

FREEDOM FROM THE GUILT NEGATIVE CONFESSIONS

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It's a great blessing for me to come and minister the Good News to you. You are going to hear the Gospel of God's grace again. Today we are going to talk about being set free from the positive confession condemnation message. So many times, we think that we can only, by faith and positive confession, have God's will done in our lives. Then we take this towards our finances, our health, business, children and all those kinds of things and we just confess positively. We just believe and confess and so we have. We find many ministries built on that concept and that has led to the feeling of guilt and disqualification for many people.

People don't even know how to talk when they are ill. A person would have cancer, for instance, and then they would never say that they've got cancer. People would not have money, but they would never say they don't have money. It's almost as if they lie in the name of Jesus. They cannot speak what is really going on in their lives in the hope of confessing, basically, in respect of God, confessing positively thinking that through that faith and confession principle they are going to have whatever they say.

Now, I want to say this as an introduction: **Your life is secure in the hands of God!** We can know that we have a loving Father that cares for us. We can also know that we believe and speak. The Bible does say that. It says, "Because we believe or, we believe, therefore have we spoken." The Bible does say things like, "We don't look at what is seen but what is unseen", and we confess that. The Bible does talk about that but we are going to look at it in its context. What does it truly mean? We are going to look at it in:

2Corinthians 3, 2Corinthians 4, 2Corinthians 5.

We are also going to have a powerful insight in **Psalm 116:10** where it talks about negative confession with faith in the heart. Can you have negative confession with faith in the heart? What does that mean? What is the whole concept about what the heart is full of, flows out of the mouth, and so forth. Well, that's what we are going to talk about. Let us prayer together as we start this Service:

Father, thank You so much for Your love and Your grace. Thank You for Your kindness. Thank You that You empower me to preach this message powerfully today and that it will encourage people greatly. Amen and amen

We are going to look at **2 Corinthians chapter 3:**

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

18 And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

What he is basically saying here is that when Christ is preached, we unveil the glory of God in the face of the man, Jesus Christ. And as we behold, this is very, very important to understand, as we behold the glorified Jesus, raised from the dead, ascended on high, inherited the kingdom as a human, in whom the fullness of the Godhead dwells bodily... if we behold who He is, from the perspective that who He is, is what we expect to manifest in us through His Lordship, means we believe, or we have the hope that we shall end up in the very same condition as what He is because of Him. When we have that, we find that we are changed into the very same image. We are now, all of a sudden, becoming people who are carrying the very doing of God inside us right now. While, right now, we are still not yet seeing all of the fullness manifest.

Now, I just want to bring a message to you today that is real. When I talk about real, it is a message that stands firmly planted in the fullness of the Godhead bodily as well as in the context of, we as mortal beings today that do go through some unexplainable difficult times. Sometimes there are things that happen that we just cannot explain. Some difficult things we can explain. Some things we just cannot explain and we don't know why it is the case.

Now I want to just say this: If you are watching this message, last week I've had somebody in South Africa, in our web church, contact me. They said to me that they grew up, let us say, wealthy. They, basically, had everything their heart desired, all their life. I think he is now 35 years old and his brother's son got very ill. This was the first time in his life that he was going through difficult times.

He said that he would have compassion with other people but only from the perspective of thinking about their difficult time but he could never really relate because he has never suffered in all his life in any form or fashion.

Now you might be going through very good times and you might think, "But, Bertie, you are ministering a lot about going through difficult times." But that's what I feel to minister about right now because there are people that are going through very, very difficult times. There are people going through difficult times pertaining to health. There are people going through difficult times pertaining to their businesses. There are people going through very difficult times when it comes to fear and politics. A lot of people live in fear. A lot of people live in absolute fear when it comes to politics and they don't know what the future is going to be like. A message that is relevant is needed.

