

**Promises of God, in Christ**  
**(A new life by God keeping His promise and not our works)**

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**April 25, 2021**

**GREETING:** I want to just welcome everyone that is slotted in for the first time here. You are welcome and I want you to know that all you will hear in this message is the grace of God. Our focus is absolutely on the Good News of Jesus Christ, the grace of God, God's message, what He has brought us. That's what we are going to talk about today.

I'm going to read from **James 1:19 -25**. Then we are going to link this to **2 Peter:1**

I'm going to talk about the Word of God, what God says about us, listening to that Word and then in **2 Peter**, we are going to talk about how that Word creates in our lives.

***19 My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry,  
20 because human anger does not produce the righteousness that God desires.***

This is a very beautiful passage. It can easily be interpreted as a law, as something that you must be careful of all the time. You must not say a lot. Now that would be difficult for people that like to talk a lot. Now, there's a lot of us you know, that you like to talk. I'm one of them. When I speak to people I just want to share and talk about things, whatever it is. Sometimes Helena says to me, "You talk a bit too much. Give the other person also a chance to say something."

This passage can easily be thrown into that category and then people can just start to feel guilty. But, the true context of what is said here is what we should bring into consideration. The context of this passage was basically politics to a greater degree. And what people were doing is they were not listening to what God was saying about who Israel truly was. Then they became angry because they were still identifying to their own flesh as a certain nation, as the Israelites. Then they became angry to different groups of people because they wanted, politically, to basically make war and see freedom for Israel. That is what this was all about.

So, James came and said to them, "Brothers and sisters, I want you to easily listen to what God is saying about you because if you can hear what God says about you and, basically, be sensitive to God's word about you and slow to what you are busy with now (They were so busy with saying, "We are a special people, we are the Jews", and all those kinds of things) that they were missing out on what God was saying about them. And what he said here is that the anger of a man does not produce the righteousness of God.

Now, the righteousness of God, what it basically refers to here, is to bring eternal life and the fruit of the Spirit to people. That is what it was saying. The righteousness of God is to bring eternal life and the fruit of the Holy Spirit to people. What he was saying is, "If you, Jewish people, get angry because you are not seeing the land being given to you, the land that you believe God has given to you, and that it is now occupied by different groups of people and you are not the leaders of this land, like, for instance, the Samaritans. And you now get angry and you are saying, "Well, God has given us this and we, by military power or political, are going to take this over through being angry." You are not working the righteousness of God.

What he was basically saying is, "If you get it right to get the whole of the land of Israel back to the Jews, through your willpower, it would still not be the righteousness that God had in mind." The righteousness that God had in mind is to recreate humans through the power of the resurrection of Jesus Christ and then from that new man bring forth the life of God in us as we are awaiting the return of Jesus Christ. So, the Word, the message, that went out, was not the message that everything belongs to the nation of Israel. There was a different word that went out and we are going to look at that.

So, I'm going to read verse 19 again but the focus now is going to be on verse 20.

**19 My dear brothers and sisters, take note of this: Everyone should be quick to listen** (So there was a message going out that you must be quick to listen to) **slow to speak and slow to become angry,**  
**20 because human anger does not produce the righteousness that God desires.**  
**21 Therefore, get rid of all moral filth and the evil** (everything) **that is so prevalent and humbly accept the word planted in you, which can save you.**

What we are seeing here and the emphasis of verse 21 is to receive a word that was planted in them.

**22 Do not merely listen to the word, and so deceive yourselves. Do what it says.**  
**23 Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror**  
**24 and, after looking at himself, goes away and immediately forgets what he looks like.**

When we look at what James is saying here, he is definitely defining what the Word of God is. Clearly, the Word of God was not the Law. Clearly the Word of God was not on who Israel was according to the Old Covenant. But, the Word of God was the message to all people on who they now are because of the resurrected Jesus Christ, that they became a new kind of a person, a new being. This change did not take place through the willpower of any man or anything that they have done. But this change took place when Jesus Christ was raised from the dead. He died, was buried and was raised. And when He was raised, everything became new including the way we look at each other. And a message started to go out.

This message that was going out was a message about Jesus as the Messiah of all people where there is no more Jew, no more Gentile, at all, and where we are not justified by our works but where we are justified by Christ. This Word was also the Word of the hope of eternal life which is by God.

Let us just summarize this. The Word that went out was the message of that which took place in the resurrected Jesus and how that pertains to us. It makes us new.

