Yours. It will not be a message to the accuser but it is Yours. That is what I open myself for.", we then found that she was pregnant and the child's name was Samuel.

Now, let us just go back to **Psalm 37**:

**1 Fret not yourself because of evildoers** (What is an evil doer? An evil doer is somebody who works the law, who brings forth oppression from the flesh), **neither be envious against the workers of iniquity.**

Let us look at one cross reference: **Proverbs 24:19 Fret not yourself because of evil men, neither be envious at the wicked:**

**Fret not yourself because of evil men** and you can go and look at different cross-references, 5, 6, 7, in the Old Testament this thing repeats itself. It was something that was basically being said openly. "Don't fret yourself. Don't be upset and don't be envious."

Let us look at the word, envious, there. Envious is beautifully explained in Psalm 73. We are going to look at this quickly and you will see what this envious is all about and this is going to be so good. The **Psalm of Asaph: 1 Truly God is good to Israel, even to such as are of a clean heart. 2 But as for me (Listen to this), my feet were almost gone; my steps had well nigh slipped.**

It says, "As for me, I almost fell. I almost came to a fall. I almost slipped." Listen why:

**3 For I was envious at the foolish, when I saw the prosperity of the wicked.**

He said, "I was envious of the foolish when I saw the prosperity of the wicked." There are basically two meanings of envious. One meaning could be, "Man, I want their way of doing and I wish I can be them." There's another definition of envious, another way of looking at it where it talks about the spite that you will bring or the destruction that a person brings when he is envious of another person. You know, we've seen that in the world many times. In normal language we will call it, "We cannot see the sun shine on someone else as well." And when you see the sun shine over him, you want to organize a cloud to get the sun away from him. That is envious. Envious talks also about the action to bring the other to destruction... to end what they are busy with. So, it says here:

**2 But as for me, my feet were almost gone; my steps had well nigh slipped.**

**3 For I was envious at the foolish, when I saw the prosperity of the wicked.**

**4 For there are no bands (no end) in their death: but their strength is firm.**

It talks about how effortlessly they just continue in death and nothing bad happens to them. It's like they are evil all the time. They continue with their evil. They lie. They cheat. They twist things. They are wicked. When we look at politics, especially, we can see, everybody can see, that some of these leaders are busy with bad things. But, it's as if it never ends. They just get away with it all the time. This is what he is saying. He says, "My feet almost slipped," because he was fretting and after the fretting, in his anger he went as far as that he became envious. He said, "I'm going to go over into action to try and stop these people. Basically," I wish their death!" and wanted to go into action to end them because of this continual evil they are busy with.

**4 For there are no bands (no end) in their death: but their strength is firm.**

**5 They are not in trouble as other men; neither are they plagued like other men.**

It says that normal people go through difficult times. Normal people, you and me, if we break the speed limit, it's just like this: you are in trouble. If we do what a lot of people do, politicians do, and those kinds of things, man we are in court like this and we are locked up like this. But they get away with it! That's how it feels sometimes. We look at people and we think, "What are they getting away with all the time! How can that be?"

**5 They are not in trouble as other men; neither are they plagued like other men.** If other men would do the same, they would be in big trouble. I don't even give examples because you know what I'm talking about.

**6 Therefore pride compasses them about as a chain; violence covers them as a garment.** So, these people are so full of pride, they even do what they do pridefully. They even boastfully are saying what they do. They boastfully are lying. They boastfully are cheating. They are boastfully misleading because they know that nothing can happen to them thinking they are above the law. They say, "Other people can get in trouble but I am not getting in trouble."

He says, "I became envious of these people. I tried to spite them. I tried to bring them to an end. What they do, started to fill my mind", and all those kinds of things.

**8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.  
9 They set their mouth against the heavens, and their tongue walks through the earth.**

**10 Therefore his people return here: and waters of a full cup are wrung out to them.**  
I mean, it goes on. It talks about all these bad things.

I want to just quickly go to another translation.

We're going to verse 17 where he talks about how he was taken up with all these things. He says,

**:17 But then one day I was brought into the sanctuaries of God, and in the light of glory, my distortive perspective vanished. Then I understood that the destiny of the wicked was near!**

**18 They're the ones who are on the slippery path, and God will suddenly let them slide into the destruction** (that they bring upon themselves.)