A message, that can meet the people where they are, is needed and that is what I am going to bring to you and it's going to be a message of the resurrection of Jesus Christ, the hope of eternal life that we can have while we live in this world where things don't always seem to be what it's supposed to be but it is what it is.

2 Corinthians 3 talks about Paul basically saying that we are preaching a Gospel of the physical resurrected Jesus. And the Gospel was the message that we will also be bodily raised from the dead and have exactly what Jesus has right now.

Then it was preached as our inheritance. The message was, Jesus set you free from sin. Then the message was, "Yes, you are free from sin but what He will bring you to, the fullness of the Godhead, bodily, is up to Christ by His rulership to bring it forth in you and that is what we look at.

Then we go to chapter 4:

1 Therefore, since through God's mercy we have this ministry, we do not lose heart.

He says, "We are not losing heart because what our ministry is about is to preach the fullness of the Godhead bodily and what Jesus has attained, by the power of the resurrection, is your hope and that is what you shall have. And the moment you preach hope you're not losing heart because you're not preaching a right now. You're preaching a hope.

Now that might be very complicated to understand but I've preached messages on hope and I would advise you to go and listen to those messages where I did preach on hope and the power of hope. You can go to my website dynamicministries.com. If you scroll down, you will see there is a search bar. In the search bar you just put the word, hope, and all the messages that I've preached on hope, in about the last ten years, will be there. And look at some of the recent ones and you will see where I've ministered on the power of hope and what hope is and how it affects our lives today. But I don't have time to explain all of that right now.

So, he says, basically, since the message we've preached, we're preaching, is a message of hope, we're not losing heart. When you will lose heart is when you preach that it was supposed to have been and it is not. Then you are going to lose heart.

It says, **Therefore, since through God's mercy we have this ministry**

What is the ministry? It is the ministry of looking at the glorified Jesus Christ, bodily, and get people to look at that. As they look at that, the glorified Christ starts to bring forth fruit in them which will, eventually, end up in the full manifestation. So, while we see in the partial manifestation, we're not losing heart. We feel okay. And when we see the partial manifestation, meaning we still see a grey beard, we're talking about aging, we're talking about forgetting things, talking about just normal things in this life that take place. In the midst of all of those things, we don't lose heart because we know that there is still a fullness that awaits us. And while we are in this mortal body and we confess the things of mortality like, "Man, I'm becoming older!", or, "Man, I don't feel good today.", or any of those kinds of things, we are not going to feel guilty feeling we are not living by faith. We're going to look at Scripture where Paul did it. Amen

2 Corinthians 4:

1 Therefore, since through God's mercy we have this ministry(which I just explained) **we do not lose heart.**

2 Rather, we have renounced secret and shameful ways (He's talking about the law and a lot of those things, as well as, I think, he is including some of the Gentile ways of doing things here); **we do not use deception** (What he is basically saying is, "If you still preach the law, you're using deception),

nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to everyone's conscience in the sight of God.

What he is basically saying here is that word, conscience, there talks about a unification or to think the same as. So, what he is saying is. "Listen, what we are committing ourselves to is to have people have their conscience, basically, line up with what God thinks. The word, conscious, there simply means, "to think together with and to have it for yourself". So, what he is saying is, "We are committing ourselves that every person should have, for himself, in himself, this knowledge of his union with God in Christ.

Now with that in mind, we are going to **verse 6:**

For God, who said, "Let light shine out of darkness", made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ.

So, what is he saying here? Let's read it again. Let us concentrate on what he says here: **For God, who said, "Let light shine out of darkness"** (So, let light shine out of darkness) **made his light shine in our hearts** (In other words, "out of the heart shines this light), **the light of the knowledge of God's glory displayed in the face of Christ.**

8 But we have this treasure (this glory of God in the face of Jesus. That's basically saying that we have this message of physical resurrection and glorification, bodily perfection, perfection for the human in every form of fashion, righteous, holy, above reproach in His sight. We have that message. **We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.**

He is saying that we have a message of the all-surpassing power of God but we are not containing that in how good we are by our own works... and how good a preacher we are or any of those things. We have it in ministries that seem to be very weak, that seem to be very insignificant. The context here with Paul... and we're going to make it now come to every person's life and not just ministry. The context here is Paul and his small ministry, Paul and his insignificant ministry, compared to other ministries.

