

## **Romans in Depth (Part 3)** **What does it mean to be CALLED BY JESUS**

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(Before today's message, Bertie Brits gives an Outreach report about his trip to Zambia... including wonderful slides and videos! It is amazing what the Lord accomplished in such a short time! It is worth watching! Bertie also shares his vision for Zambia.)

Now, I want to get into the Word for today. We are preaching from Romans. We spoke about what obedience is. Paul talked about that we preach for obedience to the faith. I believe, that when we see what is happening in Zambia, obedience to the faith would not be to go and preach the Gospel. That is not obedience to the faith. Obedience to the faith is to believe that Jesus Christ was raised from the dead and that He gives you the hope of the resurrection.

When I look at Zambia and what the Lord has done, in me, there, it's Christ who lives, and in the other people who have given and worked there bringing forth what is standing there today, I don't see that as obedience. I see that as the fruit of God's life inside me. The good that is inside you, the love that manifests inside you, is not an act of obedience. That is called the fruit of the Spirit and obedience, according to the scriptures, is obedience to the faith. When we talk about obedience to the faith, we can clearly see in Colossians, as well, it talks about the faith of the operation of God wherein people believe that Jesus was raised and then through the power of the Resurrection, we shall be co-raised and have eternal life with Him. It's also the faith that the new life that is inside us is on account of God and not on account of our own works.

**Romans 1:6** *Among whom are you also the called of Jesus Christ:* He writes to the people in Rome and says to them, "You are also called of Jesus Christ." What he had in mind there was that the Gentile people, back in that time, which thought that they were outcasts, that they cannot be partakers of the Jewish belief, that they cannot have the God of the Jews as their God. He comes and says something that was very radical for that time. He said, "I want to tell you that are in Rome, you that are Gentiles, that you are also called by Jesus. That means, and this is the verse that I had in mind, **Matthew 11:28**, when Jesus said and how He called people, "I basically call all those who are laboring and are heavy burdened, over-burdened with the practicalities of religion and all the things that they have to do in order for God to bless them... or the things they think they need to do to have life by their own works... I call all of you, "Come to Me and find rest under My rule as I rule over what destroys you and what wants to bring end to your life."

**Matthew 11:**

**28 Come unto me, all you that labor and are heavy laden, and I will give you rest.**

**29 Take my yoke** (My doctrine) **upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest for your souls.**

**30 For my yoke** (My doctrine, My teaching) **is easy, and my burden is light.**

We, see in **Romans 1:6**, he says, **Among whom are you also the called of Jesus Christ:**

So, he is saying, and this is how I see the calling of Christ. The calling of Christ is where He called people to take His burden, the burden of Christ or the yoke of Christ, or the Jews understanding of that would be the doctrine, the teaching of Jesus, even to the Gentiles.

What was the teaching of Jesus? The teaching of Jesus, and we mentioned this in our previous lesson, is clearly found in **John 6:28** where Jesus said to them when they wondered, "What shall we do to work the works of God?" That would basically be, "Jesus, what is the yoke that You would put on us? What is the doctrine that You would put upon us?" He said, "The yoke, the doctrine, that I put on you is simply this: To believe in Him whom He has sent." which is Jesus, the Christ, the man who is also now the ruler over the heavens and the earth, bringing the life of God into manifestation by His power, into whosoever believes upon Him.

So it says here and I think this is a very good thing to understand that God has called people and that is why we preach the Gospel. (Since this video is about the report of the outreach to Zambia, I am going to use that many times in this message.) When we go to Zambia, what are we declaring when we go to people that have basically not heard the Gospel preached in terms that we understand it? They've maybe heard God talking to their heart. Not maybe, everyone hears that from conceptio, but now there are people who say yes to God in their heart but now they need to hear the Gospel. What is this all about? It is an act that flows from the revelation that God has called all people. He's called the people in the African bush. He has called the people in the swamps and in the villages in Brazil, in the bush in the Amazon. He has called ALL people to enter into His rest!