**19 It will be an instant end to all their life of ease; A blink of the eye as they are swept away by sudden calamity! They're all nothing more than momentary monarchs---**

**20. soon to disappear** (listen to this) **like a dream when one awakes. When the rooster crows, Lord God, you'll despise their life of fantasies."**

Now, when we look at this, I think we shouldn't make it personal to certain people that are doing things wrong because God wants to save the person. I believe this is talking in today's day and age more about the evil that is in the world.

God is saying here, "Fret not yourself! Neither get into this massive thing of you trying to end the evil." And this is what the Psalm writer says. That's what he was busy with but one day he came to the temple of God. He came to the understanding of what this is all about and God helped him to understand and he realized that these people and what they do, the systems of this world, the evil of this world, is on a slippery slope. It is sliding away and it shall all fall away. It will end. It says here, The Lord will give the system over to itself which is eternal destruction. But we who have believed upon the Lord will have life!

And I just want to say this. I said it last week: We can be so upset with somebody that does evil but that is the very one Jesus died for. So, when we look at evil let us not make it our job to end evil in the world. Let us make it our job to see the love that God has even for the one that does the wrong, and God will bring life to us.

We are going to bring this to a personal level now. We're going to apply the death and the resurrection of Christ to this in a moment. But let us just continue in this a little bit. It says here that this evil, the evil that seems so eternal now, will be gone as quickly as when the rooster crows and you wake up in the morning from a dream. That is how quickly it will be gone.



I mean if you dream... last night I had a dream and while I am in the dream it is like an eternal reality. A good dream is like eternally happy in that dream. In a bad dream you are so fearful and it feels like the end of the world. And then your alarm clock goes off and you wake up and it's gone. That is what God likens the evil systems of this world. It's so temporal that it is not worthy to be angry about or to have your life born from it or to even act on. We act on and have a life born from the resurrected Jesus Christ.

Now, as we apply it to the systems of this world, we are now going to apply it to ourselves. When we look at ourselves, there are things inside ourselves which we sometimes detest. We hate it! We don't want it. Let's take this as an example: You saying, "Well, I'm not going to fret about the evil doers and then you find yourself fretting again and again and again. Then you find yourself involved again and trying to end these systems and then you get caught up in this and then you find six months later, you get out of that and you say, "How foolish am I! I hate myself for what I am doing this." Why am I doing this!" And you start to get upset with the bad that is in your own life, the very bad that you are doing.

Now I want to say this: As what the evils of this world will be gone like a dream, in the very same way, the things that you do that you don't like will be gone in a twinkling of an eye, in a moment. As a bad dream that has ended and you wake up in reality. That is how we should think about these things. When I think of a shortcoming in my life, the eternal truth is God's word about it. When I look at Jesus that is where I will end up and that is where you will end up in the fullness of the Godhead bodily and that is God's truth about us.

When we look at our lives now and we see our shortcomings, it can be likened to a dream. We will find Jesus return. We will be changed. The Bible says that the dead shall be raised. We will be changed and as that takes place, we will wake up into the truth that we've always believed about ourselves and about Jesus. And it will manifest and we will see that these other things that we were stressed about every day was just like a bad dream and it's gone. This is also true about your neighbor or your wife or your husband. Many of you watching will find that there's something that your husband does or your wife, or your child or a neighbor does, that just irritates you. It's like an adversary. It brings you to the point that you feel that it is your job to end that in that person's life. And you get envious and you think, "I'm going to spite that! I'm going to end that in that person's life! And I am now getting upset with that!" And from that anger, you want to now apply even the name of Jesus to that person so that he can change so that you can get rid of your irritation!

But I want to tell you, as evil, in itself, is a devil and all of these angels and all of these messengers and everything that is evil, everything that is temporal, everything that dies, all death, as that will be put in the lake of fire, called the second death, it will die, as it will end in the twinkling of an eye. And all the goodness of God, and who He is, will manifest in the physical in us. And that will just be seen as a bad dream. In the very same way, the thing that your child or your neighbor, or your brother or your sister, that believe on the Lord, does, in the very same way, it is temporal and it will pass away. It is not eternal.

