

IGNORANCE by DISINCLINATION

Bertie Brits

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GREETINGS: It's a great blessing for me to come to you today and to bring you the gospel of God's grace. We are continuing to talk about confession and just bring the context of Romans chapter 10. I believe that there are going to be some beautiful things opened up to you that is really going to bless you and just help you in everyday life.

God is a God of love and He cares for us even in the most difficult times. We are under the love of God. We are under the rulership of Jesus Christ and He is here bringing us love, peace and joy. He brings forth His kingdom into manifestation in our lives.

In a previous message that I had today, I was talking about the kingdom of God and likening it to a tide that is coming in. I remember years ago I was riding on the beach in the Mozambican Coast with my 4x4 vehicle. There was a narrow part and the tide was pushing in and I got stuck. Thank God I could just deflate the tires more and drive out. But what happened was, as the tide came in, I found one of the waves rushing under the vehicle and I got stuck a little in the sand. Then I found about five or eight waves just staying far away from the vehicle. Then a wave came that was even further than the wave that got me into the difficult situation.

Many times, the kingdom of God is like that. You see a nice big wave coming and you see what is happening and you are very happy for the kingdom of God advancing and you find that people are getting saved, believing in the gospel of Jesus and things are getting better. Then you might find four or five waves that look as if the tide is not pushing but it's maybe going backwards. And then you again see that the tide is coming and nothing can stop that tide. It doesn't matter how powerful your vehicle is. It doesn't matter who you are, you cannot stop that tide. It is just humanly impossible to stop that. It is the very same way with the kingdom of God. God has come and He has done a very good thing in Jesus, in the resurrection of Jesus, and we are seeing the outpouring of the Holy Spirit. We are seeing the spreading of the Gospel in the early church and as other waves of Darkness come, we find that Light is always advancing.

I want to give you hope. I want to say this to you:

Never look at what is going on around you. Have God's perspective. I've preached it in the previous Sundays and I want to mention to you again. In these last days, God has not spoken to us in the different ways where He has spoken to us in the past or to our fathers, the prophets, in the past. Now He is speaking to us through Jesus Christ who is now seating at the right hand of the Father, who HAS cleansed you of all your sin. So, when you want to know where things will eventually end up, Jesus is God's Word on the end times. Jesus is God's Word on the end of all things. He is called the Revelation, meaning the Revealing. So, Jesus is the revealing of God's Word. He is the revealing of God's purpose. He is the revealing of God's work in this world.

If you want the Word of God on how everything will eventually end up in this world, Jesus is that word. That means, as Jesus is now, so shall everything be in this world, including you as well as this whole planet and everybody that believed upon Him as well as the whole cosmos. It will have the glory of God. It would be the invasion of heaven into earth and then having the kingdom of heaven fully manifest in the world. So, I want to tell you: Don't be afraid.

You might say, "Bertie, what about if a bad thing happens to me now? What if I am part of those not so powerful waves where things look as if's going backwards?" I've got good news for you! In the end, it shall be all life. David said that he was being persecuted by Absalom, his very own son. Now think of that. That is not good family relations. That is not a good relationship with your son. The one your wife gave birth to, the one that you cared for when he was a child. The one who you played with... sat on your lap... the one that you fed... the one that you had a dream for. That one is now wanting to kill you. He is seeking to kill you and take the kingdom from you and you as a father are now running away, hiding in caves, hiding in places because your very own son wants to kill you. In that time David said, "Oh, it looks as if my troubles are just becoming more and more and then he said, "People would say, "He trusts in God! God is not even going to save him out of his problems!"

Now there's a place where you feel, "Man, not even God can save me out of these problems!" And people will even say that to you. But what about David? He says, "God, You, are a shield about me. The lifter of my head!" Then he said "I have called to God and He heard me. I slept and when I woke up..." That meant that He kept me!

You might say, "What if I sleep in the dust of the earth? What if I die?" That is exactly what happened to Jesus. He called upon God. God heard Him. He slept. Jesus slept in the grave. But the Father woke Him up out of His sleep and He was raised from the dead and then ascended on high where He is seated at the right hand of God... the right hand of majesty! Imagine that! That is where Jesus is right now. So, He slept and He did awake and He is saying, "The Father kept Me!" He didn't see His holy one suffer corruption. In the very same way, this word is for you. In the end, we win! We are winners now! We are more than conquerors through Christ that strengthens us.