Now, it says here, **22 Do not merely listen to the word, and so deceive yourselves. Do what it says.**

So, what does this Word say? This Word says that everything has been made new. That Jesus is the mirror in which you can look. It is the reflection of God's work in you. That's what it says. And it also says that where Jesus ended up and what He ended up into in the resurrection is what we can expect God will produce in us.

So, what will God produce in us? God will bring forth in us, by the power of the resurrection, exactly what He brought forth in Jesus when He raised Him from the dead and placed Him at the right hand of God. So, our hope, as the Church, as we sit here in this group, from all over the world, we sit here and we fellowship around this Gospel, what is our hope? Our hope, our expectation, is that God would keep His promise, which is that everything that Jesus is, He will, by His doing, bring forth in us. When we have that Word and we are a doer of that Word, we immediately have our lives arranged according to that truth.

It would be like in the new South Africa. When the new message came that the old South Africa has now passed away, behold everything has become new. We have Nelson Mandela now as President and we have a new constitution. There was a word that went out and how would you now obey that word? The way that you obeyed that word was to believe that you are now a new South African. Then you would go and look at what a new South African truly is and what it would mean. Then your heart would have to believe upon this new person that you are and so you will live as a new South African.

In the very same way but in a much greater way, we can look at this according to the resurrection of Jesus Christ.

Let's read verse 22 again: **Do not merely listen to the word, and so deceive yourselves** (You, as Jews, don't listen and say, "Okay, Jesus died and everything became new and I hear that," but you now continue to think of yourselves inside your sins and not inside what God has done for you because then you are deceiving yourselves.

**Do what it says.**

**23 Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror**

**24 and, after looking at himself, goes away and immediately forgets what he looks like.**

So, the word must be a word on what you look like in Christ in order for the word to be a word where you look at yourself and not forget what kind of man you are.

So, God's word, the message of Jesus, is a message of who you are in Jesus Christ, what kind of a man you are. You, in the resurrection, are now a God-kind of a man. You're not of the earth, earthy, anymore. You are now of heaven and that which is heavenly is what belongs to you. It is for the resurrected Christ to see it manifest but that is the truth about you.

Now, I just want to make this very practical. You know when Jesus walked the earth and He had a need for food...when He walked the earth and He felt that it is becoming very hot and becomes thirsty in the desert... when He walked the earth and after many days He became tired especially when He was tempted in the desert and He saw that life was being drained from Him... and He didn't see the signs of being the Son of God in His life. because if you're the Son of God, after all, one of the signs of being the Son of God will show in you especially inside the culture of that time. That would be that you would live forever and never die. So here He sees signs of dying. He sees signs in His life that is basically a voice that says that you are not a son of God.

But Jesus believed the voice of the Father. So, Jesus heard a voice after His baptism that said, "This is My beloved Son in whom I am well pleased." And He believed that Word and when He didn't see signs of it, He continued to look into the Word that came from the heavens that spoke to Him and He continually referred to that message. He continually referred to that Word as the message about Him and He did not forget what kind of man He was.

So, what was true? The truth was that Jesus was the Son of God but who He was, was in some form obscured through the mortal man, this mortal flesh, this earthy, earth-like body that He had. But what did He do? He continued to believe what the Father said about Him and He did not deceive Himself.

Some people would say that we deceive ourselves when we become too heavenly minded... when we say, "No, no! We are as He is." When we say, "We are holy. We are righteous! We are the sons of God!" It might not yet appear fully but we believe we are that. You deceive yourselves when you look at the things of this world and you define yourself in that. That is what he is basically saying here: Let us not deceive ourselves because the message we are getting from God is a message on what kind of man we are.

Now I'm going to end off with this part in James by explaining it just in this way: If you look at the Bible, Church, we cannot look at it as the Word of God. We can look at it as a book and it is a combination of many letters that were written over thousands of years. This Book that has everything in it from history to prophecies, to whatever you can think of, it has it in here. It has a certain message. At the end of the day, this message towards you, is called the Word of God. This Word of God towards you is a message of what kind of man you are now after the resurrection of Jesus Christ. That is what this message is. That is what the Word of God is. So that means that you, basically, don't really need a Bible to know the Word of God.

The Word of God in the resurrection is that you are now neither Jew nor Gentile but, you who have believed upon Jesus, you are a heavenly man although you still possess an earthly body. This Word is also the Word of hope where you have a hope and an expectation that in the future, not by your power, but Jesus Christ will bring forth in you this glorified body. What it also includes is that from now until that day when the full manifestation takes place, God makes it His priority to bring forth fruit in you now while you are having this earthly house. He will bring forth fruit in you, in the earthly house, that's actually fit for heaven. Isn't that absolutely good news!