That's a nice way of thinking about it because that is the truth. Because if we think of it in the light of the truth, if we are knowing that Jesus Christ is the One that brings life, and that is eternal and that the problem that your neighbor has or that your wife has or the thing that he does or that she does, irritates you, that is just temporal and that the person is eternal, loved by God, holy. The two of you can together. I mean it's not possible if it is somebody that doesn't want to pray with you or doesn't believe like you. I mean, it's difficult to pray about it but imagine you and your child or somebody in the Church you've got an issue but both of you can look at that issue and both say, "Well, the one that does the wrong thing say, "I don't even want to do it but I know that I cannot judge myself by what is temporal, this is temporal." And the one that encourages him, both of them, look at this thing and say, "This is temporal. It's about to pass away and we look at what is eternal and we are not fretting ourselves about this. We are not using our own willpower and laws and 10 steps to this and 10 steps to that to try and sort it out. We're resting in Jesus!" When we do that and we look at it that way, we'll find it soon passes. It's not as if we give it fuel to stay alive. We find the fruit like Hannah. We find the fruit coming forth in our life when we look at the grace of God, the power of the resurrection of Jesus Christ.

And so, in family life, so in our own life, we stop to judge ourselves. I mean, in my own life, there are things that I would do that would frustrate me where you think towards yourself, "Man, I wish I wasn't like this!" It's almost as if you want to give yourself a spanking because of the bad that you've done or the way you think about things or whatever. But know that, that is temporal. **All evil is temporal!**

Let us come like the Psalm writer in Psalm 73, come to our senses and know that the bad that is in our lives as Christians, the bad is on a slippery slope about to pass away. Like the flowers of the field that is there today and gone tomorrow. It is like a dream that will be there today and gone tomorrow and we will wake up in the truth and we will say, "All of this was like a bad dream but there's a truth, a reality, the eternal life of God in Jesus Christ.

Let us quickly go to Psalm 37 again and then I am about to end off. It says, "Don't be envious of the workers of iniquity that says:

**2 For they shall soon be cut down like the grass, and wither as the green herb.**

**3 Trust in the LORD** (trust there basically means, if you look at it in the Greek, it means to rest your mind in the integrity of God), **and do good** (In other words, let us have a life born from the promise of God. That is it. Have a life born from what God has promised you. He has promised you eternal life. He's promised that He is the one that brings it forth in you. He's not a works orientated God. He's a life giving God!); **so shalt thou dwell in the land, and verily you shall be fed.**

One of the other translations says, "Listen, trust in God. Just live in the land. You know that you will be fed." So, what does that mean? It means, "Believe in God and just live your life. Believe that God is the One that ends what is evil and brings that which is good. Know that God has said that evil is but for a moment but His goodness is forever! Know that God says that mortality is just for a moment but, eternal life which He has given you is forever. That is His job to bring it forth and that He does so and has promised it to you!

Believe that you are under the eternal kingdom of life of His goodness, the goodness of His Son, where it cannot end! Just believe that. Live in the land. Do your job. Do what you need to do. For me, preach the Gospel and just live every day. You shall be fed!

**3 Delight thyself also in the LORD** (Be pampered by the fact that God rules, that He is Lord and you will find that) **he shall give you the desires of your heart.** Don't let the desires in your heart be brought forth by the evil that's around you, No! I don't need desires for righteousness to be brought forth by the evil that is around me. I look at the resurrected Christ and what He has promised me and my desires are shaped and formed by it as I delight in the fact that He is Lord and that He lives in me and you. Glory to God!

So, as we look at each other, as we look at the goodness and the kindness of God, we can say it this way: Know that that is simply temporal. The evil is simply temporal and the life that we have is eternal. It's wonderful to know that whatsoever you have in your life that is not good is passing away and that God is telling you, "Fret not!". For at the end of the day, when we look at everything in the Bible, it also speaks about us. This is the earth. Our body is also talking about the earth. When the Bible talks about the earth and the world, it also talks about your body and all evil shall be wiped from the earth, shall be wiped from you by God and not by you!