I want to say this before I get into the message and before I pray. I want to encourage you because there are many of you that might feel very discouraged on what is going on in the world. Some of you might not be worried about that at all and you're just experiencing the goodness of God and you're experiencing the peace of God. Glory to God! I'm happy with you but I would like to address people who are stressed out and don't know what to do. People who are ill, who are in hospitals suffering. People who have lost their businesses. People in our internet church that may have lost their businesses. You are just feeling, "God, trouble is just becoming more and more. I don't know what to do!" I want to say to you that the same God that gave you the business, the same God that brought forth life and peace and joy in you when things were going well, He has not died! He is still your God! Things cannot change in the perspective of Him bringing you life!

I want to use this example and this is just practical from my own life. For those of you that might think that it is political and think that I am trying to push politics, this is not the case. This is just some practical experience that I have. I want to show you how this Good News brought me new life. In this week, there were people on one of my pages, atheists, who were “ganging up” on me. One of the people, in South Africa, said, “Well, you know that the white people basically came in and took land from our black people and the time has come when we are going to take this back. We cannot wait for the government to change our constitution.” Then I just thought of what the person wrote there and thought, “That’s not even in light with what I preached and obviously this wants to install fear. It is the idea of losing everything.” What came to my mind is God, the God who gave us what we have, is the same God. He can never be taken from me!

I just said to the person, “When, if you feel you need to do that, you need to do whatever you need to do. God will still care and He will care for you and He will care for me. He is a God of mercy. He is a God of grace and my prayer is that He will provide for you. He will provide for the people that might lose their land. He will provide food for everybody and He will give us a place where we need to go. The idea is not that, “Well, thank God by miracle, I got God to give me a breakthrough. Now I’ve got something and now I need to keep it because it is so difficult to get God to give you a breakthrough. And now if you have the breakthrough, because God is not stable, because God has now changed, He’s changed His mind. There’s not the same. Now we must make sure that we keep this. We got God to get us a breakthrough but now, we don’t know if He is going to do it again. We don’t know if He is going to bless us. We don’t know because God is unstable!” No, God is the same. He is not changing. The same God that gave Jesus, that raised Christ from the dead, is our God. So be encouraged in that time. I would like to pray for you, for everybody that is going through a very difficult time.

Some people called us just yesterday saying that they don’t know what they are going to do. They were losing their jobs... losing everything.

PRAYER: Thank You, Father, that we can gather around Your Good News, the Gospel of Grace, the message where we don’t have to be afraid, where we don’t find our life in the abundance of our possessions but in every word that comes from the mouth of the Father. And as the enemy comes and tells us, “Protect your things so that you can have life. Protect your job so that you can have life,” we are just saying in the words of Jesus Christ: We shall not live by jobs alone. We shall not live by property alone but we shall live by every word that comes from the mouth of the Father. And He has said, “Live!” and we rest in that! We shall go and we shall call out to God on His holy hill which we do right now. We will go and sleep and we will wake up and we will see that He has kept us. He has preserved us.

Father, I want to pray for every person that is going through a difficult time. I thank You, Lord, that You are the Father and the God who cares for the birds of the field. But we are much better than the birds. We are of much more value to You than the birds. I thank You, Father, that every person that is going through a difficult time, You are their Father! You provide for them. You bring contentment to them. You bring peace of mind to them.

You bring peace of heart to them. You bring assurance that the resurrected Jesus is their true destination and how things will end up. You bring assurance to them that that which You have begun, You will complete. And that they will be able to say, "I believe this has begun and therefore, this expected good end is mine!"

Thank You, Lord, that in these times, we can find our lives flooded with Your Holy Spirit. Amen and amen. Glory to God!

TODAY'S MESSAGE

We are going through Romans verse by verse. It is taking a long time but I just felt to go through it, just preach, just share. As you go through it, it will bring enrichment. It will bring life. It will bring understanding. As I have committed myself to go through Romans, you get Romans 10 next. So, we're studying through Romans. You read up through it and you go into the history of it. You get into Paul's context and understanding the literary context of the passage...everything! And you start to see what he says and it is so liberating!

Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. What is the context?

The context at the end of chapter 9 says,

33 As it is written, Behold, I lay in Sion a stumbling stone and a rock of offence: and whosoever believes on him shall not be ashamed. We can also say, "Whosoever believes on Him shall be saved."

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believes; to the Jew first, and also to the Greek.

So, we find that the Jews stumbled over the stumbling stone which was Jesus. We will see later in this message that stumbling over the stumbling stone, the rock of offense, is not to believe and to basically live in ignorance of what God has done for us in Jesus, which I will also explain.

So Paul's prayer is that they might be saved.

Romans 10:2 For I bear them record that they have a zeal for God, but not according to knowledge.