He hasn't called all people to start to work for Him. He hasn't called all people to put a burden upon them that they cannot carry. I am reminded of the passage in **Acts 15** where Peter rebuked the Christian Jews that wanted to bring the law to the Gentiles. He was rebuking and saying to them, "Why do you want to put a burden on these Gentiles that neither you nor your fathers could bear? Why will we trouble them with the law?"

So when we think of God calling people, through Jesus Christ, when He called the people in Rome, He didn't call them to carry a burden that neither the Jews of that time, nor their fathers, could bear.

He's not calling them to suffer by works righteousness. He's calling them to have the burden of Christ upon them which is to believe upon Christ which would be to stand under His rule where Jesus is the one that rules over what destroys them. **Romans 8** basically says that we can be under the power of the Resurrection which is the Holy Spirit bringing forth a brand new life in us. That is what this is all about. That is how this works.

When you think of Jesus calling you, when I feel Jesus calls me, I don't feel that Jesus calls me to Zambia. I feel Jesus calls me to have His yoke on me which is the belief that He rules over my sin and death and that He has promised me eternal life by HIS doing. And as I respond to the call by believing the truth, I find that Jesus gives me His very life and the life which is to go and tell people that there is a rule, that there is a power, that there is something greater than willpower. That God has come to bring His rule, His kingdom, into manifestation, by HIS doing in us. That rule is then living in me to go and do exactly what Jesus has done ... not by willpower but by the birth of the life of God into us. Amen

In summarizing **Romans 1:6**, Paul writes and says, "***Among whom are you also the Called of Jesus Christ...***" So he says, to the Gentiles in Rome, "You are also the called of Jesus Christ." Jesus has called you. What has He called us into? He has called us to enter into His rest. **Matthew 11:28: *Come unto me, all you that labor and are heavy laden and I will give you rest.*** Jesus says, "Come unto me all you who are burdened, overburdened, with the practicalities of religion. You are overburdened with the fear of death. Come to Me and I will give you rest." That word, rest, is also understood as the condition a person is in after his enemies have been conquered.

So many times in our lives we find, and that's true for everybody, we find that there is an enemy and we find our enemy is the flesh, sin in the flesh. The good that we want to do, we can't do and the evil that we don't want to do, we do. Then we come to this conclusion that it is not us who sin but sin in us and who will deliver us from this body of death? So, **what is the enemy? The enemy is a mortal body.** Jesus Christ comes and Paul says that He has called both Jew and Gentile to the victory that Jesus Christ has attained in His resurrection and to the victory where this victory is manifested and put forth into those who believe and call upon that truth. Amen

**Romans 1:7 *To all that be in Rome, beloved of God, called to be saints*** ('to be' is italicized...so actually, "To all that be in Rome, beloved of God, called saints." So to you that are a Gentile, that you believe on Jesus Christ, I want to tell you that you are a saint! You are not going to **become** a saint. You **are** saints! You **are** holy by the doing of God! You don't become holy by **your** works! According to **1Corinthians 1**, Jesus Christ became our sanctification. He is the wisdom unto salvation. He IS sanctification. Jesus is the one who sanctifies. Then it says, ***Grace to you and peace from God our Father, and the Lord Jesus Christ.***

The beautiful thing here when it talks about Grace in **Romans 1:7** is it says that Grace and peace is from God the Father and our Lord, Jesus Christ. Now, I want to say something here that is very difficult to understand because the Trinity is difficult to understand because if we think with our cognitive minds, we think, "How can three be one?" Many people say that Jesus Christ cannot be the Father. He is subject to the Father. That the Father is actually God and Jesus is just a human. He is not God.

I am going to show you from the Scriptures and from the Greek that it is not like that. The Father is the Son. The Son is the Father, is the Spirit, is God. The Three is absolutely one! The fact that we are humans and that God became flesh and that this man, Jesus, is also God, we as humans are included into God where we can fully share in the very life of God. Amen

**Isaiah 9:6** talks about Jesus and I want you to see this. ***For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*** This is talking about Jesus.