Paul came to Corinth and he started a church and there was some good that took place there. Remember, they've just had churches in houses. And after he left, some other apostles came and they were the big shots. They were the full-time in ministry, and all of those people, and some of them mixed the law in the Gospel, and so forth. But they were very eloquent in their speech and "high up". It could have been people that have known Jesus personally and so forth, to the point that they didn't even want to allow Paul back into his own ministry.

Paul was a person, I think, that didn't really look that good. If you've been stoned a few times, I mean we know the stoning process, they threw stones at your head. Sorry for

being a bit graphic here but I am sure that Paul had his skull bent in a bit. I'm sure he had marks over his face. He looked like a person that has been badly beaten several times. He was beaten with whips. He was beaten with sticks. He was beaten with a fist. He was kicked in the face. He was a man that was known to be in jail and a troublemaker everywhere.

He wasn't that good looking. He would have been something like David Livingstone. When David went back home and saw his wife again, he would be kind of unrecognizable because of what he went through and the sufferings he's been through. So here we find somebody like that. The Apostle Paul, not even full time in ministry, working with his hands, not having enough money, you know, where people support him, being frowned upon thinking that God is not really blessing these people.

So, what he has is, he has this word of perfection, this word of your acceptance, this word where he wants people to think and have their thoughts line up with the perfection of God, having the hope of the resurrection. He's got that ministry in a very earthen vessel. That earthen vessel was obviously talking about his body and the earthiness of his body, the temporal-ness of the physical body in the condition of mortality as well as the insignificant, if you want to call it like that, measured by other standards, ministry that he had.

We can read it now from here. The fact that Paul's ministry is well known now doesn't mean that he had the biggest, most powerful ministry in his time.

7 But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.

So, it would be, if I think of myself and my ministry in Zambia and what I've done there years ago, I remember when people would say to the people that I worked with there, because there would be different ministries going there. I was one of the first people that went to that area. Before me there were Roman Catholics years ago that already had a mission there. Then there were Seventh-day Adventists that had a mission there. I was some of the very first people that came with a Pentecostal Charismatic kind of a teaching there.

After I worked there, then we find different missionaries coming there from different churches, planting their churches and so forth. And then they would say about me, to the people that I worked with, "Your missionary is poor." The other people will come with their fancy vehicles and big teams and all of those kinds of things and give a lot of money and build buildings and do all those kinds of things. They would have all the big projects and all those kinds of things and they would say, "Your missionary is poor." It was like I had this treasure but in an earthen vessel. It was not in this vessel where they could say, "That which was done here was done by the power of that ministry." They can just say, "What was done here was done by God and only God."

This is basically what Paul said here:

7 But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.

8 We are hard pressed on every side (Now is that a positive confession? No, no! We're **hardpressed**.) **but not crushed; perplexed, but not in despair;** We are going to see why he says and what this thing is where he says, "We are not crushed; We are not in despair." It's because he knows even if he dies, he will be raised from the dead. That's what it means.

9persecuted, but not abandoned; struck down, but not destroyed.

10 We always carry around in our body the death of Jesus (Some would say, "Why would you "always carry in your body the death of Jesus?" It talks about being beaten and all those kinds of things. "Why do you confess those things?), **so that the life of Jesus may also be revealed in our body** (It is now talking about the resurrection of Christ.)

11 For we who are alive are always being given over to death for Jesus' sake (He says, "We who are alive, are always being given over to death. We are always being given over forpersecution." You would say, "Paul, why are you confessing that?" Why? Because it was like that.)

