

ONE TRUE GOD

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Greetings... it's a great blessing for me to come to you today bringing you the Gospel of the grace of God. Today, I am going to be teaching from Psalm 103 and talk about the good deeds of God that we are to remember.

Father, I want to thank You for Your love and Your kindness and Your goodness and Your grace. Thank You for the love that You have towards us. Holy Spirit, thank You that You would speak powerfully through me today and just the people experience Your life. Thank You for understanding that is broadened, lives that are enriched and a knowledge of Your Good News from where we can live, that it just manifests in our lives. Amen

Earlier today, I ministered on Psalm 103 in our Afrikaans' service and it was just outstanding to see the message of the grace of God and how it relates to everyday life, practical everyday life, even into the political arena, into every area of our life and how we can trust and rely upon Jesus Christ. I would like for all of you to share in that. So those of you who have watched the message earlier today, you're going to hear it again but now in English and not in Afrikaans.

A Psalm of David. Psalm 103

1 Bless the LORD, O my soul; And all that is within me, bless His holy name!

Now I remember when I would read that verse years ago, I would see it as a commandment. It was immediately a law. I must bless the Lord with everything in my life. I must bless the Lord, It was almost like the law, like I must love God with everything that is in me. I must do all those things. It became like a commandment. It was something that David did out of a love relationship with God... something that he declared and what he said which I believe was then written down by some scribes. They heard the king say it and they wrote down what he said. And out of this abundance of revelation, he spoke and said these things.

Many times, we think that this was used as a spiritual warfare method or tactic wherein we must now speak to our soul. So, our mind is then stressed out about certain things and then we speak to our soul. It's as if the one part of you speaks to the other part commanding him to remember certain things about God. But I see this more as an outburst of a revelation that David had where he basically said, "Bless the Lord oh, my soul, or my life! I just want to say, that the source of my being, let that speak well of God, and all that is within me."

So, I think he was talking about his life and he was just saying it in a way where he says, "Every area of my life... let that be unto the well speaking or the blessing of God. Let every area of my life, every part of my life, always, just say that God is good. Let me always talk good about God." Why would you say such a thing? It must be because of the revelation of the unending goodness of God. We are going to talk about that in great detail today on this goodness of God and why David could call God good and who God was in the Babylonian Mesopotamian time and how the creation of the world works. So, we have some deep stuff that we are going to talk about but you are going to see this as something that is very practical that can be used in everyday life.

So, David comes and says, ***Bless the LORD, O my soul; And all that is within me, bless His holy name!*** The word, Lord, here, is the word, Jehovah. Now, I remember when I first heard the word, Jehovah, as a born-again Believer, and it was said as the name of God, it was as if my mind just cut it out and say, "Just put that a bit on the shelf. These Jehovah witnesses are a dangerous people and you don't want to be associated with a wrong doctrine by saying that you call God, Jehovah. Rather just say, "Lord", and get over and done with it. Lord is good enough." But, the name of God is not, Lord. God's name is not the English word, Lord. According to this passage, the name of God is Jehovah. It says, ***A Psalm of David.***

1 Bless Jehovah, O my soul; And all that is within me, bless His holy name!

So, God has a name and that name is holy. The word, holy, means to be set apart or different. God does have a name and that name is set apart from the other names of gods that there were in that time. When David would say, "Bless the Lord, oh my soul," he said, "Bless Jehovah (YHWH in the Hebrew), the Existing One, the proper name of the true God... It is said here by DBD definitions: The proper name of the true God, Jehovah. That is what God is called and it is translated 6,000 times in the Bible, as the word, Lord, where one should actually just translate it as Jehovah, the name of God. I would say the word, Lord, is not the best translation if we want to directly translate the name of God, we would say, "The self-existing One."

Bless the LORD, O my soul: and all that is within me, bless his holy name.

Bless the Self-existing One, (the one who has no beginning and no end): ***O my soul, And all that is within me, bless His holy name*** (or. Let's bless the fact that He is self-existent and not dependent. That makes Him different than all the other gods and we are going to look at why it is like that.

