

A LIFE FROM HEAVEN ON THE EARTH

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Greetings: It's a great blessing for me to bring you the Good News of Jesus Christ... the message of His grace, the gospel of His kingdom and how He is influencing this world through His power and where that is all going to end up and how we are part of that today. I trust that this message is truly going to bless you.

The title of today's message is, "Normal People from an Abnormal Place." We are aliens in this world. What does that mean? How do we live as Christians in this world? What does it mean to be a citizen of heaven? We are just going to talk a little about that and the idea of this message today is to bring you hope so that you can feel and know that it doesn't matter how things go in this world for now. Things will change. Things will always turn out for the better and we will always see the kingdom of God manifesting in the Earth. For our God is a gracious, loving, caring God, that has manifested Himself in Jesus Christ as a God of great love and great patience bringing forth who He is into this world. It might be that we are for certain periods in our time and in our day not see all of that but that doesn't mean that it is not true. It doesn't mean that we cannot live from the reality of the truth. If you are an alien in another country and it doesn't go well with that country, you don't find your identity on how it goes in that country. Although you wish for the well-being of that country because if it goes well with that country then it goes well with you. So, in the very same way we live as Christians and we pray and we want it to go well with our countries. We want it to go well with our politics and with all those kinds of things because then it will also go well with us as pertaining to the things of this world. But we see ourselves as visitors here, visitors in the sense that we come from the kingdom of God. We are only visiting that which is temporal for it is passing away and that which is eternal is to be manifested in this world.

So, I want to say to you that Jesus Christ, the One that sits at the right hand of God who's been sealed in eternal immortal life has got His hand over you. And, although I know people go through difficult times and as you go through difficult times in that time you might say, "God, you know I don't see the manifestation of your kingdom now." But, as you are in that time, Jesus is still seated at the right hand of God and we are going to look at examples of that in the bible. We're going to look at the Babylonian exile and we are going to look how that was taken up in Peter. So maybe like last Sunday a little bit more of a teaching, a technical message, a bible study kind of a Bible study, but I know that this, as this understanding comes to our mind, it brings rest into our hearts. Amen

Now, those of you who are here in Zoom, I want you to identify this song: "*I don't drink coffee, I take tea, my dear., I like my toast done on one side... and you can hear it in my accent when I talk, I'm an Englishman in New York.*" That would be the title of the song.

It was reloaded in 1987. Then it goes on in the chorus: *“Oh, I’m an alien. I am a legal alien, an Englishman in New York.”* So, I am going to talk about us being legal aliens in this earth. When I was preparing this message, I was thinking of this all week. Helena and I were reading in 1Peter in our Bible studies that we do in the morning. We talked about this whole concept which we are still going to read. And as I was preparing for this last night, this song came to mind. It’s so true. Look at this person. He’s living in New York, but he’s an Englishman and says, “Well, I don’t drink coffee. I drink tea, my dear.” So, who you are is living in the country that you are legally in. “I take my toast done on one side and you can hear my accent when I talk. I’m an Englishman in New York. Wherever I go I walk with a cane.” Then it goes on and the crux of the song is basically,, “Be yourself no matter what they say.” That is what it is all about. Be yourself, no matter what they say.

Philippians 3:20. I’ve ministered on this three weeks ago but let’s read it again.

20 For our citizenship however is in heaven and it is from there where we eagerly wait for our Savior, the Lord Jesus the Messiah

21 who will change our unassuming bodies and make them like His glorious body through the power that enables him to bring everything under his authority.

So, what he is saying is that we are citizens of heaven. What we are expecting is eternal life to manifest in us and that we are expecting, from heaven, our Savior, the Messiah, who will change our frail bodies, our mortal bodies, and make them like His glorious body through the power that enables Him to bring everything under His authority. So, He has the power by which everything will be put under His authority and that is the power of the Father. For the Father will bring everything into subjection and make it the footstool of Jesus Christ for Jesus has asked the nations of the Father.

So, what Jesus Christ did was Jesus, when He was raised from the dead as an eternal immortal man, seated at the right hand of God, He asked the Father that what is true in Him might be true in all people and the Father will see that that happens. That is what the Father will do and we as people, living on this Earth, are awaiting the Father to bring that forth through Jesus Christ. He will bring it forth. He will bring by His authority, He will enable Jesus, by the authority of the Father, enable Jesus to change our dying bodies into eternal, immortal bodies and so we will live with the Lord in this earth. So, we, as human beings, living on this Earth, we know that this Earth is mortal. It’s passing away. It is temporal. But we are living in this world as people that are expecting the eternal kingdom of God to manifest in this world seeing our bodies becoming even immortal.