12 So then, death is at work in us, but life is at work in you.

13 It is written: "I believed; therefore I have spoken." Since we have that same spirit of faith, we also believe and therefore speak.

Now, this, in the Greek here, is making reference, it's a cross-reference, from **Psalm 116:10**. Now, I'm going to read from the Afrikaans' direct translation and then I'll directly translate it into English and I think we can also just quickly go to the NIV.

It says, **"I have believed even when I confessed that I am defeated."**

"I trusted in the LORD when I said, "I am greatly afflicted";

Let us see what the NIV says there.

Psalms 116:10 I trusted in the LORD when I said, "I am greatly afflicted";

So, Paul says:

2 Corinthians 4:

13It is written: "I believed(even when I confessed that I'm defeated.); **therefore I have spoken." Since we have that same spirit of faith, we also believe and therefore speak,**

14 because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you to himself.

He says, "Because we believe, we shall be raised. We are not afraid to speak of our weaknesses because we believe that we shall be raised.

And because we know we shall be raised and perfection shall happen to us and that it is the hope that is given to us, we are not ashamed to speak what is truly going on around us. We're not coming here in deceit and confessing things that is not. We're not trying to paint a picture to be a white-washed wall. We say what we're going through, but we now have the spirit of faith. The spirit of faith is we know we shall be bodily raised. Therefore, we are not ashamed to confess when we are defeated. But when we are defeated, we are not crushed because we know we shall be raised in the last day. So, what this does is, it makes Paul not become a freak!

And sometimes you know, you confess these things. I am sorry that I mentioned this, but this is what comes to my mind right now: Most of the people that watch this is international. My ministry in the morning is more towards Africa, South Africans, some Europeans. But now we find mostly those who will watch this is mostly people in America and Canada and also some people in Europe.

But if we look at positive confession and we look at what happened in the Presidential election, even now, amazingly, even now, people confess things that are not true. And they think through the positive confession, politically, about presidency, and all those kinds of things, getting involved in all these theories, they think that is how they are going to have a breakthrough and they are great people of faith. No! Listen man. Paul says here, "Because I know I shall be raised and it is a hope in the future." Therefore, I don't have to use deceit right now and I can come and live a normal life and say that this treasure, this message of eternal life, that is inside my heart, is in an earthen vessel. And I don't have to come, like some of these other preachers, and be fake. I can be real.

I can confess what is going on in my life and the true spirit of faith, which he refers to here, was to look at the resurrected Jesus and to confess that, "Yes, now, I might be defeated now, I might see difficult times now. I might see illness in my body now. I might see difficult times somewhere, where they closed down my business. I might say that I am very afraid. I might say that but even when I say that, I still believe that I shall be a partaker of the resurrection of Jesus Christ! That's the context of the passage.

The Word of Faith message, where people took the scripture, in Mark 11:20-24, out of context where it says that if you say to this mountain, "Whatsoever you believe, you shall have. Whatever you confess, you are going to have.", then we've made it a message where whatever you can imagine, God can give you today. That's how we have interpreted that way. Whatever you can imagine, God can give you today. If you can imagine God can give you today and then believe that it shall be and then confess it, then you are going to have it. That's how we have used that scripture completely out of context.

The context is, even if you say to this mountain, "Be removed and be cast into the sea and you shall not doubt in your heart but believe that what you say shall come to pass, you shall have what you say." Now, in order for you to believe that what you say shall come to pass, you will have to have proof that it shall be that way. And the context of that whole prayer there is the Lord's prayer where He talks about the coming of the kingdom of God which is the return of Christ which is the resurrection.

So that means if I can have a word from God that says that I shall be raised from the dead and I shall say to death, even itself and the law system, that mountain where the temple was on, because they were just outside of Jerusalem, "Be moved and be placed into the sea", and you believe that it shall take place, (Now you can only believe that it shall take place, if it shall take place.) The context is the coming of the kingdom of God where the dead shall be raised, where the law system shall not be operative anymore. That's the context. Only when you believe that! That is not towards cars and money and prosperity gospel and all of those kinds of things. And I prosper. I am not against having. I'm grateful for every person that gives towards the ministry and I am thankful that I am in a condition where I can give abundantly.