So, what is the Word? The Word that we have, the Word we preach is: Jesus was raised from the dead. In Him everything is made new. As you believe upon Him, you are a partaker of the heavenly nature which God brings forth in you and which He will complete in the last day. That is what it is all about. And as we look into that, all the time, and as we remind one another of that, we find life. And I think that is why it is so important to gather as a Church family.

You know, to me as a person, I'm definitely not legalistic when it comes to gathering. So, I am not going to say that a person must gather every Sunday. I'm also not going to say that if you don't gather at a certain church, that you the greatest of sinners and that you are going to be lost, or something like that. But what I do believe is that it is very important to be around people where you can talk about the gospel. When you are around people that are of the same mindset, you will be greatly encouraged in the Word where it is all about being reminded of what God says about you which is the reality of who Jesus is today. As we behold that and we see that as our hope and our future, and as people gather around and encourage one another, even just as we are doing right now, we find that it encourages us. It blesses us.

This world, and what happens, so easily wants to discourage us. But, as we listen to this and we are just reminded of it again, we find the power of life coming forth in us.

We are going to the second part of this message. We are now going to go to **2 Peter**. So having this word, this message, in mind, where it is not forgetting what kind of man you are. He who looks into the word of liberty but forgets what kind of man he is, he will not be blessed in what he does. But he who looks in how free he has been made and remembers what kind of man he is, he'll be blessed in what he's remembering and having a life born from that.

## **2 Peter 1:**

***1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2 Grace and peace be multiplied to you through the knowledge of God, and of Jesus our Lord,***

What is this passage saying? It is clear that he is saying that Peter obtained a new thing to believe but, others obtained the very same thing.

So, what he is saying is, "We are a new kind of a man. This message of the resurrection and what we can now believe about ourselves... this new thing that we can believe that we are being made the righteousness of God in Christ... this new thing that we can believe about ourselves, that we have the hope of the glorified body and that we have the expectation of fruit. This beautiful thing that we have obtained, it was not just us who have obtained it but, there were other people that also obtained that and I believe he is referring to the Gentiles here. And this is all through the righteousness of God... not our own righteousness but what God has done.

What Peter is saying is that we've come to receive a message, a new thing to believe. All people have come to the place where they can now believe this new thing. This new thing, this who we are in Christ, this free from the Law, free from our own works, free from the message of circumcision, free from the message of having hope in politics. We are at the place where this has come our way through God's righteousness and not our own works.

***3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:***

Now, Church, when I read **2 Peter** many times and I read how Peter wrote and to think that he was just a simple fisherman and by the time Jesus called him, (this is what historians and theologians say) that Peter may have not been able to read and write but that he made an effort to start to read and write. That he made an effort to maybe have gotten a scribe to help him because he, even if you read on in chapter two says that he made all effort so that after he has passed away that people can be reminded of what he understood and knew in writing this letter. He made all effort for us to understand this thing.

Peter loved us in writing this because he wants us to have this knowledge. And what he is telling us is that this wonderful life we have now has been given to us according to the power that raised Jesus from the dead. It might sound complicated. It might sound like difficult words that Peter wrote here but here, a simple fisherman, put everything together so that we can understand what is in his heart. I think, let us put a little bit of study into seeing what is Peter saying. He made an effort to choose those specific words. Why is he choosing those words? What is he trying to tell us? As we start to see this, it just blesses us!

Let me summarize verses 1 and 2: He says that by Jesus is given to us, by the power of the resurrection, is given to us great and precious promises that by the promises we might be partakers of the divine nature. So, he is saying that : ***3 According as his divine power*** (which is the power of the resurrection) ***hath given unto us all things that pertain unto life and godliness...***

So, the way you are going to live a holy life and have what God has dreamt for you and everything you're going to need to be Godly, that is the Word. The Word is, "Listen, everything you are ever going to need to have the life that God has dreamt for you, plus a holy life, has been given to us, by the power of the resurrection.

It's **according to his divine power**. This is referring to **Ephesians 1:19** that we are living according to the power that raised Christ from the dead. We don't live according to our willpower to keep the Law. We don't live according to our willpower to pray every day. We don't live according to our willpower to read the Bible. We have a life that is born from the power that raised Christ from the dead and this power gives us all things that pertain to life and godliness. This is through the knowledge of Him that called us. So, you are going to have everything that pertains to life and godliness by the power that raised Jesus from the dead. That's what you are going to have. And that is through the knowledge of Him.