2 Bless the Lord, O my soul, and forget not all His benefits. (That word, benefits, in the Afrikaans is the word, voordele, which means good deeds)

Bless the Lord, O my soul, and forget not all the good deeds that He has done for you. Or, if you want to use the word, benefit, there, we can say, ***Forget not how beneficial it is to have a God that is self-existent.***

Now, let's get to the name of the Lord. In about 1850, there was an archaeologist that went and was looking for the city, Nineveh, because in the 1800s, it was a time of the enlightenment where people say that they are now enlightened and they know that all biblical stories are just myths. They weren't somebody like Jonah. There wasn't a city like Nineveh. There wasn't a person like Noah. There was not a flood. Genesis ... all of it is myth. There are no real people connected to these stories. It is just mythology. Mythology was then seen as something that is not true and not real and not relevant. If you really go and study out what myth truly is, you find that it is a story about real people in a story form that does have relevance. It was a way where people, through oral traditions, communicated certain truths. And there are depths to it that is really beautiful and wonderful, once you start to get into that.

But, back to Austen Henry Layard, the person who found the city of Nineveh. When they found the city of Nineveh, many of these enlightened people were now just a bit embarrassed because here is the true city of Nineveh now. And as they were doing their excavations there, they found a library. In this library they found the creation story, the Babylonian or Mesopotamian creation story, of how the world and the cosmos was created, which is wonderful for us as Christians. Although the creation story differs in a great way, there are some similarities but it differs in a great way from ours. It gives context to what Genesis actually communicates. So, this creation story is called the Enuma Elish. It means when on high. It is the first words of this seven clay tablet story of how creation took place. I want to share with you a little bit on that creation story and that is going to give you context on why a person like David would say, "Blessed is the name of the Lord" and why the name of God was so important.

I haven't memorized all the different god's names of the Enuma Elish. I'm just going to say, "gods", in this case. The Enuma Elish starts out by basically saying that in the beginning before any name was given or before anything was made that was made, there was just water. That's all there is. If you would imagine space, as far as the east is from the west, north and south, everything, there was just water. But there were two kinds of water. There was fresh water and then there was sea water. The fresh water represented a male and the salt water was female, but there was nothing created. But as these waters would then flow together and where they touched and came into contact with one another, two gods were formed. So, the gods were created ones. It wasn't as if any god was from everlasting to everlasting. It was just water. These waters also represented chaos.

In the Jewish mind as well as in the Mesopotamian minds, the minds of the people of that time, like Abraham which was of Ur of the Chaldeans, which is where Iraq is now. That was part of that Mesopotamian Babylonian government area there. It was like the fertile area where they would farm and all those kinds of things. There would be a lot of water but now there is not any anymore. There was a bit of a change in the climate. But back in those days, I mean, before they heard of Yahweh, there was not such a thing as a self-existing god. There were just gods that were formed and created from chaos. So, the gods came forth from chaos.

The myth says that these gods had children and then they formed other gods. These children gods, like children are, there was a naughty one among the lot of them. Then they started to produce children and then they became like evil...very bad and noisy! They would make a lot of noise and cause turmoil and those kinds of things. Then the bigger gods decided, "We are going to kill these children gods of ours and just settle this thing that we can live in the peace in the day and night. Then when these evil kinds of gods found out about it, they attacked first and killed the god that wanted to kill them. Then the big god lady, got very upset and decided that she is going to get another male god and they would have more gods and have their own army and form this massive war in the heavens and so then they were going to have peace.

Then it worked out that there was one of the gods called Marduk which was also now the god of the Babylonians. , the Babylonians like to say why Marduk was such a great god, which also would make it logically good and give reason for imperialism and all those kinds of things where they could take over other people, other nations, their land and things because their god was greater than all the other gods.

So, there was this god, Marduk, and these gods, that wanted to go into war, went to Marduk and said, "Would you help us and lead us in battle?" Marduk, then said, "I will do this if you give all your authority to me." Then he went into battle and won the battle. In this battle, when he slayed this female goddess, he basically made the heavens and the earth of her corpse. He cut her in two and them made a heaven and earth. Then inside this heaven and the earth, he told all the gods that there were, which surrendered all their authority to him, to work on the earth. They had to dig rivers and build mountains and do all of those things. So these gods, maybe now, don't have so much turmoil anymore to a certain degree but it was kind of the evil guys who won and all of that. They, now, got themselves into a lot of manual labor. And as they started to work it wasn't long before they filed a complaint with Marduk and they told him, "We cannot not work like this. It is not fair! We are gods!"