Now, if you live with that as your reality and the truth from where you live, and you expect that, you would immediately be seen as an alien. You would be seen as a weirdo... “What are you talking about?”

This message is even weird to the Church. It’s even alien in the Church, expecting an empty grave, expecting the power of God’s kingdom coming to the Earth. You see, Church, the problem that we have today is that we have had this “escape theology”, where

we are simply just waiting for God to take us out of this Earth and take us to heaven where things are going to go better, not seeing that He is establishing what He wants to do in this Earth. That is where the shortcoming is and I've seen it and I've also heard someone minister on this. We have a vision, as pertaining to the kingdom of God, maybe for us and our children, maybe our grandchildren. But our great-grandchildren are not even part of what we think of when we think of the kingdom of God and the Earth. We would maybe think of our great-grandchildren, it might be, say that we want politics to go well because whatever, our children and our great-grandchildren, but that is there to a certain degree maybe to vindicate our political views for now. But, in reality, we wait for Jesus to return and Jesus will return maybe today or maybe tomorrow, and we cannot imagine that He might not return in at least the life of our children.

So, when we raise our children, how do we raise our children? What do we think? What are we sharing with our children? One person said this and it hit me like a hammer: "What if we are the early Church? Do you think Paul and Peter, just after they saw Jesus, thought that they would be the early Church and that 2,000 years later, this will still be going and Jesus will still be bringing His kingdom into the Earth?" Well, I would say that Paul and Peter, at the end of their lives, were thinking that it's not going to be in their life. Paul, in one of the writings in Corinthians, I could see that he was thinking that Jesus might return in the life of the next generation or some of the Corinthians that were still alive. And that he would basically say that he would be presented alive with them that they would still live and that he would have died maybe because of persecution and then there would be a resurrection and so forth.

I don't want to make a too long story of this but what if we are the early Church meaning that Jesus might come back? I'm not saying that it is like that but I think we need to think Kingdom thoughts. What if Jesus comes back in the year 2500 and we, the early Church? Now we, as the early Church, we might judge our conduct in this Earth and what's going on in the Earth from the perspective of Jesus is not victorious in the Earth but what if it's early days? If we look at the Church back in Jesus' time or just after Jesus in the early Church which we would call the early Church, after Jesus' death, the time of Paul and the apostles, it wouldn't look as if the church is anywhere. I've even and I will quote from one of the writings of the Epistle to Diognetus. This epistle was written between 150 and 180 after Christ and you will find that they say here that Christianity is basically not seen anywhere. It is not showing forth in the body likening the Church to an immortal soul and into the world as a body and that the soul is not seen in the body as what a physical soul is not seen in a body of a human being. You see the body. You don't see the soul and you think using some Greek way of understanding on how the human body works.

Back then they would say, "Yes, the Church was there but it is not really seen. It's a small, unique group that's not really bringing a massive change in the world and they were just starting to rise up and people wanted to know who are these people? What are these trouble makers? They were a small group that were just really not given too much attention and then when attention came, they were of such poor people that they will just kill them. They were the poor. That was what the Church is but this is but this is 2,000 years later and now we can see the Church. We do see a change come forth and we

would differ with that with the Epistle to Diognetus. We would say, "No, but the Church is showing in the world. There is a change taking place and although it is smaller, although it is not what we think we would want to see, but God is doing something. God is bringing forth His life in the Earth, slowly but surely. And if it would be that Jesus only returns in a thousand years from now, how is that going to influence our thinking and our conduct knowing that Jesus coming is back and, most of all, how we deal with our children, our grandchildren and great-grandchildren, what we think the hope would be for them as pertaining to the kingdom of God? So, I do think that does influence our lives as we as pertaining to hope because we know that we have an inheritance from God that is eternal and that it is kept for us in the heavens, doesn't mean that we have to go to heaven to get it. It's kept for us in heaven as what Helena would prepare a meal for me and I would sometimes when I'm not hungry at that moment and then she says, "It will be kept for you in the microwave." It doesn't mean that I have to go into the microwave and sit inside the microwave to eat it. It will be taken out of the microwave, brought into my kitchen to the table where I will sit and I will enjoy it and it would be from the microwave. So, yes, we need to think of ourselves, as he says here, "You're our citizenship." However, it is in heaven. That citizenship is our politics, our way wherein we socially relate to people, the way we live, comes from the reality that we have Jesus Christ as our Lord. We are in this world. We are citizens of this world, as well, and we have a dual citizenship. Yes, we are legal citizens of this world. We are partaking in this world as normal people but we know where our life is from.