It's the power of the resurrection but the way this power of the resurrection reaches you is through knowing about what He has done for you. That word, , there, in the Greek, is also the word, acknowledgement. That is why James and Peter are so adamant about preaching the Word and having the people acknowledge this as the truth about them,

You know, the end of the fear that a country and what happens in a country and politics or finances, or the future, the end of that fear is in the power of the resurrection, the new man, and you acknowledging this as the truth. Without you acknowledging this as the truth, you might be in the place, or in the condition, where you live as a human in the presence of what Jesus has done, but only in your acknowledgement of this you will find the power of this living in your heart.

The other day I went to a shop and I can't even say what the person has said. You can get locked up for that. You can get big fines for that. But, as I went into the shop, I asked him, "How are you doing?" And the guy said to me, "Bad!" I said, "Why?" Then he started to talk about Black people in South Africa using the "K" word all the time and just saying they are just breaking up the country. Now, when I listened to that, and I was thinking about what this man was saying, I can just say that this man, in his mind, is living in the 70s.

South Africa has been made new, politically, but the power of the new and whatsoever is new that can come his way, he will never be able to partake of because he cannot acknowledge the new. So, the new can be there but there is something that is happening in our hearts and that is when we see the new that we acknowledge it as true... the acknowledgement.

Let us read it again.

**2 Peter 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge (acknowledgement) of him that hath called us to glory and virtue:**

So, what is Peter saying here? Peter is saying that Jesus Christ called us to glory and virtue, a holy life. We are called to that. He calls us but for us to get to that will be by His divine power. His divine power is that He made everything new. As we acknowledge and say, "God has called us to a holy life, full of who He is, even to eternal life, the fullness of who Jesus is today at the right hand of the Father. He's called us to that and the way that we will attain to that is by His power.

The moment that we can acknowledge... Acknowledge is not something that you just say. It comes from the heart where you say that it is truly so.

Let's say that Helena and I differ about something. She says something and I say something and then, I say, "No, but I'm right!" Now, I mean, I would never be hard-headed, man. I mean, you guys know me. But I would just say that this thing, this one thing, is right just because it is right. And then Helena would, after a while, when she sees that she's not going to win the argument because, you know her husband is never hard-headed but it just seems to be like that. And then she would say, "Well, okay, I agree with you." Now that is an agreement with the mouth. That is not an acknowledgement of me being right. It's just an, "Okay." That's it.

Now when Peter comes and talks about the word, knowledge here where God has given us everything that pertains to life and godliness through the acknowledgement of Him that has called us to glory and virtue. It is much more than just saying, "Yeah, yeah. Jesus is raised. He is seated at the right hand of the Father. Okay, okay, but we have these problems here." No. It's an acknowledgement. Acknowledgement means you study it out. You look at it. Your heart is persuaded that it is truly so. You are truly a new man, where you, from the heart, acknowledge and say, "Jesus was raised from the dead. He is seated at the right hand of the Father. He is Lord. Through Him we have precious promises. We have a hope." If that is true and I acknowledge that it's true, I cannot but also acknowledge that I will end up where He is and in the condition He is bodily, where you acknowledge that from the depth of your heart, from the platform of understanding. And I think that is where we sometimes, as Church, lack a bit, is the acknowledgement. We acknowledge from the foundation of an historic event. But I think there is a deeper acknowledgement that can take place. And this is what Peter is basically saying here.

He says then, going to verse 4, we can talk about how we are having a holy life. He says, ***Whereby*** (by this Jesus, that has been by the divine power, by the resurrected Christ) ***are given unto us exceeding great and precious promises.***

What he is saying is that the fact that Jesus was raised from the dead, what this means is that you are new, from this foundation, is given to you ***great and precious promises.*** It means something. If Jesus was raised from the dead, it promises us something. We can just take it back to politics. I like to take things back to politics because that is how where many of us live in the foundation from where we understand things.

If we would vote for certain people because if somebody becomes president that is maybe a Marxist, we would know that when he becomes president, in that, there are promises. That promises something. It gives us a future of which we have seen in Marxist countries so many times. it is just the absolute destruction of the country. But if we can have somebody in the country that runs the country well with him becoming president of precious promises, it promises a future for us. So, what the scripture says is, "When Jesus was raised from the dead as the Son of God, and as we can acknowledge that, in this fact that He was raised from the dead, it brings a promise to us. It leaves us with a hope.