So, glory to God for that, but the scripture, in its context, is what we need to know. And we feel, so many times, that we basically look at our country and we look at our situation, then we get into a system where we forget about the resurrection of Jesus. The Gospel of the resurrection is not even part of our mindset. The fact that we will be bodily raised is not even part of our mindset. The fact that we can confess when there are difficult times and say, "We are going through difficult times and we might still go through difficult times for another year." That's not a negative confession.

Our electricity, our grid, in South Africa, is overloaded. So, the load that there is, that they put on it, they need to shed some of that. Then they just switch these off and you sit for four to five hours a day not having electricity... major cities will not have electricity and that goes on like that for a while. And now, even in the news, they've said that this can even go on for five years. So, what must I, as a Christian now say? "No! I confess that we are going to have electricity!" No! I'm saying it this way: "For the next five years we might not have electricity and that is the reality. I thank God that He is my Source and that He provides for me!"

But, for the next five years, we might not have it officially and me, as a Christian in Malmesbury, do you know when they switch the electricity off, I also don't have electricity. It's not as if God supernaturally just kept my electricity on. Mine is also off. So that means that the drunkard down the road, that cheats on his wife, in the street a block away from me, or whatever, his electricity and mine is equally off. So, am I now going to try and confess positive so that I am going to have electricity?

The only way I'm going to have electricity is if I buy a generator. I need to buy a generator, which I did and I use it. So, I do have electricity when I run the generator. But then I found that the internet, when the electricity goes off, was also off.

So, yes, I have electricity but the internet, the internet, the towers, are off. They don't have electricity. So, what happens? The man dripping with the anointing, ready to preach a message, also doesn't get the thing out. So, now, what must I now do? Should I say, "Well, no, no. I'm going to have him." I just say, "Listen man, we have this treasure still in an earthen vessel. We thank God that we have a Father that knows what we have need of, that will provide for us, and we rest in that."

We are not going to try, by our confession every day, making an effort to try and confess positive. Even if people you a question, "Why are you limping?" "No, I am not limping." "So, what are you busy doing?" "No, no, no! I'm healed. I'm the healed, bless God!" You sound foolish, man. That's it. You sound foolish.

Rather say the way it is. Say, "Man, I've broken my hip and I don't know why it is taking a long time to recover but I trust in the Lord that it will recover." Rather say that.

Here the scripture clearly says and let us go to that passage. Listen to what it says.

2 Corinthians 4:13*It is written: "I believed; therefore I have spoken." Since we have that same spirit of faith, we also believe and therefore speak.*

He says, "We believe." Believe what? We believe that we shall have the resurrection of Jesus. Therefore, we speak. What do we speak? We speak about the resurrection and boldly about our weaknesses so that the power... So what Paul was basically, if we interpret correctly, in today's terms, Paul is not afraid to confess all the negative things that he was going through and the bad things that were in his life because he has a spirit of faith which says, "I believe that it shall be perfected in the day of the Lord and what is His belongs to me and I look not at what is seen because in my life I don't see anything that I am supposed to see."(It's hard to say,"anything," but in the context here is anything pertaining to bodily immortality.)"I'm not seeing that I'm not making my boast in what I've attained. I'd rather make my boasting my weaknesses because I have the spirit of faith which says that I can say what's wrong without being afraid, for I believe. While I say these things, I believe that the Lord will raise me up."

So, I want to say to you, "You might say, "I don't think that this government is going to sort these things out!" That's not a negative confession. That is just what you think. But, when you say that, does that defeat you or do you have the hope of the resurrection? You **do** have the hope of the resurrection! So don't let people condemn you... and don't let that message condemn you, bring guilt to you and condemn you!