Then what Marduk decided to do was to create humans. Now we need to understand that Marduk needs service. He's a god and these gods surrendered their authority to him and they are now also subject to him and serving him. Then the gods were now the servants. They were working but they felt that was not right and complained to Marduk. He said, "Okay, so each of you have your gods. You do have a responsibility and you have a jurisdiction on the earth but what I will do is I will create humans. I will create humans from some of the blood of these slain gods. He created humans but humans would not have the ability to live forever. They would be servants doing the work of the gods. Then Marduk removed the gods from the earth, placed them in the stars and in the heavens as gods and now the humans are the servants. And that's how humans would be forever. They would basically be the slaves of the gods. They have to do the service of the gods.

When the humans don't do the service of the gods, the god can be angry because he has a responsibility and he can then punish the humans. Then these humans, through their worship, would basically feed the gods, give them food, and all those kinds of things. These gods, which were created gods, from the oceans and the intercourse that the gods would have had and all those kinds of things, they had these slaves... humans who were then obligated to serve them. That sounds like a massive story and you might say, "What relevance does that have to me?"

I want to talk about Psalm 103 and why David said, "Bless His holy name" or "Set apart name. Every name of the gods was connected to being created. Since they were created from the chaos of the earth, they were in some form or fashion, dependent on what comes from the earth... I wouldn't say earth but from matter because earth wasn't created when they came from the salt waters and their whole system as the myth goes. But our God is different! Our God is not dependent on the things of this created order. It's not dependent on the world! It's not dependent on matter at all! Our God is outside of matter. Our God wasn't formed by the matter or from the matter and is not dependent on anything! Our God has been from everlasting to everlasting. Our God does not need servants to create mountains and streams. He creates by His word. And since our God creates by His word, He spoke and it was like that. He has authority inside Himself. He is called, "The Creator." He is not created. He is the Creator. It immediately puts man at a place where the reason why we are here cannot be defined inside the parameters where in the Mesopotamian Babylonian myths put man as just a servant on the earth. According to Mesopotamian rituals, they made these false gods or what we would call idols. Idols were then representatives of the true gods and then as they worshipped these idols as servants and slaves, and worked for these idols, these images of the true gods, they were basically giving the gods what the gods needed.

But God comes in the creation story and basically says that He made man as His image, getting the whole system of servants, needing to serve the gods, as null and void... not needed. And the images were basically then the presence of the God through which the true God, Jehovah, would then bring life and order to the planet. So, what we find in the name of God, is that God and heaven is all in order. God is full of light, full of life, full of beauty, full of rationale, full of logic and everything that can bring life. He's got angels around Him that sing His praises. We find the idea of holiness. We also find the idea in the New Testament and also as we read through the Old talking about the angel of the Lord, referring to Jesus, and so forth, we find a family feel in the beginning between Father, Son and Spirit. We find a unity and a union there where God is only one and yet we find the concept of family there. We find peace. We find joy. That's the kind of thing we find there! That's the idea and then this God comes and creates the heavens and the earth. And then where there was chaos, where His kingdom was not yet manifested, He then brings order to the earth. And here David comes and says, "Blessed be the name of the Lord! Blessed be God who is self-existent who is not the one that is dependent on our service! He is not the One that is dependent on our worship which we find the Apostle Paul clearly elaborates on and talks about when he was standing on Mars Hill and he was giving his defense of the Gospel when he was standing in the apologetic of the Gospel.