We can expect something. We've got precious promises because He is at the right hand of the Father.

It says in verse 4 then by these promises we are partakers of the divine nature. So, Jesus was raised. As He was raised, everything became new. We acknowledge this truth. Through the acknowledgement of this truth, we know that we have a hope, by this Jesus. This promises us something. A promise is something that God makes towards you through what God promises you, ***you will be a partaker of God's nature***. And that is how ***you have escaped the corruption that is in this world through lust***. That means that you don't just stop your nonsense. That means that you are not a person that just leaves your problems. That means that you escape a worldly nature. You don't decide to stop your sin. You escape it by Jesus being raised, you acknowledging that from the heart, believing that. And as you acknowledge and believe that, the promises flood your heart and your mind. You know where you will end up and through God keeping His promise, you will start to partake in the divine nature and so escape the corruption and the decay that is in this world.

I was just now thinking in my mind, it just popped up, about narcissism and I was thinking what would be the hope for a narcissist? Now, if you just study that in psychology and so forth, you would see that most people say that those people can never change. Now how would a change take place? The only way that a change can take place for such a person is Jesus needs to be raised from the dead. He needs to sit at the right hand of God. That message needs to come to the narcissist by the power of the Holy Spirit. As that person, from his heart, can acknowledge that Jesus was truly raised from the dead and see what that would mean, what that implies, what that promises, and he can acknowledge that, you would find that God, in keeping His promise, would then bring forth the new creation bodily in this person and recreate the neuron paths in the brain and bring forth a new man. That's how it takes place.

Now the reason why I use narcissism, or something like that, is because that is above human ability to change it and I want to say that there are so many things that we think where we need a change which we think is within our ability which it is not. It's as difficult as what it would be for the narcissist to change. **We don't change by our willpower. We escape the corruption that's in this world by God keeping His promise towards us.** That's how we change. We don't change in any other way. If it was that we could change in any other way, there would have been no need for Jesus to be raised from the dead.

Let us just read verses 2 through 4 in one setting here. I am going into the summary of these three or four verses. So here he clearly says, "***Grace and peace be multiplied unto you through the knowledge*** (acknowledgement) ***of God, and of Jesus, our Lord.***"

In verse 2 he is saying, "Grace, the power of the resurrection, is multiplied. It becomes more evident in your life, peace as well, through the acknowledgement of God and Jesus." So, as we acknowledge the truth, as we look into the mirror, and we behold it as the truth about ourselves and we can come to the realization where we say from the depth of our hearts. "Yes, I acknowledge it is so. I am a new man because of what Jesus has done. If Adam could bring me into this, the last Adam takes me out of this. He was raised. There's historic evidence for that. He was raised. When I believed upon that, I did receive the Holy Spirit. I feel the Spirit working in me. I see this truth. I see the new man that I am and I acknowledge God, the Father, and His Son, Jesus Christ, and what they have done." As that acknowledgement and understanding in that increases, we also find that the effect of that truth increases in our lives.

He explains verse 2 and verse 3. He says that this is "**According as his divine power has given unto us all things that pertain unto life and godliness...**"

(So, all things that pertain to life and godliness is in the acknowledging what God acknowledges about you in raising Jesus from the dead.), **through the knowledge** (acknowledgement) **of him that hath called us to glory and virtue:**

**4 Whereby** (By this, God the Father and Jesus Christ) **are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.**

We have escaped the corruption that is in this world through lust. What is the corruption? The corruption is decay, that which Adam brought, that which came in Adam, that which was sealed in Adam. We've escaped the corruption. Jesus is not subject to corruption. He is subject to eternal life. We, who now believe, escaped that and we start to see the eternal, the God kind of life, living and moving and functioning in us as we believe this. Now, if it works out next week, I would like to continue to explain verse 5 which I am just going to leave you with.

**5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;**

**6 And to knowledge temperance; and to temperance patience; and to patience godliness;**

**7 And to godliness brotherly kindness; and to brotherly kindness love.**

As you hear that you can immediately think, "Well, I need to add those things." Well, I'm not going to explain to you how that works but I want to just go quickly to verse 9 and we are going to end off with this. I am leaving you with just something that we are going to get into next Sunday.