Don't be frustrated by some of the things that you wish could change in your life. Some people are looking at some sickness in their body. They wish it can change today. We will find that in some people will find signs, wonders and miracles take place and we can boldly expect that. But I want to tell you this as well: As we wake up in the day of the resurrection, we will look at this and we will say, "It was just like a dream. This is reality and the beauty was that we've already had that reality." Like in a sleep, you know, when you sleep you are real. When I sleep, it is me lying in the bed. I am there under the blanket and I am sleeping. It's real. There's a reality but it's almost I've got another reality that is in my mind which wants to shape my life and then when I wake up I see who I really am... which I always was. In the very same way the eternal, holy, good, is what you already are and when you behold the evil and that is where your life is born from, it's like you are living in a dream. But the truth is the resurrected Jesus and God is conscious of the truth! He is conscious of who you truly are. He lives from the perspective of the resurrected Christ and is calling us to live from the innocence that He has given us, from the holiness that He has given us, from the righteousness that He has given us.

It says here, **5 Commit your way to the LORD** (My way on how I should live today, your way on how you should live today, is not born from what the government does and the evils in this world. Our way is committed to the beauty of our union with God in Christ and it says here) **trust also in him; and he shall bring it to pass. 6 And he shall bring forth thy righteousness as the light** (Who shall bring forth our righteousness? Who shall manifest Your righteousness in us? He will!) **and our judgment as the noonday** (In other words, that God has judged us as righteous and holy. He will bring that forth as the noon day, cannot be hidden. It is being done by Him. Glory to God!

Let me just go with one more verse: **7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospers in his way** (It says, "Rest in the Lord, and wait patiently. Do you know that God has given you the right to be patient when it comes to shortcomings in your life and God has given you the right to be patient with someone else as well? And God has given you the right to look at the problem they have, together with them. It is just a beautiful thing when two people who love each other, it talks about family here, that can look at something in one of their lives and both of them can look at that as something that is temporal, encourage one another that it passes away and pray about that and bring one another's mind to the reality of who they truly are in Jesus Christ. **because of the man who bringeth wicked devices to pass.**

And be patient and, as we are patient, we are not fretting and we are not getting our lives and our actions born from looking at evil and putting our own power into the equation to end it. We wait and believe upon the Lord. We find in the Old Testament, so many places, we find God ended the evil that happened to Israel by delivering them from the hand of the Egyptians. We find that God did the same for the Israelites when it came to David and Goliath. We find that God did the same for Noah. We find that God did the same for David in so many ways. The Old Testament is all about, "Believe God. Trust in Him. You know, you just have a trumpet. That's all you have... no weapons, and I will make, you know, this massive city that you think you cannot conquer just disappear! I will give you the victory. Believe in Me!"

I want to tell you that you are righteous. You are holy! You are washed in the blood of Jesus. You are co-seated with Christ in heavenly places. You are the righteousness of God and being manifested, as the righteousness of God, by Jesus. Wherever you don't see the victory, you are patiently waiting for the Lord to manifest that and you know that it shall disappear like a dream disappears as you wake up to the truth. The waking up for the Psalm writer was when he went to the temple of God and realized how eternal good is and how temporal bad is. Let us not bear fruit that is born from anxiety to end what is bad since God has said that it is just temporal and it is for God to bring what is good. Amen and amen

Let us pray together: Father, thank You for Your goodness. Thank You that we can love one another. Thank You that patience has born our hearts through an understanding of the Gospel. Lord, as Your scripture says in Galatians 5, that the fruit of the flesh is envying. Thank You, Lord, that we, as we see You, are set free from the fruit of by the flesh trying to bring righteousness into the earth. But we can see, by Your flesh, the resurrected, glorious, Jesus, righteousness has been brought to us and that we are a people that are free from our own powers to bring forth life in this world. But that we are under Your jurisdiction. We are under Your life! Thank You for that, my God! In Jesus' mighty name. Amen and amen

Thank you so much that I could have just ministered this good news to you today. Know that you are the blessed of God! Amen!