1 Peter 1: *Peter an apostle of Jesus the Messiah to the exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia* (This is now, basically, Turkey, this area here up to Northern Turkey, that whole Ephesus, even looking to Colossi, all that area there. So, this is now written by Peter. He says, The people)

2 who have been chosen according to the foreknowledge of God the Father, through the sanctifying action of the Spirit, to be obedient to Jesus, the Messiah, and sprinkled with His blood" May Grace and peace be yours abundantly.

He goes on in **1Peter:**

3 Praise be to the God and the Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead,

4 and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you,

5 who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.

This is powerful! We, as people that are living in this world... I mean if you are living as an alien in a country like what Helena and I would be in Zambia, we are legal there but we are aliens. We have no inheritance there... nothing. We are simply going there to benefit the country in what we are doing. We are not legal land owners according to the law of Zambia. A foreigner cannot be a land owner. So, for a certain amount of years, you can work the land but you can never, as a foreigner, be a landowner. So, what would my children's inheritance be there? Nothing... there's no inheritance. There's nothing that I

can leave as an inheritance and if my father was there and he was an alien, what would I inherit? Nothing! There's no inheritance. But what he's saying here, and this is very powerful, he starts in verse one and we are going to look at this word.

To (We are) *God's elect, exiles scattered throughout the provinces of Pontus, Galatia....* So now if he would have written to us, he would have said, ***To God's elect, Exiles in South Africa... Exiles in Zambia... Exiles in Holland... Exiles in South Korea... Exiles in wherever you are watching this from.***

What is an exile? An exile is somebody who is not in the country that he is supposed to be in. He is, in Afrikaans, "ballingskap". He is taken away in captivity. He's not living in his own land. There's no inheritance for him inside where he is. Now, we as people who are saying that the eternal, the immortal, the glorified Jesus Christ, who He is, who God is, what God is, heaven, the life of the eternal, that is where we are from, the foundation from where we live, what we have been baptized into when we were baptized into His death and into His resurrection, we are saying, "We are born again from the Living Hope." That means that the life I now live, I live in the expectation of the fullness of the kingdom of God --- that which is eternal, immortal, to manifest in this Earth, for heaven to collide with Earth. That is what we are expecting and we have no inheritance in the mortal, but we live as mortals in the Earth. Yes, we are as mortal as people who don't believe. So there is a sharing with the people of this world but we live as people expecting that autonomous. So, we are then basically aliens.

If you look at an alien in a country, aliens in countries aren't loved. Most of the time they are sneered at, not really loved. It takes years for aliens, generations, to be loved and to be wanted in a country. It is just the way it is. If I go, right now, to another country and I become a citizen there, and even if I would be legally there and I struggle to speak the local language, and I have a business there and my family takes jobs, and so forth, that would be frowned upon by the locals. That is just the way it is. And that is how the Christians were treated. They were treated as foreigners. They were treated as none of this world. That's why they would be called exiles, foreigners. That is the kind of thing that's going on here.

Now, with that said, we are looking at Peter and he says that the Church is Exiles. We are exiles. Now where does he get that from? He gets that from **Jeremiah 29** and he's referring to about in the sixth century before Christ, the Babylonian exile where Jerusalem, where the Jewish people were taken in exile and were taken away. It says here that this is now a prophecy to them and this prophecy was given to the people that were taken in exile and it was a prophecy against other prophets. There were other prophets that were going about and prophesying what the people made them prophesy, what they wanted. And that was, "Listen. This exile is not going to last long. It's going to be a short time then you are going to be out of here and you are going to go back." But this is then Jeremiah's word. Jeremiah's word is different. He says, ***ISV Jeremiah 4 "This is what the Lord of the Heavenly Armies, the God of Israel, says to all the exiles who were taken from Jerusalem into exile to Babylon, 5 'Build houses and live in them. (So, where you are, build a house. Live in them.) Plant gardens and eat their produce.***

6 Take wives and fathers, sons and daughters. (To take wives is obviously not from the Babylonians. It's from the Jewish people.) **Take wives for your sons and give your daughters in marriage, so they may have sons and daughters. Increase in numbers there, don't decrease.**

7 Seek the welfare of the city to which I've exiled you and pray to the LORD for it, for your welfare depends on its welfare.' (That's amazing!)