The word, knowledge, means recognition; full discernment or acknowledgement. So, what it says here is they have a wisdom but they are not acknowledging Jesus. They are not recognizing Him as the Messiah. That recognition is not to recognize as we just think recognizes, you see it; recognize means to acknowledge.

:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

:4 For Christ is the end of the law for righteousness to everyone that believes.

That passage is so flooded with valuable information that I think we can preach the next 45 minutes just about that. I just want to give you and sketch to you our traditional understanding of that passage. Our traditional understanding of that passage is Paul hopes that Israel will be saved because they have now built up their own righteousness and they have not submitted them to the righteousness of God because they never heard the gospel because the Scripture says that they are ignorant of the gospel. We see there that it says that they have a zeal for God but they walk not according to knowledge. That means that they don't have the accurate knowledge, putting God, basically, in the place where He's the guilty one because He has not revealed the gospel to these people. So what Paul, seemingly, says there is, "I hope that Israel would be saved because they are just continuing in their laws because the church has not accurately preached the gospel to them and they are ignorant of the Gospel. There is a lack of knowledge. They don't have knowledge and should they just be able to hear the right thing, they will be saved."

Now, I want to say to you that if you read, and we won't get to all of that this week but if you study the true context of the whole of Romans 10, it says exactly the opposite. It says that they do know but they don't want to acknowledge. It says that they have heard but they refuse to believe. And it says that they are blatantly ignoring what is being said and which Jesus spoke to them. That is what that passage says, We are going to get to that but today I am just going to share some of the proof of that and then I want to lead this into the methodology that we started to use in making a method out of how we get saved when we get to verses 9 and 10 which say that if you confess and believe, you shall be saved. I want to look at that and I want to bring the true context of that so we can see what Paul said and we can be set free from trying to make a method where we think if we just say the name of Jesus and somehow believe, we are magically saved. That is also then used as the foundation of Positive Confession message. It is where we must just confess positive all the time and if we confess positive, we are going to get what we say.

So, today's message is a bit of the context of Romans 10 so that we can see what was meant when it was said, that if you confess and believe, you shall be saved. Then I want to address this positive confession thing from this context.

Romans 10:

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge (acknowledgment; They have a zeal without acknowledging Jesus.)

3 For they being ignorant (ignorant: in the Greek. This is the definition we traditionally know: not to know through a lack of information or intelligence. That is the definition that we traditionally understand this. But the Greek works this way: You look at the different definitions because any of these definitions, many of them, are connected to the context of the passage. So, we say here, by implication, means that we can also imply to ignore through this inclination (which I believe is the case here.) So, what he is saying is, Paul's prayer for them, is that they might be saved.

Next week, when we go to chapter 11, we will see that he says that a raiment shall be saved and that God has not cast the Jews out. He's now praying, "I want them to be saved because they are not acknowledging Jesus." What he is basically saying is when you don't acknowledge Jesus, the Jesus we know, as the Messiah, how will you have life? He then, basically says that they have a zeal for God but not according to this acknowledgment and they are not acknowledging Him. ***For they are ignorant of God's righteousness.*** We have said that the reason why they are don't acknowledge Jesus is because they have not heard. This is not what it says here! Like I said, I will explain this later on but just take my word for it for now. It says, ***For they are ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.***

For they being ignorant of God's righteousness, this is exactly what the word means: that they live in ignorance. They live, exactly what the word means: ignore ance. It means to ignore through this inclination. That is very, very important.

In my own life I found that the scripture says, "Blessed are the merciful for they shall obtain mercy." If you are inclined to mercy, you'll find that through that inclination, it is easy for you to see that God is a merciful God. If you are a generous person, it is very easy for you to see that it is not by tithing or sowing and reaping or any of those kinds of things because that is what you are already inclined to. I believe that was the purpose of the law. The purpose of the law is to bring those that, who by their own power, want to be righteous before God and think they can do it by their own power, for them to get to a place where they see that, "I cannot do it... I cannot do it... I cannot do it. So every time that they come and ask for mercy, and as they ask for mercy, their inclination would be they are now more inclined to mercy than to works. Through the inclination of mercy, they will then grab ahold of the true mercy of God which is Jesus Christ.

So, we find here that these Jews were ignorant. They were 'ignorant'... because they were inclined to say, "What must I do?" Then they were also inclined to believe that it is through the Jews. That was their inclination and they didn't want to budge from their inclination. And because they didn't want to budge from their inclination in the context of chapter 9, their hearts are hardened. They don't want to hear! By this we can already learn. 'Listen, then rather think of mercy. Be inclined to mercy! When you think of a difficult time, when you think of politicians being wrong, when you think of anybody being wrong about anything, don't get caught up in justice must be served, people must be punished and all those kinds of things. The more legalistic you are in your mindset, the more difficult it is going to be for you to see the mercy and the grace of God.