**:9 But he that lacks these things** (He that does not have these things, this is what is wrong with Him:) **is blind, and cannot see afar off** (What that means is the reason why this person doesn't have this fruit in his life is because he doesn't see what it is all about. He cannot see afar off. What is he referring to afar off? He's talking about the day Jesus returns, where we have the hope of bodily resurrection.

He cannot see how he's included in that resurrection, how he became a new man. He's not seeing and acknowledging the promise that God has made him. He's forgotten about that. He went back to his own power again.), ***and hath forgotten that he was purged from his old sins.***

So, the only gateway to a holy life is, not by your own works, but by knowing what God has done in Jesus and acknowledging that from where that acknowledgement leaves you at a place where you cannot but conclude that God makes precious promises to you whereby as God keeps His promises, you will have a holy life. That's what he is saying. And he says that those who don't have that it's because they are not seeing afar off. They are not. They became blind to who they really are in Christ.

In conclusion, where does that leave us? That leaves us at a place where, as we were also reading the rest of second Peter there, where we should make every effort. That sounds like an effort but that's the word that's used there: Make every effort to know what God has promised you, what Jesus accomplished in His resurrection. Make every effort to know the promise that God has towards you in Jesus. That's the effort! The effort is not to try to live a holy life. The effort is where we gather, as we do now, and we remind ourselves of what God has done. That is the effort.

So, the effort is not your own works. The effort that we talk about here is to, from a heart and a passion for what God has done, continually to look into the law of liberty, not forgetting what kind of man we are because as we remember what kind of man we are, and we have the logical conclusion that, if this is who we are and we look at ourselves and we see who Jesus is and what we are today, there's a bit of a difference. I mean, Jesus doesn't need food to food to live. Jesus doesn't age. Jesus cannot be tempted. There are some things that it looks as if it is outstanding as pertaining to manifestation in our lives when we compare ourselves to Jesus. And when we come to the conclusion that if these two things are not the same, whatsoever is lacking in my life is basically a prayer towards God. Plus, whatsoever is lacking in my life is what God promises by Jesus. It's a promise! So, whenever I see a lack in my life, as pertaining to fruit, I see it as something God promised me which HE will fulfill by HIS power. It immediately takes works out of the thing. It immediately takes your own effort out of the thing and brings you to a place of trust and reliance and focusing on what you see in the resurrected Jesus. Amen and amen!

I trust that this message has blessed you. I would just like to pray for you:

Father, I want to thank You that we can look at the resurrected Jesus and we can see what You accomplished in a man that died on the cross full of the sins of the whole world. A man who didn't try to remove that by His own life and His own power but died inside those sins only having you as the hope of restoration. And as He died that way, we see that He was raised from the dead by Your faithfulness and not anything else. And as You restored Jesus and even glorified Him bodily and we behold the man Jesus as the Lord, as the last Adam, and we look at our own lives, we see what hope we have and this hope is by Jesus being Lord.

And Father, I pray for every person that is watching me right now and I declare that your hope is in Jesus. It is not in you solving your own problems. It is in Jesus! The only thing that can be from you is as you behold the truth about Christ and persuasion comes in your heart to acknowledge it as the truth about you.

In the name of Jesus, I declare over your life, that you are free from bondage. I declare over your life that you have the power of the resurrection that gives you everything that pertains to life and godliness, in Jesus' mighty name I declare you blessed...

I also just feel right now just to pray for people that have sickness in their bodies. Thank You, Father, that You have given to us the power, by grace, to pray for sick people. As people are listening to my voice now, in this zoom meeting or even if it's later on YouTube or Facebook, I thank You that I can just declare that in the name of Jesus there is healing for us.

I just speak to people that are watching me now: You will feel an unction inside your heart that the Holy Spirit is speaking to you and that this is for you. And as you feel that, I agree with what God is doing and I say, "I set you free, in the name of Jesus Christ! You are healed! The kingdom of God manifests in signs, wonders, and miracles, in your life and you are being set free right now. Healing is yours. Amen and amen

I want to thank you that you have allowed Helena and I to serve you today with the Good News. I am very excited about this message. You know, just as I ministered it, I could just feel how it blessed me hearing just this word. The power is not in me preaching it. The power is in the truth of it and the acknowledgement that comes to the heart as we hear that. So, yeah, thank you that we could serve you with this message.

Then, any of you want to just stay behind in a breakout group in zoom, Helena and I will just divide, those that stay in the zoom meeting, in small groups where you can discuss this message, minister to one another, encourage one another in the Good News. Thank you so much.