8 For this is what the LORD of the Heavenly Armies, the God of Israel, says: 'Don't let the prophets and diviners who are among you deceive you, and don't listen to them when they tell you their dreams.

9 Indeed, they're prophesying lies to you in my name. I didn't send them,' declares the LORD.

10 "For this is what the LORD says: 'When Babylon's seventy years are completed, I'll take note of you and will fulfill my good promises to you by bringing you back to this place.

He says, "You're going to be there for 70 years. What does that mean? He's basically saying to all of them there, "Basically, none of you are coming back. Your children and their children and their children... they will come back. You may not make it back but continue there, live there, build houses there. Have wives, have children, father sons and daughters. Let your sons marry." If you look at Daniel, even get involved in the country. Live there as if it is your own place. Pray for its well-being because if it goes well with the city, it will go well with you. Listen to verse 11 now...

It says that after 70 years I'll bring you back to this place and then the famous verse that we always quote:

11 For I know the plans that I have for you,' declares the LORD, 'plans for well-being, and not for calamity, in order to give you a future and a hope.

12 When you call out to me and come and pray to me, I'll hear you

13 You will seek me and find me when you search for me with all your heart.

14 I'll be found by you,' declares the LORD, 'and I'll restore your security and gather you from all the nations and all the places to which I've driven you,' declares the LORD. 'I'll bring you back to the place from which I sent you into exile.'

Peter uses this and he says to the people in Asia Minor, "Listen. You are exiles.". So, what is he also saying there? He says, "Listen. You are exiles. You do have a land. You do have a country. You are as foreigners. You have the heavenly Jerusalem. You have an inheritance that is incorruptible so when you see the corruption of this world, you don't have to live as if it is your life that is falling apart. So, when we are looking at our countries, when we look at the politics that is around us, when we look at what is going on around us, we know that we are exiles and we know that we have an inheritance.

Listen to this: I want to read it again.

1Peter 1:

3 Praise be to the God and the Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope... (So, the new life we have is on account of the hope we have which is alive and cannot die.) **4 and into an inheritance that can never perish, spoil or fade.**

He says, "Listen. Think of exile. Think of the Jews back 600, 700 years earlier. Think of them of what they were going through. Their inheritance was Jerusalem and God promised that they would bring them there and He did bring them there. At this stage Jerusalem was not destroyed. It is still not 70A.D. and they are living in Jerusalem. God did bring them back. But know that you as Christians, you as Believers, you that are Gentiles, you that are Jews, that are believers, we are still living in exile. We are now under Babylon which is Rome and also just mortality itself. We are under that and we live now as people that know we do have an inheritance. We are not unsure of our future. We know what God will do. We are expecting the return of Jesus Christ. We are expecting immortality to manifest in us and that will bring forth a certain way of living in us. With that said, I want to go to this wonderful epistle to Diognetus. I only discovered that this week. Somebody sent me a message on this and I said to Helena, "I don't know why I didn't know about this in Bible school. It really would have been such a blessing to me." Then she said to me, "But, now you know of it. Glory to God!" It could have been another 10 years.

This letter to Diognetus was written, what I believe if I read it, another Apostle of John, a disciple of John. He calls himself a student of the Apostles. So, he must have known several of the Apostles. He must be someone like Polycarp which we know was a disciple of John. So, he must have been one of the disciples, I believe, in the way he writes about the Word that was from the beginning and so forth, one of the disciples of John. He is now giving an explanation to Diognetus which, most probably, must have been a lawyer or somebody who was high up in Alexandria and they asked about Christianity and what Christianity is about... "Why are the Christians not serving the idols? Why are they differing from the Jews?" And then he answered them. He also wanted to know why Christianity only started now if it is the Eternal God? Why is it a new thing?" ... Questions like that.

I could really advise you to go and read this. It is the Epistle to Diognetus. Just go and search the PDF for it. It's for free from the internet. Go and read all of it. It is really eye-opening.