I have seen it myself. Those of you who have listened to me for years, know that many years ago I had a chainsaw. Somebody from one of the churches I was in asked if he could borrow it. I said, "Yes, definitely!" He took the saw and cut a tree and I was waiting for him to bring it back because it is just a principle that if you borrow something, you give it back. My inclination was, as pertaining to when you borrow something, that you give it back. I was just walking in that inclination all the time and I wasn't inclined to think that people can just forget and they will bring it back and just call and he will bring it.

So, I was waiting and waiting and he wasn't bringing it back. After a while I called him and I said that I want the chainsaw. He said that he would bring it and he still didn't bring it. I got so upset! I was walking the floor and saying to my wife, "You know, I cannot believe these people! They are quick to come and take something but they never give it back. "I was just so inclined to this legalistic system and what did I then see? What was the next thing that I saw? I saw a book on my shelf that I borrowed from somebody a year back and never gave it back. It is like the more you are inclined to the law, the more you see the law, you start to live in this guilt, in this self-condemnation and all those kinds of things. That is what takes place but thank God that the overlying inclination in my heart, brought forth by God, was that of mercy. And I said, "Oh, God, thank You that You are merciful to me and You're also merciful to this guy." And at the end of the day, the thing worked out.

I just think from that ignorance, let us not be ignorant. Ignorant means ignoring through disinclination. This is what he is saying here: "These Jews are ignoring." How did they ignore the gospel? They ignored the gospel by the inclination of their heart: Justice must be served according to the law. God must come and punish these Gentiles. God must come and exalt us as Jews. We are the people of God by our ethnicity, by genealogy and all those kinds of things, having Abraham as our physical father. They were inclined towards the physical things of the law and their flesh. As they were inclined to that, when the knowledge came of the death and the resurrection of Jesus Christ came (We are going to look at that now in John 6), when that knowledge came, what did they do? They didn't want to hear that. They automatically rejected that by disinclination. I'm not inclined to believe that all people are sinners. I'm not inclined to mercy. I'm inclined to the flesh. I am a Jew and the law and these systems. That's what I'm inclined to." Should they have understood the law and be honest with themselves obeying the law as they were supposed to obey the law, they would have found that this leads them to Jesus. The purpose of the law is to show you that you cannot do it by yourself.

Romans 10:4 For Christ is the end of the law for righteousness to every one that believeth.

That word, end, is very beautiful. Let me show it to you quickly. This is what it means: **tello** means to set out for a definite point or goal; properly to point aimed at as a limit, that is, as (by implication) the conclusion of an act or state (termination {literally, figuratively or indefinitely}), the result... so Christ is the result of the law.

So, what is he saying? He is saying that Christ is what the law will result into if you truly believe what the law says. So here we find that the law was pointing people to, "Listen: It's going to be by grace." But they were not just law inclined, they were self-inclined, pride-inclined and it was difficult. But God breaks through people's pride. You know He is greater than our hearts. He will come and bless us and help us.

5 For Moses describes the righteousness which is of the law, That the man which does those things shall live by them.

He says, "Listen, if these Jews are not busy with their own righteousness, they would have believed in Jesus because Jesus is the end of the law. If they should have truly sought the righteousness that is pointed out in the law, they would have come to the righteousness of faith which is Christ. But what they do now is they are now building up their own righteousness. They are not walking according to the law as they are supposed to walk according to the law, for the end of the law is life." This is what he says. He says that the righteousness of the law says, "Those who do those things shall live by them." and now Christ has come and He has given life. So, you would say, "Well, if I look at the law, the law promises me life and now life has come." That means that the true obedience of the law would then be to take hold of this life which is the righteousness of faith... which is to believe in Jesus. That is what Paul has said many times in Romans. He says, "The purpose of the law is to show me, "Wretched man that I am. Who shall save me from the body of this death? How? I know of a man that was raised from the dead! Thank God for Christ! Therefore, I'm not condemned anymore to have a dying body but He has now come to give me life."