He was saying, "Why are you worshipping God by building all these temples? God doesn't live in temples made by man's hands." He is now Paul talking about Jehovah, the self-existing one. He says, "He is not even served with man's hands as though He needs anything." That is what he is saying. He is neither in need of worship to find His existence as a God. He has no beginning. He has no end. He is life in Himself and we have to do with a God that is not in need of a temple wherein He must be served... or any of those things! We are actually having to do with a God who has created us, according to Acts 17, in the hope that we would love the life that He wants to give us. Then, as we see His life and who and what He is, and how He wants to bring His goodness to us in giving us life, as we see that, we would embrace that and so find the life put inside us.... A life that has no beginning and no end, where we would be co-sharers in the kind of existence that God has which is an existence that is from eternal life. That is what Paul said and I do believe that there was something in all of this that David had when he said, "Bless the self-existing One, all of my life because none of the life that is manifesting in me doesn't originate from Him." He says, "Bless His holy name, or set apart name, which is the self-existing One"

Are you not excited to know that you do not have a god Marduk which is in god's genealogy, that comes from gods that were formed from a form of chaos which is formed from matter in some form or fashion, that had you formed as a slave and a servant of others gods who lose their temper and is angry and is in need of sex and is in need of all these things and worship and can be angry and then just kill some of the servants and all that? Aren't you happy?

Can you see how the Genesis account wherein God made the heavens and the earth and brought order and manifested the order of heaven in the earth, in a garden, a safe place, a place of delight. Then He put His people there from where He promises them eternal life where He is now getting them to find His life through which He will bring this heavenly order to all the earth? Doesn't that sound much better? Doesn't that sound like good news? Doesn't that sound like the gospel to the Mesopotamians, the gospel in the time of the Babylon regime preached to Israel who was supposed to be a light to the Gentiles? Yes, it is God's Gospel that has been from the beginning which Paul refers to as the Gospel of God. Hallelujah!

Sadly today, we find a lot of the residue of the Babylonian beliefs in our religious system because when we ascribe human attributes to the gods and we read a scripture like here where it says that God will not be angry forever, and so forth. We mix that in not truly understanding that is simply human attributes ascribed to God to try and explain who He is because we don't have language to explain who He is. We take that and then amalgamate that with the old Babylonian beliefs, which is so deeply imbedded into man, and we kind of make a Babylonian god out of Yahweh which is described as one that needs these servants, that needs these slaves, that wants to beat you and punish you when you don't listen, that will deal with you according to your transgressions, that will not give you life, which will keep you mortal.

With all of that said, here we now find us coming to a place where we can understand a little bit of what verse 2 says: ***Bless Jehovah oh my life and forget not all His benefits*** (all His good actions towards us).

In the Babylonian time, when they thought of God, they didn't think of good actions. They thought of gods that do not have a lot to do with man, that live on their own in the heavens. One is on the moon. Others live on the stars. That is their abode. They have a job to do for the greater god on the earth and now they have these sub-contractors, which is the human race, that must do these works and if they don't do it, god is going to lose his temper and beat you, kill you, and destroy you. But we find that God, Elohim, we find that Jehovah comes in and He brings in a completely different picture of who He is. He describes the creation story, the epic of Eden, in a way wherein He critiques the Babylonian System which is still, today, alive in people's hearts through their unbelief in the message which was from the beginning. Many times, from our Babylonian glasses, we look at the Bible, we read the Genesis creation account, and we read the flood account narrative, and all those kinds of things, and we ascribe things to God that don't belong to Him. I think the reason why we ascribe it to Him is because we don't understand the original setting of the scriptures and how God was critiquing and correcting and preaching the Gospel in those times because when we hear about the enumeration and we hear about those things, we think that is an attack on the Gospel. It's not an attack on the Gospel! You cannot destroy the Gospel. It is forever!

What we find here is that in a world of a lot of turmoil, the only stability that there is, is the self-existing One, God Himself. He came and what the people of that time would understand is, the chaos that they saw as chaos, where there is not order, where there's not a temple, where there is not a good jurisdiction and where there's not life and the order of life, He came and His Spirit is over that. Whatever chaos there would be that man could bring forth, He comes, and from there He brings the order that is not subject to matter, the heavenly order which is forever, which cannot fade and He brings into this world for the purpose of preserving this world and the people thereof. Isn't it beautiful to know that!

And this is what David is saying is, "Forget not all the good deeds He's done." And when He, in creation, came and He walked in the earth, He walked with man, the good deeds that He was doing was bringing the rule of heaven to earth. He was taking the earth and creating a place where the rule of heaven would manifest by the rule of heaven, by God Himself, where we can find what it is to eternal life. Can you see how the tree of life was in the garden of Eden? But the tree of life was not in these other epics. The tree of life was also always that which cannot be reached. It was outside of reach. It was something you cannot get. Somehow a snake had something to do with it in one of the Gilgamesh epics. Only Noah had eternal life given to him but he couldn't give it to anybody. Then it was lost again and stolen again. It was always a message of, "Man can never be Immortal. The gods will rule over us. We are going to be slaves forever."