Now, this is how Christians live: Chapter 5: THE MANNERS OF CHRISTIANS. This was written between 150 and 180 AD and I think that it must be in that time because, if you study the early Church, you would find that the early Church, Paul and Peter and those people, they were really still into Jewish way of living. I think it would have been quite normal for Peter, the day after the outpouring of the Holy Spirit, to maybe that next week to go and maybe offer a turtle dove or something. It is possible because they were Jews. They were in the Jewish System. It still took time for them to understand what was going on but this letter, there's already a big difference between Christianity and Judaism. There's a massive difference between them. So that dated a bit later, maybe 150 to 180 after Christ.

So, this is what he said about the Christians and how they lived. He said:

For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. (In other words, they not marked out like what the Jews were marked out by a singularity that says, "We circumcise." They don't have something like that.)

The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners (foreigners). As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. (They don't offer their children in sacrifices. They don't want to destroy their offspring. They want their offspring to continue in the Earth.) They have a common table, but not a common bed. (Anybody can eat with them. They love people but they don't have a common bed. They don't involve in sexual immorality.)

(Listen to how the Christians lived:) *They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. (Isn't that beautiful!)*

They obey the prescribed laws (of the country), and at the same time surpass the laws by their (beautiful) lives. It is beautiful how they live! Listen to this: They love all men, and are persecuted by all. (Can you see that they are living as citizens of heaven in this country in the earth.) They love all men, and are persecuted by all. They are unknown and condemned; (That's exactly what aliens are. An alien in a country is people don't know him but they are just condemning because he is from another place. And that is how it is to them.) They are put to death, and restored to life. They are poor, yet make many rich; (These Christian people were poor people but they were making many people rich. The next is so beautiful!) they are in lack of all things, and yet abound in all; (They have very little of things but they are content and happy in all these things. Why? Because they know that they have eternal life. They know they are not defined by what is mortal and what is happening now in the here and now. They are defined and that by what is eternal and immortal, they know that that will return to the Earth. They know that the life of God will manifest in the Earth and that gives them, this hope of eternal life, gives them a birth of a brand-new life in this world. The grace of God has now empowered them to a brand-new life. That is what is taking place here. He is describing the life of the early Church.)

They are poor, yet make many rich; They are in lack of all things, and yet abound in all; they are dishonoured, and yet in their very dishonour are glorified. They are evil spoken of, and yet are justified; they are reviled, and they bless; they are insulted, and repay the

insult with honour; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; (Can you see these people are weird. (hahaha) They are weird. They are living in this world. They are following the laws of this world. They pray for the well-being of the country. That is what we find in the Scriptures. Pray for your leaders. You are in exile but if it goes well with the country, it will go well with you so you pray for your leaders. You don't stand up and revolt against them. You pray for them. You bless them. It will go well with you but yet when it goes bad with them, what do they do? They bless those that curse them. These are people that are not of this world. What kind of a species are these? Why would they live like that?

The reason why they would live like that is not because of laws that they are obeying. It is not because they are scared that they are going to go to hell. The reason why they live like that is because of the life of the Eternal, Immortal, God that is poured out on them and they have been baptized into that reality and they are awaiting the return of the Lord which they believe is the Lord of Heaven and Earth. They believe that His life which He was, if you go and read Hebrews 13, it says that Jesus Christ went outside of the city and then He suffered. And then it goes on and says, "Let us therefore also go outside of the city. We are not part of this world and let us there endure the suffering that people bring upon us." You know, meaning that we are here as a people. We know that God has destined us for the Earth. He has destined us to be the people in which He would pour out His life in the Earth. We are not hopeless. We know that the inheritance we have which would be the full manifestation of God in this world. We living in that hope and from there we have the life of Heaven already starting to manifest in us. The reason why these people could live like this was simply because Heaven was starting to manifest in them. That is what this is all about.

It says: When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners (The Jews even reject them) when Jews get saved. They reject them.) and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.