6 (This is now something beautiful as we are getting more into the crux of the message now.) ***But the righteousness which is of faith speaks this way, Say not in your heart, Who shall ascend into heaven? (That is, to bring Christ from above:)*** Now that is very important to hear. Let me share that with you:

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what does it say? The word is nigh thee, even in your mouth, and in your heart: that is, the word of faith, which we preach;

What is happening here? Paul is quoting from Deuteronomy 30:11 and he is interpreting Deuteronomy 30:11-15. He is talking to the Jews explaining how we should not try to go into the heavens. They believed that you need to go into the heavens to bring the law of God down and you need to go over the seas to get the law and bring the law to the people so that they can hear and do. He takes that and this is what he does now: He says, "In Deuteronomy, you were saying you believed that we need to go into the heavens to bring the law, the commandment, of God, down." But he says, "What does the scripture say? How does this righteousness of faith speak which is the righteousness Abraham had and the righteousness of God which is described in chapter 1:16-17?"

He says, I read it again:

Romans 10:6 *But the righteousness which is of faith speaks this way, Say not in your heart, Who shall ascend into heaven?*

Remember, Deuteronomy would say to bring the law down. Paul says, "To bring Christ from above." So, what is Paul doing? He is using Deuteronomy and he is saying, "The law is saying, the law is leading to Christ." These Jews believed that if you obey the law of Moses and live accordingly, following all the customs, doing it right, you are ushering in the Messiah. You are bringing the Messiah from heaven or a lot of them didn't believe that He would be from heaven but that He would be like a normal man. This man would then lead Israel in maybe a revolt and conquer the oppression and then bring the law and through the Torah, peace will be on the earth.

He was saying, "Listen, don't try to usher in the Christ. Don't try to lead Him in. Don't try and bring Him in through the law. You want to now go and do what needs to be done to bring the Messiah here but the law of God, the law of life in Christ, is now already here! It's the word of faith which we preach where we believe that He was raised from the dead, from where we expect resurrection ourselves and the rulership of this kingdom manifesting in this earth.

Deuteronomy 30:

11 For this commandment which I command you this day, it is not hidden from you, neither is it far from you.

12 It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it?

13 Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, it is in your mouth, and in your heart, that you may do it.

15 See, I have set before you this day life and good, and death and evil;

Isn't this absolutely powerful! What is Paul saying here? He is saying to the Jews that they are saying that the Messiah is not yet here and it's up to them to bring and usher the Messiah in. But, the reason why they say that is because the inclination in their heart is actually wrong and they have been rejecting, pushing away, this Messiah. If they have believed what the law truly said, they would have accepted the Messiah for the end of the law is life.

Say not that the Messiah is far. Say not that the Messiah must still conquer our death. Rather say, "The Messiah has now come and has conquered sin and death."

Romans 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in your heart that God hath raised him from the dead, thou shalt be saved.*

If you study this out in its context, you will realize that back then every Jew has believed that Jesus is Lord. You would say, "Bertie, they never confessed that with their mouth!" No, all Jews, even today, except for a small group, confess Lord Jesus. Lord Jesus would mean, Messiah Redeemer or Messiah Savior. And that is why many of the Jews would acknowledge Lord Jesus Messiah is the Savior. But they would reject that the person that was born from Mary's womb is that Messiah. So, the Jews would say, "We cannot save ourselves. We need a Messiah that is the Savior." So they confess Messiah Savior but they will not confess that the Messiah, the Savior, is the one that was raised from the dead. It was blasphemy for them to think that the Messiah would die and be raised. That was not part of what their inclination to think. Their inclination wasn't that. Their inclination wasn't a weak Messiah that is now going to be killed by Rome. No, their inclination was a Messiah that was going to conquer Rome. That was their inclination. And in their inclination, they are now continuing trying to bring a Messiah, trying to usher in the Messiah, trying to bring Him from heaven.

So, what he is actually focusing on here is not the confession of the mouth because that is not what was lacking in the Jews. They already confessed Messiah Jesus or Savior Messiah. They already confessed that but they didn't say that it was the person Jesus as we know Him, that believe upon Him, the child of Joseph and Mary, the one that was born in Bethlehem, the one that was from Nazareth. They didn't believe that He was the one, but they already confessed a Lord that would be from God. That is what I believe happens in the scripture where the Bible that says, "Many will come to Me in that day and say, 'Lord, Lord, have we not done miracles in Your name? Have we not cast our devils in Your name?'"