But in God's story it is not one of oppression. It is not one that is bad. His name is different that the names of the other gods. His name says, "I don't need your service. I have come to provide a service to you. I want to give you life!

Psalm 103:3

"Who forgives all your iniquities." So, we find that our lives might be lives of disorder, lives of disease, lives of iniquities. Iniquities here means the consequences of your sins... disorder. You started out good. You made mistakes and now you would just say, "There's just disorder." He says here, "The God that is the self-existing One is the One who enters our realm and when He speaks, He brings light and order, the light and order of life which He gives as the One who serves the people.

The Enuma Elish talk about gods that need servants. The Genesis story talks about a God who serves with life. Isn't that beautiful?

Verse 3: **Who forgives all thine iniquities** (Forgives means who delivers you from the consequences of your sins.); **who heals your diseases** (Diseases here I would liken to that which causes the sins and the consequences thereof which bring destruction and chaos to your life. Here it is talking about a good God that forgives, brings order. He doesn't say, "You must now stop your iniquity. You must stop your sin like the Enuma Elish gods, like Marduk and all those folk, that look at your bad works and then command you to stop your bad works otherwise he's going to be upset and wipe you from the face of the earth and not care for you.

We find in the Genesis account and when we look at iniquities and sins and all those things, we will look more. And the whole idea, even in Genesis when the flood was, there is more of a God that is concerned with a people who don't want to accept His order of life which is a gift and that will bear the consequences of the chaos they bring upon themselves. And then the Genesis story is about this God that is so good that basically comes to Noah and cries with him and say that people's hearts are flooded with iniquity above measure. It is as if I will not strive with them anymore because they will not hear me anymore. And it's as if I am giving them over to themselves unto self-destruction which was the effect that their dishonesty and their sin had on nature bringing a flood over themselves. But God, we find the creation story God, preserving a people, preserving a Noah, giving him advice on how to overcome the turmoil that man can bring on himself. I believe that a lot of these things must have been in David's mind as well as practical things in his own life that was going on and he would say, "Glory to the name of God, Jehovah, the self-existing One!" Jehovah is God, the self-existing One. He is the One who rules and reigns forevermore! He is the One that brings light and life.

Listen to what it says: **"Who redeems your life from destruction"**

It's not a story of how a god came forth from destructive forces of chaos, male and female, and that was just the consequences and that is now this god comes forth who has the chaos of the waters also in his very character, who cannot bring order.

No, we find that a God that is not subject to the chaos of this world, who is on a higher order, whose name is set apart from the god of war, the god of fertility, the god of chaos, the god of peace... all of those. We don't have a god that just have names just with human attributes. I think it is called anthropomorphism, where you try and ascribe human attributes to gods or animals or things like that, where He is completely different, above, higher, set apart, not subject to the things of this world. And the beauty we find is that when He was incarnated into the dust of this earth, He did not become subject to that forever and the disorder of this world. He elevated it and placed it at the right hand of God, giving us and the whole creation the hope of the life of the self-existing One bringing life to all of us. Isn't that beautiful! It says in verse 4: ***Who redeems your life from destruction; who crowns you with lovingkindness and tender mercies;***

Now if you read this in the King James Version, it gives the way that this was written, the whole psalm, such a beautiful rhythm. And the rhythm is seen by the colons and the semicolons that the King James puts in there. And this is basically what he is saying:

2 ...forget none of His benefits: Then at the end of the colon, he is going to explain what these benefits are:

3 Who forgives all your iniquities which is the healing of your diseases;

4 which is the redemption of your life from destruction;

which is to crown you with loving kindness

which is to crown you with tender mercies;

5 which is to satisfy your mouth with good things;

which is the renewing of your youth like that of the eagle where you think you are going to go down into the dust of death where you will be raised up into glorification as the eagle would stand on the cliff and the wind just takes him up. So, what he is saying is we will be glorified. That's glorification language there.