And that is how it is in many days with foreigners. A foreigner can come to your country and can live in your country. He can be a person that is a better person than the very citizen and you can find nothing wrong with him but he is simply just hated because he is a foreigner. That's how Christians were treated. Now I want to tell you that is how we, in many areas, can be treated. It's not because we are doing anything wrong. We love. We are kind. We have the life of God and then we look at people ill-treating the Church and we might say, "But that is not fair. That is not right!" We want to stand on our rights but it's because we are foreigners. That is why these things can happen. But I want to tell you although we are living as if we are foreigners in this world, we will inherit the whole Earth. As the Church, that is who we are! That is what we have by the grace of our Lord, Jesus Christ! That is what He has destined for us. That is what He has dreamt for us. That is the dream that He has so we don't have to be afraid. We don't have to live as if we don't have a successful end. We will have a successful end! It might not be in our life but we are multiplying. We are having children. We are not going to live as if the world is going to fall apart tomorrow. Even if it's difficult now, we invest in our children. Even if I go

through difficult times, it doesn't matter. I have children and I teach them the Gospel of God's grace. I teach them the love of Jesus Christ. I teach them the death and the resurrection of Jesus. They get baptized into this and I teach them that this is what they will teach their children for God has given that the Earth and the fullness of it belongs to God. The nations have been asked by Jesus, from the Father. The Father gives the nations to Jesus. He will restore all things and therefore I don't have to have my life born from what is temporal, mortal, and that is what is passing away. My life is born from the resurrected Christ. His love for me, His union towards me and how He has dealt with me not according to my sins, not according to my witness, not according to anything that is of the law but He has dealt with me according to what He's always wanted for me and promised.

I was thinking of something that was also here in this epistle to which I need to read this. This is so, so powerful. It talks about the revelation of Jesus. It says here: *The mystery state of man before the coming of the world.* It says here, "*Before Jesus came men believed that God was fire, God was a stone, God could be a piece of gold or silver, God could be elements of the world* therefore the whole physical world could be God... and a whole confused state. They didn't know who God was but then it says here in this epistle which is also written in John. I'm not preaching something that is not in the Bible. It is just confirming what the Bible says.

It says, "*And Jesus manifested God through faith and that's how we see God for God, the Lord and the fashion of all things. He made all things and assigned them to their several positions provided himself not merely as a friend or proved himself not merely as a friend of mankind but also long-suffering.*"

So, nobody knew God but Jesus revealed God not only as a friend of mankind but also long-suffering in His dealings with them. Yet He was always of such a character and still is and ever will be kind and good, free from wrath and true... the only one who is absolutely good. And He formed in His mind the great and unspeakable conception (this is now translated by John as the word) which He communicated to His Son alone. As long then as He held and preserved His own wise counsel in concealment, He appeared to neglect us and to have not cared for us. But after He revealed and laid it open through his beloved He bestowed all the blessings at one time upon us which was from the beginning that we could share in His life. Isn't that beautiful!

He says that Jesus Christ has revealed that the Father has planned something for us from the beginning yet there was a lot of misery, there was a lot of pain in the world but He revealed what He's dreamt, the wonderful word, to His Son. Then in His son, He revealed that God is not a stone. God is not a fire. God is not full of wrath but that He has made us to be the friend of God and long-suffering in all His dealings with man and that He has not neglected us although it seemed as if He's neglected us. But, through time He has prepared something for us which is that we can share in His life! That is what He has prepared for us. And now He has started to take what He has prepared and He's bringing it forth in the kingdom and He is scattering the seed everywhere.

What's also beautiful in this Epistle to Diognetus is that he says that as what the soul, and I'm using the Greek understanding of the makeup of a human. He says, "As there is a soul that goes to every part of the body, although the soul is not seen but it is the life of the body, we could also use the word, spirit. A spirit is in every part of us and makes all of us alive, that is what the Church is to the world. It's like the unseen spirit that gives it life. I would like to tell you that this world is alive because of the Church. We are the spirit of the world, if you want to put it like that. If the world is the body, the Church is the spirit, and this world is continuing because we are in it. The whole body, this whole church, the whole world will be taken over by the life that is inside the Church.

Now, I want to end off with this: This week I also read a bit about what was called the Munster revolt. This was in the 14 or 1500's in Germany. Some of you will already know about that. What took place there was there were Anabaptists. They were the people that believed that you have to re-baptize people. So, they were basically saying the Catholic Baptism is wrong. They were reformers but they went on with a baptism thing and said, "You first have to believe and then you get baptized." Then they had prophets amongst them. These prophets said that Jesus is going to come back to Munster. They went there to wait for Jesus. And then what they were doing is they were saying, "We need to set up the kingdom of God in Munster so we must change Munster into this Christian town." They basically ran the Catholics out of town. They wanted to break down all their buildings and things because they said they are busy with idol worship because of all the dead bones and all the things they have in the Catholic churches.