Let me read this again to see the context:

13 *It is written: "I believed; therefore I have spoken." Since we have that same spirit of faith, we also believe and therefore speak.*

14 *because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you to himself.*

15 *All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God.*

18 So we fix our eyes not on what is seen, but on what is unseen

What is he talking about? The context is not food, the context is not a car, the context is not a house, the context is not healing. The context of this is, we boldly mention our weaknesses. We're not scared of that because we are not trying to be hypocrites trying to pretend to be something we are not. Because we have faith, we believe that we shall partake in the resurrection of Jesus Christ. That is what he says here. He says that we shall be raised. That's the context... perfect context.

Let's read on. So, when he says that we live by faith and not by sight, he was referring to we are not seeing the glorified Jesus Christ right now and our bodies glorified now. But we see the resurrected Jesus which is not seen. We behold Him and that is where our hope is. So, we don't make our boast in all the victories we have right now.

Let us go back. I will give the direct translation:

Psalm 116:10

I've believed. I continued to believe. (That's a direct.) I continued to believe... when I said I am completely flattened. I've been beaten to the floor."

So even when I say that I'm beaten to the floor, it doesn't mean that I have not believed. Paul says, "Because we've got that spirit of faith, because we believe that we shall be raised, we are not afraid to confess our weaknesses today because we know what shall be."

And we are not living as hypocrites in this earth because salvation is not by you trying to confess everything right. You might say, "But, Bertie, the scripture says that we believe in our heart and confess with our mouth." The Bible says that if you believe that Jesus was raised from the dead and you confess that He is Lord... So, the confession is that He is Lord. That's the confession. The confession is not to try and create a method by which you create a system whereby you create things and then you are the head and not the tail, above and not beneath.

Then there is also some kind of a pride that sometimes stands up in people that, "You know, all you guys are negative but I want to tell you that I am the positive, I confess! Glory to God!" Let's get rid of pride. Let's get rid of it!

This is what Paul says in 2 Corinthians 4: 2 Rather, we have renounced secret and shameful ways

Because he was talking, if you read all of 2 Corinthians, that there were people that came with secret and shameful ways. They made themselves to be these super apostles dripping with the anointing... which they weren't. They would never say anything that is difficult in their lives. They tried to make themselves the prosperous, the wealthy, the blessed... that kind of a thing. That's what they did. He says, "But he has done away with those shameful things." He says what is.

He says, "Listen, man, let me tell you truthfully about myself. Sometimes I don't feel too good but that doesn't mean that I don't believe." Then you always find God, somehow, gives a breakthrough, if you want to call it a breakthrough, or helps and provides and

cares for Paul. It's the same in my life. If I must one day sit with you and tell you my whole story, you will say, "God, can this be?" But, I also, if I look at my whole story, I look at the faithfulness of the Lord, the faithfulness of His provision in my life, the faithfulness of His love in my life, the faithfulness of all these things...

You want to ask me, "Bertie, what have attained unto?", I would rather talk about the difficult things that I've experienced than try and boast in what I've attained.

So that whatsoever happens in your life will not be because of Bertie's great ministry but will be because of God in your life and not my ability and how I am good, but by God working in you! Glory to God! Amen!

2 Corinthians 5:

6 Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord.

7 For we live by faith, not by sight.

What is he saying here? He says, **Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord.**

So, what was his confession? Paul was confessing, "That as long as I have a mortal body, I am still not seeing the fullness of what God has promised in Christ but I believe it shall take place." And when he said that, he was basically saying, "Therefore whatever shortcoming I'm seeing is not going to throw me off the rails!" This message is completely contrary or opposite to what we have been taught by this "confession thing".