Then it goes on and says in verse 6, the self-existing One executes righteousness and judgment for all that are oppressed. Compared to the story where the creation story was all about Enuma Elish, what the Babylonians say, we find instead of making slaves and keeping them there, he is stopping mortality and then, at least, humans will be mortals and they are going to be mortal forever. Here, He stops our life from destruction. He's the one that does not bring destruction and He sees what we go through as oppression and He delivers His people from oppression. The self-existing one executes righteousness and judgment in delivering people from the oppression of sin and death. Isn't that absolutely beautiful! That is powerful! It is the life of God.

7 He made known his ways to Moses, his acts unto the children of Israel. What was the ways? The ways, "I will deliver you." David was just talking about the ways of God here. He says this is the ways. There were the Egyptian gods and there were all these pyramids and the pharaohs and all of that. And they were worshipping all these afterlife gods and it was so difficult to serve them and to be enslaved to them. He comes and says, "I hear the cry of My people and My way is to deliver them. My act is to destroy the oppressor and to bring order and life to you to give you a promised land where I keep My promise to bring you there. That is what he is talking about here.

8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

Can you see how this anthropomorphic system is now applied to God where human attributes is now where he would basically say, "Well, let me just tell you that you would say that your gods can become angry and we are the servants. But, let Me tell you, "Our God, the true God, who is not from the chaos of this world, who is not the created one, who is above, who then made us, created us, as His creation with the purpose of bringing His life to us. This God is slow to anger. He is not like you, We would say, "Oh, you know He is slow to anger means that one day He's going to fly off the handle and get upset and kill people!" That's what we think because this anthropomorphic language was used here.

We must rather see this in the context of what it is speaking to. It is speaking inside the language of the gods of that time, in a human way, where they tried to explain the attributes of this God. He's slow to anger. He is not one that gets angry because you have not worked as a slave to Marduk. He has come to serve you with life! If we really understand the commandments that He has given, the commandments of the law were not given as things people must do in order for God to do something. It was given as the part that man had to keep in the covenant that God had with him in order to bring life. And the commandments was there to show man that they are not gods in themselves, by themselves, but that God, the self-existing One, has promised them life and that He would give it to them. It was not for punishment reasons. It was for salvation reasons.

10 He has not dealt with us after our sins; nor rewarded us according to our iniquities. Blessed be the name, the self-existing One, who is holy, set apart from all the other gods.

Next week we will go more into Psalm 103. I want to conclude by saying this: I hope you can see how eternal life, eternal existence, without beginning, without end, how that plays a very big role in our gospel, how that plays a very big role in our theology, how that is what sets us apart from all the other gods and their messages. Let us come to a place where we see that eternal life is only found in Jesus.

I wrote something on Facebook. For those who are not on Facebook, I am just going to read this to you and I want to end off by making this practical into everyday life.

Unstable times? Be honest. When have things ever been stable? We look at what is going on with the Covid 19. We look at what's going on with the world and politics and all those kinds of things and we say, "Unstable times." But be honest with yourself. When has times not been unstable? You know, when I was a child, in the late 70s and beginning 80s, we would say that was stable times. But if you really look back, it was not stable times. It was the Apartheid times. It was a time of the oppression of a certain people group. We were involved in a war in Angola because Communism was pressing in on South Africa through certain political parties and all those kinds of things. We had riots. We had sanctions against us. We could basically just buy Japanese cars and German cars because of sanctions against us. We couldn't get French cars or American cars... none of that. We couldn't go and play rugby in any other place in the world because we were sanctioned.

We were on the brink of Civil War in South Africa. That is not stable times! Now, many people wish back for those times saying, "The Good Old days of stability!" It's not stable! Do you think back then the economic growth was stable? No, it was under the threat of destruction. Now we have the same thing.

Americans, be honest with yourself, just brutally honest. When has there ever been true, stable times? There is not such a thing. It has never been. It is an illusion. Stable times in the world, times of stability, where we can, politically, observe things as stable, is called a fairy tale. It's a fairy tale. It cannot be!