You all know that and it is written in the scriptures that form of casting out devils was already exercised by the Jews of that time and they did mighty works in the name of the Messiah. Remember, the name of the Messiah is Messiah Savior... in Your name. What was His name? He name was Savior. So, the Jews already said, "Well, in the name of the Savior that is to come, we are now leading a revolt." Look at the Maccabean Revolt that happened. They came and they tried to lead the Jews out. They were fighting the Pharisees. What was the Pharisees doing? They were doing whatever they were doing in the name of the coming of the Messiah. Then Jesus said, "One day you will say to me, 'Lord, Lord, have we not done all these things?'" And He would say, "Yes, you confessed that a Messiah would be the Savior. But, I, the One that was raised from the dead, I don't know you! Why don't I know you? I don't know you because your inclination wasn't towards Me. Your inclination was to a political leader which you call, "Messiah and Lord." That is what your inclination was." This just gives us so much peace about this because we thought that scripture meant that there are some Christians that are going to come some day and God's going to say, "You haven't done those things that I told you. You say, "Messiah, Messiah", but you haven't done those things that I've told you!"

He was basically saying to them, "If you truly understood what Messiah was all about, you would have obeyed Me but your inclination is wrong. Therefore, you are now ignorant (ignore...ant) of Me." Ignorant means that I am seeing but I am not submitting myself to." That is what **Romans 10:3** says. It says that they are not acknowledging Him and they've established their own righteousness and they have not submitted themselves to the righteousness of God. That means that they have heard but they are not willing to submit themselves. Paul is praying for people who even reject Christ like that, having the hope, having an expectation, bearing in his heart, loving them. That is what he is doing.

The confession thing that we are getting into here is they were already confessing but the problem was that they didn't believe in their heart that God raised Him from the dead. "For with the mouth, confession is made to salvation." So, with the mouth, these Jews confessed. Remember that the context is that the Jews confessing. They confessed to salvation: "There is a Messiah that needs to save us."

But your heart believes to the right Messiah... the one that was raised from the dead. That is what Paul is saying. He is saying that these Jews are already right in their confession. They are confessing that the Messiah must come but they are not in righteousness in God fulfilling His promise in that they believe that Jesus was raised from the dead.

We, as Christians, have made a beautiful method out of that: Just confess Jesus is Lord and just say the name of Jesus as if there is some magic in the name of Jesus. What this was about is "The moment you can believe." And this is what the whole thing was all about. He even goes on and says, "You who believe will not be ashamed." It is all about faith and not being ashamed. One of the old prophets did not even use the word, ashamed. He says, "...will basically be in a hurry, you will have a rest. You will believe and rest." That is what it is all about. The true believer will believe... and rest.

Yes, we confess that there must come a Messiah but we now believe that the Messiah is the one that was raised from the dead. So, we say, "Yes, salvation must come but we say that salvation is in the resurrection of Jesus Christ." That is what this passage is teaching us and we've made this massive thing about what **we** need to do. This is now not in the context of Romans 10 but now in the context of us abusing this message of positive confession: What we have said is that we just need to confess positive because there is a principle that says, "If you confess and believe."

So, we confess that we are going to have a breakthrough and then we believe that we are going to have the breakthrough. Now, that is not the word of faith! You don't need Jesus for that! New Agers do that. They believe that they are going to have and they confess that they are going to have. How is that different from what most Christians do today? So, we believe that we are going to have and then we confess that we are going to have. Then we even believe that we have already received and that's a little bit where Jesus comes in because, "I've already received it in Jesus because it is as good as done in Him. And now I confess it and I say it and it is mine."

And we have made a methodology out of this whole thing and that kills the church and makes us feel guilty because we all know that who can, all the time, speak right? Who can, all the time, speak positive by just saying, "Whenever you confess negative, it is negative. That whole statement is negative.

It's like if somebody confesses negative and you say to him, "This negative confession is going to bring negative things over you," you have just confessed negative over the person! You find that you cannot bridle your very own tongue and it is set on course the nature of corruption according to James 3.

Let us quickly see how this works.

You know, we've had this thing of we just need to confess. What about the mute? There are mute people who cannot say the name of Jesus. They'll never be able to say the name of Jesus and then we will just change our theology quickly and say, "Well, God understands if they just think it. So, what about the man that has a tongue that thinks it doesn't work for him. So, we can actually say, "Blessed are the mute because, if persecution comes, they don't have to confess because they don't have a tongue." It just brings a lot of questions. It makes it complicated. It makes it difficult.

The true context of the confession is, "The Jews were already confessing that a Messiah needs to save them but they didn't believe that it was the man that God raised from the dead. Therefore, they were still busy with their own righteousness now and with their own faithfulness where they want to be faithful in bringing the Messiah. They were not busy with the righteousness of God which is God's faithfulness in giving a Messiah."

Romans 10:10 For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.