It says here that Jesus... and we're getting into verse 7 in Romans where it says, ***Grace to you and peace from God our Father, and the Lord Jesus Christ.***

Now with that in mind, I want you to look at the Trinity here, the oneness of God. This Jesus Christ ... it says here, ***For unto us a child is born, unto us a son is given...*** You have heard me preach on this many times. Baby Jesus is not what was given to us. The Resurrected Jesus is the One that was given to us. That is the Son that was given, the man that was then born from God bodily. Jesus was born from Mary but then He was born again a second time. The second time Jesus was born was when He was born from the dead and according to **Acts 13,**( it says there, "***Thou art my Son, this day have I begotten thee.***"

That Resurrected Son is what God has now given to us as the One that has the power and the rule over all of our sin and over all of our death and the rule over our future wherein He is the one who can grant us and manifest into us the very life of God, since He is fully God and fully man. There is a lot to say about that which I am not going to get into but listen again to **Isaiah 9:6: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:*** (That means that it is for Him to rule over what destroys you and not for you to try and change your life. It's for Him to give you a new life and manifest the kingdom of heaven in the physical earth.) ***and his name shall be called Wonderful,*** (So, Jesus, the Resurrected Jesus, shall be called wonderful.) ***Counsellor*** (The Resurrected Jesus shall be called counsellor.), ***The mighty God*** (The resurrected Jesus shall be called the mighty God), ***The everlasting Father*** (The resurrected Jesus shall be called the everlasting Father), ***The Prince of Peace.*** My goodness!

Now let's get back to **Romans 1:7 *To all that be in Rome, beloved of God, called (to be) saints. Grace to you and peace from God our Father, and the Lord Jesus Christ.***

We are going to study out the word, 'and' there (Three weeks ago, we have changed our format of our Sunday service. Our Sunday service is now more of an in-depth teaching. Then we find our Facebook messages Mondays through Thursdays, as well as on Instagram and in whatsapp, is more of just a simplistic message of encouragement. But our Sundays is dedicated to teaching. So, I am not going to be scared to take time to jump through scriptures, look at things, so that we can have an in-depth understanding of these things.)

Let us go to **Romans 1:7** again and look at the word, 'and'. ***and the Lord Jesus Christ.*** It is also used as the word, also. It is used 108 times as the word, 'even'. Many times in the King James, the word, 'even', is used when it talks about the very same thing. So we can say that Jesus Christ died for us. It was even the forgiveness of our sins. That means that the death and the resurrection is talking about it as the deliverance of our sins. God made of the two, even one new man. One of the meanings of the word, even, would also be, 'which is'. Now, when I look at ***grace and peace from God our Father and our Lord, Jesus Christ,*** I think it is up to the translators to decide which word fits the best. We've always used the word, 'and', which I believe is also accurate where we can say, "The Father has an influence upon us and Jesus has an influence or a grace upon us." But, I would like to look at it, a little bit more knit into the Trinity and use the word, 'even'.

Then read verse 7 this way: ***Grace to you and peace from God our Father, even the Lord Jesus Christ*** (or ***which is*** the Lord Jesus Christ.) I think if we can start to see that the Father and the Son is absolutely one, that Isaiah can be fulfilled in saying that this resurrected Jesus shall be called the everlasting Father. He, Himself, said when they asked Him to show them the Father, that He said, "Have you not seen Me?" Yet, this very man, Jesus, prayed to the Father. He even prayed to the Father after His resurrection, but this man shall also be called, "The Everlasting Father".

So, we will find that Jesus, the man Jesus, would also be the everlasting Father of our new life. So, when we look at Paul, praying here, he says, "Grace", or a divine influence and peace, he's talking about harmony with God as well as the union between the two people groups which were the Jews and the Gentiles. That is what is in Paul's mind here... the union between them. So he is saying, ***from God the Father*** who is also this resurrected Jesus. We can even put it this way, ***from God the Father,*** who is fully manifested in the man Jesus the Christ who is God. ***Peace to you,*** the harmony and the influence unto a brand new life.