The other day, my son went to the university. I sent him for a course to Switzerland. He came there and spoke to the Swiss. He spoke to different students there that are from Europe and these countries we only can dream to have, and they just, all the time, feel that they are on the brink of absolute disaster because of the instability that there is. Where is it stable? China? No. Japan? No. America? No. South America, Africa... where? I've never been to a country, in my life, where there was stability... never.

This is what I wrote: Unstable times? Be honest. When have things ever been stable? According to God, things have always been stable because, according to God, He's busy bringing forth His life to people and His plan is always going to work! He's never been off course. Stability is in God. As I've explained, holy is His name, the self-existing One, not part or born of the chaos, Who has now come and lived in us. Who is the voice of life over us, our sure destination of life.

I wrote that according to politics and the systems of this world, things have never been stable but could be if the correct person or political party gets elected. I remember when I was in Hungary. I preached there a few times. It is such a beautiful city in Budapest! Where I stayed was like these Communist blocks but it was like the smarter ones. I stayed there with an old lady about 90 years old. She stayed in the little room and gave me her bed. I stayed there. People were really poor. This was now already after the iron curtain has fallen. I preached there about 6 or 8 years ago and then people came for a meal.

It was interesting. This lady, in her 90s, couldn't speak one word in English. But, at night, if people weren't invited over, she sat on the one side of the table and she would just have a conversation with me. She would just talk and talk and talk. I mean, we would talk one hour. She would talk and ask questions in her language and then I would answer in Afrikaans. I knew that if I speak English or Afrikaans, she would understand nothing. We would talk like that for an hour every night. It's amazing! But what we could feel is the excitement of the gospel. There was a language that was higher than our language although we didn't understand. There was a stability that was greater. It was born in the name of God.

Then one lady came there for a meal. She grew up under Communism. I asked her, "What is Communism?" She leaned over and she looked to the left and she looked to the right, so somebody wouldn't see her and she said, "It's a fairy tale!"

Now I want to say to you that stability in this world, politically and all those kinds of things, is a fairy tale, my friend! It's never going to be. It's like saying that the whole ocean in the world is going to be calm. It's never going to be until Jesus returns! The only stability, we as believers have as believers, we are living in the stability of God. According to Jesus, everything was stable when He was in the storm and there was nothing to fear!

I end off by reading the first verses of **Psalm 103**:

1 Bless the LORD, O my soul: and all that is within me, bless his holy name.

2 Bless the LORD, O my soul, and forget not all the good deeds that he has done:

3 Who forgives all your iniquities; who heals all your diseases;

1 Bless the self-existing One, Jehovah, oh, my soul: and all that is within me, bless his set apart name, the self-existing One.

2 Speak well of (in Hebrew here it says. Aleph Tav) Jesus, the self-existing One, oh my soul and forget not all the good that He does. Amen and amen.

Let me pray for you... Father, I want to thank You for Your goodness and Your kindness. I want to thank You for Your love and Your life. I want to thank You for Your holy name... Jehovah God. Thank You that Your name is separate from the names like Marduk and Zeus and all those gods that come from the chaos of this world. But, that we can believe in a God that lives forever, that has no needs, that is a Servant, a Giver, a Giver of life.

Thank you that we can trust You. Thank You that we can find our identity in You and You lift us up where we belong, which is not away from earth but in Your life while we are on earth. Thank you that we can, in the storms, rest in the fact that if the storm is calmed or not, we are going to the other side, because of You. Thank You, Lord, that You can teach us that, yes, if we wake You up, You can calm the storm. But, You also teach us that we don't have to find our identity any more in a calm storm or not, stability or not, because our stability is the surety of Your faith. Thank You, God, for Your faithfulness towards us. Amen and amen.

Thank you so much that I could serve you with this message today. I ask that if this has blessed you, put a like on it on YouTube and also you can click that bell there and you will get all the messages that I put out during the week. I regularly put messages out regularly that is all in line with the good news of Jesus Christ. None of the messages that I make will ever be legalistic, law driven, messages where it is about a sweet by and by... just one day that you can attain to if you just work hard enough for God. Every message is about the self-existing One coming to earth bringing us life. That's what it's all about. If you want to hear more about that, follows me on dynamic love ministries, on YouTube. If you would be so kind to put a like on it, it just helps these algorithms and sharing this message with others. Know that you are deeply loved by God! Amen