8 We are confident, I say, and would prefer to be away from the body and at home with the Lord.

9 So we make it our goal to please him, whether we are at home in the body or away from it.

What he is saying is, "Listen, man, my whole life is just that I want to be pleasing to the Lord which is to believe, contextually, that I shall be part of the resurrection of Jesus Christ and have His life, in me, that flows from that hope." That is it. And then I'm not going to live shamefully, meaning that I am not going to try and pretend anything. I'm just going to say it as it is and I confess when I have weaknesses. All things don't always go right and I'm not afraid to say it. Sometimes I'm persecuted. Sometimes relationships don't go well. Sometimes relationships do go well. Sometimes things are difficult and we can confess these things because I'm not having a dishonest way and you're not supposed to have a dishonest way in having this such a positive confession that you don't even know how to talk. You can't speak.

I remember when speaking to people, say, "Man, you know what? This next flight, I don't think we are going to make it." They say, "No! Confess positive. Confess to be positive!" Well. listen man. Let me tell you something. In my heart I feel we're not going

to make it.” Just be positive. Well, the fact that I am saying I don’t think we’re going to make the flight doesn’t mean I don’t believe that Jesus was raised from the dead and that I have eternal life. So, I am not in doubt and unbelief when I think we’re not going to make a flight. I’m just critical in thinking that there’s too much traffic, we left too late, and we are just not going to make it and I’m just saying that.

Then if we make the flight, well, “Glory to God! If we don’t make it, then we get the next one or we cancel the meeting. That’s just the way it is. But we’re not going to have dishonest and shameful ways giving a façade of something we are not because the true context here is even when I confessed that I have been completely flattened, I believed and God blessed me! So that confession, when I say that I was flattened and I believed, does not mean that I did not believe.

Now you might say, “Bertie, what the heart is full of, flows out of the mouth.” I do believe that is true and that is why I’m saying what I’m saying right now. And I also believe that if your heart is saying that we’re not going to make the flight, why will you now have a dishonest and shameful way by not saying or being afraid. I’m not saying, you know, almost say blaspheme it all over Facebook. You know, put it all over social media whenever you doubt about something. But I mean if you’re in your car driving with a friend or your wife and you say, “Well, I think we’re going to miss the flight.” Or you feel a massive pain in your stomach and you don’t know what it is and you say, “I hope I don’t have cancer.” If that is a fear in your heart, it is much better to say to your wife, or your friend, “You know what? I hope I don’t have cancer. Can you just pray with me?” To feel that you’ve now confessed the cancer of your life shouldn’t lose our minds, be so scared! Sometimes the most fearful people is the Church, especially when it comes to politics... so very, very scared, so scared, as if God doesn’t exist.

When it comes to confession, “Well we must just not confess wrong because you just say something wrong... “Boom! You know we are all gone!” No! That is not what God has for us.

“So, Bertie, what about our future?” Let me end off with this:

Acts 1: What can you expect for your future? What positive thing do you think about the future? Well, this is what I can say:

7 He said to them: “It is not for you to know the times or dates the Father has set by his own authority. That means it is not even for you to know when the next President comes. That’s what it means.

8But you will receive power when the Holy Spirit comes on you (So what will I know about the future? The Holy Spirit will come upon me and I will have power.) **and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”**

So, what I know is that my life will be a witness of the power of the Holy Spirit in the ages to come. That is what I do know. And I know that I will be part of the resurrection and be presented before God with you, holy, above blame and perfect! Glory to God!

So, what can we expect for our future? Practically, we have an Abba Father that loves us. We have a Father that cares for us and we know that His Spirit is over us and we can know that our lives shall be a testimony of the goodness of God. That goodness of God can show in so many ways! I want to tell you that you will be a witness to the fact that Jesus Christ was raised from the dead. That is what I have for you.

Thank you so much! I trust this message has blessed you. I didn't get in-depth into Mark there. I could also have gone to Psalm 139 a little bit but I think this will give you a good idea on what I wanted to bring here.

Know that God loves you! He cares for you and will always, always, always bring this hope to your heart. Amen