I want to tell you that the man Jesus is God. If you want to know what is the name of God.... His name is Jesus the Christ, who is also called the everlasting Father... who is also called the Prince of Peace. There is an absolute union! Never underestimate the power of the glorified man Jesus! The Bible says in Colossians that the fulness of the Godhead dwells in Him, bodily.

***Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments (basic principles) of the world, and not after Christ.***

When he says that you find different systems, you find different philosophies of this world, then you find basically the principle of Christ. When it says that we are not walking of the basic principles of this world but after Christ, it means to say that we are not following man-made principles but we are following the fact that there is a ruler over humanity who is called the everlasting Father whose rule has no end. His dominion is always expanding and He is bringing the very life of God to humans. So that the fulness of the Godhead that is in Him bodily shall also be in us and that is what it says here:

**:9 For in him dwells all the fulness of the Godhead bodily.**

**:10 And you are complete in him, which is the head of all principality and power.**

The word, complete, in the Greek means fulfilled, full in Him; to make replete; that is to be crammed in fully; it means to be filled up to the top; to cause to abound, to be furnished or supplied liberally. He says here that the fulness of the Godhead dwells in Jesus' body. That means that when you look at Jesus and you say that He is fully God the Father, that would be 100% true and the man Jesus, the Christ, has full rulership over you. The power whereby God created the heavens and the earth is in that man and that power in Him is called the power of the Resurrection or the power of a new creation wherein He creates who He is, in you, so that we have access to the very life of God by God as the human Jesus. So I want to say to you that you can pray to Jesus! You can call on the name of Jesus, you can boldly! I have found that there is a doctrine going around, even in the web church, some folk thinking that Jesus is not God. My goodness! Jesus shall be called the mighty God.

Let us get back to that verse: **Isaiah 9: 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

So what is Jesus' name? What shall He be called? He shall be called the mighty God! If Jesus is your Lord, I want to tell you that you don't have to think of Him as a go-between. He **is** the mighty God ruling over you! When He says, "I'm coming back!", He is truly coming back. Glory to God! He shall be called, **The mighty God, The everlasting Father.** He shall be called the Abba. He shall be called the everlasting God! That is what He shall be called. He shall be called a **The Prince of Peace.**

He is called the one that brings peace between God and man as well as between man and man, Jew and Gentile. Hallelujah!! He is the absolute Prince of Peace, the one that brings who He is and who man is, into harmony where man vibrates with the very same frequency as the very Almighty God permeated and radiant with the very eternal life possessed by God's Spirit! Hallelujah! That is what he is talking about here.

I am going to end off with **Romans 1:8: First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.**

He says to the people here in Rome, "I want to thank God through Jesus Christ." In other words, "I want to thank the Almighty God through what happened in the man Jesus who is also one with God... absolute one... there is no difference!"

When Paul saw Jesus on the road to Damascus, he saw God in flesh. That is what he saw and that is our destination. That is what we will have. The Bible calls that forth. He says in **1 Corinthians 15** that in the last day, when the government is given over to the Father, then God shall be all in all. When God shall be all in all means that it will not be one molecule of your physical body that is not fully one with God and all is God. It is something that we are afraid to say. I'm not saying that I will become God but what I can say is that every fiber of our being will be fully God. And we, as humans, will be glorified with the very life of God that when people see us, they would see the Father. When people see us, they would see the Son. That was God's dream from the beginning.