Romans 10:8 The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Were they preaching the word of faith as confessing for stuff and believing you are going to have the stuff, mean that it's sealed in Jesus, then you are going to have it? No! The word of faith that they preached was they believed that Jesus was raised from the dead. The word of faith is not the Word of Faith Movement that is in America that has come to the rest of the world which is now everywhere. No! The word of faith is not, "I believe that I am going to have a breakthrough and I can!" That is not the word of faith. That is, in a big degree, humanism/under the cover of Christianity! No! The Word of faith is, according to this passage, is the message that you don't have to go into the heavens to bring the Messiah but that the Messiah is here. He is the one that was raised from the dead. You can now believe that He was raised from the dead from where you can have the persuasion, the faith, which results in a hope that He is the one that will also raise you from the dead. That is it!

John 6:27 Labor not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of man shall give unto you: for him has God the Father sealed.

Jesus comes and says, "Don't follow Me with your little boat and try to get food from Me... physical bread and those kinds of things," although He gives it. He says, "But rather have the bread that will produce everlasting life."

John 6:

28 Then said they unto him, What shall we do, that we might work the works of God?

Jesus said, "Labor that you may have the true bread." They said, "What is the work of God? What is the thing that we must do?"

29 Jesus answered and said unto them, This is the work of God, that you believe on him whom he has sent.

So, what must you do? "God, we want the bread that goes to everlasting life." Jesus says, "Work that you can get the bread that will give you everlasting life." They said, "Okay, Jesus. What must we do? We want to work! What is our work that we must do?" Jesus says, "Believe on Me!" "So, what do You do? What are You busy with? So, if You say that we must believe on You, what is Your work?"

30 They said therefore unto him, What sign do You show us, that we may see, and believe you? what do You work (What work are You bringing forth? What are You busy with that we must trust You that we can have eternal life) ?

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father gives you the true bread from heaven.

33 For the bread of God is he which comes down from heaven, and gives life unto the world.

38 For I came down from heaven, not to do my own will, but the will of him that sent me. He is now talking about what He is doing. What is He doing?

39 And this is the Father's will which He has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that everyone which sees the Son, and believes on him, may have everlasting life: and I will raise him up at the last day.

So, what is He saying? He says, "Listen, all the things you work, you work to have some life. But I want to tell you: "Don't waste your time! Do the work that can lead to eternal life. What is that work? The work is, "Believe on Me!"

What are You doing? "I have come to do the will of the Father which is to raise you up from physical death and bring what God has promised you to you. So, believe Me that I will give you eternal life!" And that's it! That's how simple it is!

So, we as the Church don't have to think, "Yes, God is coming and He has given us a way. The way is Jesus. But we are so inclined to what we need to do that when we read the passage where God is actually saying that the only thing we need to do is believe upon Him, rest upon Him. That belief is the true fulfillment of the law trusting in Him. That we are so inclined to works that we are ignorant of what God is truly saying. So when we read Romans 10, we are so blind to what it says that we get a method on what we need to do in order to prosper in this world. It means your inclination is wrong. You are ignorant of the true message because you are inclined again to what you need to do. That's where all this positive confession and all those kinds of messages are born from.

Now I do believe that you will confess the positive as you are born from God. It is a fruit that will come to your lips. It will be whatsoever is good and lovely, of good report, will flow out from your mouth because your heart is full of it. For with the heart we believe unto righteousness and with the mouth confession is made unto salvation. Now, we have never understood that passage in the Church.

What I have taught here now I am sure there are some theologians that will teach it in that context and there must be many of them. I haven't heard it. I just studied it out and that is what I see is written there. The Jews already confessed that there is salvation by Messiah but they didn't believe that He's the one that was raised from the dead. That is why Paul preached and he says, "I preach Christ! I preach Messiah! But I preach Him crucified, showing who He is! Not leaving the door open for it can still be anyone else because all the Jews believe their Christ or in God's Christ. But, they didn't see that it was the one that was born of a virgin, that was the carpenter's son. That's why all this detail was put in the gospels which were written many years after Jesus walked the earth, thirty, forty years afterwards, the early ones. So that is what I think we need to see here. I would like for you to see that let your inclination be towards it is for free. It is God doing it. It is Him! And as you have that, you will see more and more in the scriptures and it will bring life to you.