What they wanted to do is they wanted to bring the kingdom of God to Earth by their own power instead of simply being like a seed that is scattered everywhere, not trying to change the nation, to try and bring the kingdom of God to that nation but by simply living as God's people. And whatever God is doing in the individual is the life that God brings. They tried through politics to bring the kingdom of God into that town. Do you know what happened? At the end of the day, it became so weird! There were wars. There were battles. Then the leaders of the revolt were eventually were taken, tortured to death. They were hanged in cages on the power tower of the Church building. You can go right now on Google and you can say, "Munster Revolt" or "Munster Cages: and you will see those cages are still hanging today! Let that be a good sign for all of us thinking that we are going to bring the kingdom into the Earth through our politics or through our works or through anything like that. We, as the Church, we are the people of God. God is doing His work by us simply believing in Jesus and having the fruit of the Spirit and that being brought forth in our children and we are teaching the Gospel to our families and those around us. That is enough! That is what God is doing and there is a day wherein God has determined when Jesus Christ will come back and He will set all things right. We simply believe and live as if we have an inheritance that cannot fade away. Our inheritance cannot fade away by how leaders are treating the country. We cannot do that.

Yesterday I spoke on WhatsApp to one of my friends from Canada and he said that some of the products they use in their business has gone up to 300 percent from Covid until now. Now, that's crazy! I mean, if you look at those kinds of things, man, it hits u in the heart! If I look at the fuel price... we're going to Zambia. Imagine driving to Zambia and

just fuel, there and back, you are talking about 50,000 Rand! It's expensive. You think of what is happening in the country around us. I don't think it is something that wants to touch the natural mind.

But the moment I read **1Peter 1** and I see:

3 He has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead,

4 and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you (us)

5 who through faith are shielded by God power until the coming of the salvation that is ready to be revealed in the last day.

So, I inherited and if you read the King James, it says that we are shielded by God. We are shielded and our inheritance is shielded. That is why we live in this world, not as people that feel our lives fall apart because of the things that are going on in this world. Our inheritance as well as our lives are kept safe. A life that is born from that reality makes it look a little bit as if we are Englishmen in New York. That is what it might look like. It might look a bit different. It might look like we lack all things. Now I mean I cannot say that I lack all things that pertain to the material things but the church back then, many of them, the majority of them, were seriously poor people. Yet, these poor people make other people rich. Their life enriches other people and they will, from their poverty, even give! Why? Because they are not trying to build up an inheritance where in they are trying to create an inheritance. They know their inheritance is already sure. They don't believe that their inheritance will not be manifested in the earth. They know it will be manifested in the earth. They know they will be raised from the dead. They know Jesus will return and they know that they will forever live with God. If we read in the Scriptures as well as in this Epistle to Diognetus, we'll find that the Christians live as foreigners because they are expecting the Resurrection. They are expecting the New Kingdom to manifest here. And it also says there that the lives they have is how they are already experiencing heaven today. And that is what we are today. The peace that you have inside your heart is because of the Kingdom of God that is in your heart.

I want to encourage you and this is my word to you, Church: Our inheritance is sure. It cannot fade away. Therefore, we don't have to grab a hold of what is happening around us and let our lives be born from that because we have a sure salvation and we are even kept. We are sad but we are kept by the power of the Almighty God. Our inheritance is sure. Our salvation is sure. We are sure in Him! And that's how we live in this world. Amen! Glory to God! Isn't that absolute good news!

I want to just say this: I think we should have a Church meeting here at my house again and just sit and discuss these things. Maybe have a short message and then let everybody open the scripture and let us talk about this because the application of this in everyday life, what that means as pertaining to relationships, what this means as pertaining to business, what this means as pertaining to so many things is so life-changing and I think the dynamic of discussing this and talking about this will bring so much peace to our lives. This that I am teaching here as the truth which can be regarded as a theory,

once this is believed upon and when asked the question, "What does this mean in everyday life changes everything... it changes everything! Glory to God!

Thank you everybody for your financial support towards our ministry. Thank you for just living as the people of God in this Earth and allowing the Lord to bring forth His grace and His life for free, a life of no condemnation where we have a clear conscious towards God, where we look at the world and we don't say, "Well, if things go wrong, what's wrong with us?" Where we look at the world and we don't feel guilty because, we the Church, are not changing the world, or things like that. We are not going to make a Munster out of the Kingdom. We are living in the life that God has freely given us.

Thank you so much that I could bring this message to you... God bless!