God made man so that all of him, all the time, can be fully God, one with God. We cannot be God but we shall be just like Him for when we see Him, we shall be just like Him. Now that is amazing! We as humans can give birth to people that are fully human where every fiber of their being is human. How is it not possible for God to give birth to a human being from His power when He raised Him from the dead and grants him eternal life bodily, where God cannot be all in all. Think about it. If God is all in all that would mean that there would not be one part of that person's being that is not the absolute demonstration of the fulness of God. Just as Jesus today, bodily as a human, is the full expression of God to the point that you can call Him the everlasting Father.

In the very same way that full expression will be on us on account of God. We will not be God on ourselves. We will be exactly like Him on account of Him and the Spirit that manifests that truth is already now in us. That's why we have the hope of eternal life bodily.

What was this faith that the people in Rome had? Let's go on in **Colossians** and I'm ending off with what this faith is. It says that your faith was spoken of throughout all the world. Let us see what that faith was. They had a certain persuasion. What was that persuasion?

**Colossians 2:**

**10 And you are complete in him** (Jesus, in whom the fulness of the Godhead dwells bodily), *which is the head of all principality and power:*

**11 In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:**

It starts to explain that in the next verse...

**12 Buried with him in baptism, wherein also you are raised with him through the faith of the operation of God, who has raised him from the dead.**

What is the faith of the operation of God? The people in Rome had a faith. Their faith was that God has a certain way of operating. God's way of operating was this: He raised a man, Jesus Christ, bodily from the dead. And now after He raised Him from the dead, the influence that this resurrected Jesus, who is also called the everlasting Father, who is called the Almighty God, the influence that the Almighty as a human has on humans is now called Grace.

The operation of God is the persuasion that as He was raised from the dead. Those who believe on Him shall have the very same by the doing of God. This faith was in the people of Rome and was spoken of throughout all the world which was simply to say that they were now Gentiles in Rome that also believed that Jesus was raised from the dead and that He is ruling over them. And their expectation is salvation from death, eternal life, where God is the one that circumcises them from the sinfulness of their flesh. And God grants them a new kind of a flesh which is flesh that has eternal life and that God brings it forth in them. That is what was talked about. When they talked about that their faith was heard of in all the world, it was not as we see the typical word of faith message today where we hear that people's faith is spoken of that they have such great faith that they can move mountains. Or, do you know how great that guy's faith was? He just believes and then God gives him money. His faith is so great he believes that he can have a five-story house. That is not what he is talking about when it talks about their faith.

You know, many times we think of people saying, "Well, you need to have great faith. You know I've believed for a jumbo jet. I believed for a this, I believed for that!!" That is simply taking a westernized culture and slapping faith and God onto that and then trying to say that is great faith. No! The faith that they talked about back then was the faith in the operation of God which was to manifest His kingdom in this world which is eternal life.

Let me just say something here. If you want to think that the kingdom of God is manifested in you having a nice car, this is what it would mean: If the kingdom of God is manifested in the car you drive, it would mean that the car would never become old. That the car would use no gas. The car would never deteriorate, The tires would never wear out and you would find eternal life in that car never getting to a point where you have to beg your TV crowd for another jet or car again. That, then, would be the manifestation of the kingdom saying, "Well, you know, because in the kingdom of God we must prosper and this is how the manifestation of the kingdom of God and the faith, because we are believing for greater things claiming them in the name of Jesus. That is not what Romans is talking about there when it talks about that their faith was heard of. It wasn't, "Well, we see that the Romans now are trusting for bigger mansions. Wow! We're hearing about their faith!" No! The faith that they were talking about was the resurrection and that they believed that God will grant them bodily immortality! That was the faith in the operation of God that was spread from them. Glory to God!



I trust that the testimony of what happened in Zambia blessed you as well as this short 40 minute message on Romans. Next week we will continue and speak on Romans 1 verse 9 and so we are going to walk through the whole of Romans in these Sunday messages. I want to thank you so much for watching this.

Thank you for allowing me to serve you. If you want to know anything more about our outreach to Zambia or if you want to be part of that in any form or fashion, you want to go on a trip sometime, please let us know. It is life changing for you as well as for those people. I will see you again next week. God bless...