Jesus came to give us a new commandment. What is this commandment? Is it to confess positive and never say a negative thing and you will have a blessing? Believe that you are going to have that business deal and then just confess it because if you believe and confess, then you'll have it." If you use that scripture for that, you are using it completely out of context. "But, Bertie, how am I going to be sure that I am going to have the business deal?" Why do you want to be so sure of your business deal? Why are you not just sure that Jesus will give you life? This is Jesus' work... to give you life. What must I work to get this life? Believe that Jesus will give you the life! That's it! "But, I confess for the deal! I claim, I name, I mark it, I park it, I frame it, I name it, I put the pictures up, I'm pointing my finger. It's going to be mine!" But that's not what Romans 10 says.

"Yes, Bertie. But what about the scripture in Mark, "Whatsoever you say you will have." If you really study the context of that, and next week we will get into that, but just a quick message on what that is. That is simply saying that the temple was cleansed by Jesus. The end of the Old Kingdom is now happening and the New is already in and whosoever says to this mountain, "Be removed", it shall be done to him.

I believe that Jesus was pointing to Himself removing the mountain on which the temple was built, shaking that mountain, removing that mountain, ending that whole thing. The Bible says that whatsoever you believe you say, you shall have. That means whatever you believe has already started to happen. He was referring to the ending of the Old Kingdom, the Kingdom of works and man's way of doing, Israel and that kingdom and the inauguration of the New. Whosoever believes that it is already happening, it will be like that to him. I don't have time to explain that to you now but I will do that next week.

But know this: A New Commandment has been given to us. What is the commandment? It is in Deuteronomy. It says, "This is the commandment that we have received: Don't go and try to get the Messiah from the heavens or try and get Him out of the grave." Paul changes the words a little bit the way they used, "over the sea". He said, "Listen, this Messiah is actually risen from the dead. "And he points them to the Messiah: "Don't say in your heart, "I am going to do this so that I can hear what I must do in the future. I can tell you, now, what you need to do: JUST BELIEVE HIM. That is what he is saying. Just believe Him. This is the commandment: Believe the Messiah is raised from the dead and His kingdom is already now in the world. It is like a massive tidal wave that is coming. This tide is pushing and it's coming and it's taking over! Just believe that! That is all you need to do! That is all! So, what is the commandment? The commandment is BELIEVE ON JESUS. What's the work that we must do? Believe on Jesus!

A new commandment I have given to you: Believe on Me that you would love one another as I have loved you."

John 13:34 A new commandment I give unto (We have now already seen what that commandment is. Now you can know. "Bertie, the new commandment is that we should love one another." Let's look at the Greek there... In order that; (denoting the purpose or the result)... so I give you a new commandment and the purpose of that commandment and its result will bring forth that you will love one another... Thayer: that; in order that, so that),

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another

A new commandment I give to you (in order that you can) love one another; as I have loved you, that you also love one another.

Then you see it for yourself: A New Commandment, Believe Me, I give you in order that you can love one another." We thought a New Commandment is given to us. It is by our faith and our confession so now we can create our own life. No! He says, "I have come and I have promised you a life! Stop trying and create it! Believe Me! I give it! That is all!" Glory to God.

In this time, you might say, "But how does it practically work for us in this world? Listen man, with everything going on in the world now with news, fake news, stats, fake stats, conspiracy theories, governments locking down, police brutality. all those things going on... you will not even know what to confess! You will not know if you must confess to take a flight or not to take a flight because you will not know if the government is open to flights or not. You will not know what to say. Get this whole thing about confession, confession, a little bit out of your mind and just say, "Jesus, I know You've got me! I know that this is Your commandment: "Trust Me for you have a job. That if the Father has given me to You, that You will raise me up in the last day and make sure that I have the very fulness of the life of God. I trust You and I live. Hallelujah! Glory to God!

I trust that this message has blessed you. If it has blessed you, listen to it again. Share it with some friends. That is what people need to hear. This is the power of God to salvation, not because I preach it, not just me sharing some scriptures, but just a message of Jesus that He was raised from the dead. That is the power of God! That is it... God's righteousness, not our own righteousness. God's righteousness! Amen and amen!

Father, I want to thank You for Your grace and Your mercy, Your kindness, Your love. Thank You that You have come to give us eternal life and that life is in Your Son. Thank You that You have come to give us a new commandment. That commandment is to believe upon You and that brings forth love for all people.

Thank You for Your kindness that You've expressed towards us and that You have a task that was given to You by the Father and that is, should the Father give us to You, that You will secure our lives, protect us and raise us up in the last day. Thank You that we can rest in You and from this rest we find the fruit of life already showing forth in us and it is just so perfect for us to see... Your love flows through us in the here and now. Thank You, Lord, that we can be inclined to You and Your gospel and to grace and not ignore what You are doing. Amen and amen

Thank you so much that I could serve you today. Remember that you are loved by God. Amen