

This world and the Kingdom of God

Bertie Brits

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COMMUNION:

Psalm 23:

1. The Lord is my shepherd; I shall not want.

2 He makes me to lie down in green pastures: he leads me beside the still waters

3 He restores my soul: he leads me in the paths of righteousness for his name's sake.

4 Yes, though I walk through the valley of the shadow of death, I will fear no evil: for you are with me; your rod and your staff they comfort me.

This is a very powerful passage! When we think of the Communion we are looking at the finished work of Jesus Christ inside this.

He especially says in verse 3, "He restores my soul." We have seen restoration of soul as a restoration just of my feelings inside me. But, what it is actually referring to is the very life of a human being. He is saying that He restores human life and He leads me down the paths of righteousness for His name's sake. What does it mean, "for His name's sake?" His name means salvation. He is the Creator. He is the Life Giver and because of who He is, He leads me down the path of what is right.

What is right? What is correct in the eyes of God? What is correct in the eyes of God is the restoration of life. That is what is correct in the eyes of God. God has come and He wanted to do what is right and what is right is to restore your life.

TODAY'S MESSAGE

This is my first message that I am preaching in 2019. I want to assure you that in this year we are not turning away from the Gospel of God's love and grace to another gospel. We are going to stick with the message of the Resurrection of Jesus Christ as the Good News and the Gospel of God. From this perspective, we are going to just look at Scripture and find that truth everywhere in Scripture and see how the Holy Spirit brings forth a manifestation of that into our lives.

I've been reading the scriptures and studying for many years and in December I said to my wife, "I think that I've come to a place where I basically understand what Paul was preaching and what he was saying to the people and what his Gospel is. What is left for us now is, basically, to have more areas of our life seeing this in a greater, a better way, revealed and manifested in our lives. You can have a truth and then you can have a life born from that truth. We, in the Grace message, know that it is not about our power in what we must do for Him, But, simply to know and living the hope that this message promises. That is what there is for us. From this perspective, and I'm not saying that I know it all or that I have come to the end of what I can learn, there is so much that I believe I can still learn. Yet, I do feel that we, as a Web Church, all of us, have come to a point where we understand the Gospel in its simplicity as Paul preached it. He preached the resurrection. He preached the power of God. He preached the life of God in the sense of a human being, Jesus, put in the Godhead, united with God to the point that we can actually call Him the Everlasting Father. That is what we understand. The hope is then, eternal life. Since we are now part of a Kingdom of Life, that life manifests in us and we effortlessly share in the life of God. That's, basically, the Gospel.

Today, I am going to take that simple Gospel and we are going to look at concept in the Bible and I am going to preach on this for a few weeks, the concept of the Kingdom of God. What is the Kingdom of God and what is the Gospel of the Kingdom? We have had Kingdom theology in the church for a very long time. But, the Kingdom Theology was actually, to a certain degree the way I understood the way people preached it, was a Kingdom Theology where it is still us manifesting the Kingdom of God or where we live and have to bring forth and manifest the Kingdom of God.

The way I see the Gospel of the Kingdom is in a slight word change but a world of difference when I see what it truly is. So, we are going to look at this Kingdom. What is the Gospel of the Kingdom? I remember that there was a time I was thinking that the Kingdom of God is in the earth and therefore, I must rule and reign and now I am going to reign over all sickness,. I'm going to reign over all sin. I'm going to go about and empty out all hospitals, doing all those kind of things. What I basically did was I took what God said HE would do in Christ and I said that I am now going to do it. I am now going to bring it forth. What God has promised can only come forth by God fulfilling His promise and by we trusting in Him and His Spirit bringing forth life in us from where we see the fruit is actually the end goal. That is what He is going to bring forth.

I am going to get right into **Isaiah 40**:

1 Comfort ye, comfort you my people, says your God.

2 Speak you comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she has received of the Lord's hand double for all her sins.

3 The voice of him that cries in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord has spoken it.

We have also looked at this comfort in **Psalms 23** during our Communion time. Isaiah comes and God speaks to him and says "Comfort My people. Speak comfortably to Jerusalem." That is what God is saying. He says, "Speak comfortably. Declare comfort to Jerusalem. Cry to her that the warfare is accomplished." This warfare doesn't talk about spiritual warfare where we bind the devil over the town or we try to rebuke the devil out of everything. The war that He is talking about here and the iniquity that is being pardoned, actually talks about the war where man is trying to live and not die. That is what He is trying to say here.

We need to understand that humanity had a battle from the day that Adam disobeyed God. The battle that they were in was the battle to stay alive. Do you remember the end of last year I spoke about finances and I said that the message of the resurrection and the promise of eternal life is what actually sets us free from the fear of not having money because our mind connects money to life and we are in a battle to make a living. What are we doing when we work? We are making a living. It's like we are making a living where we are actually creating life. The human mind calls it like that. We don't say, "I work." We say, "I'm making a living" or "Are you making a living? Do you give a right to live?" That was the battle humanity was in from the beginning. The battle that mankind is in is actually the battle for life and what He is saying here is, "Comfort My people. Speak comfort to My people."

Speak you comfortably to Jerusalem, and cry unto her, that her war (Her war for life) is over. That life has conquered death and that life now belongs to her. That is what it is actually saying. You may say that I am reading stuff into the text that isn't actually supposed to be there. I don't think I read into the text. I believe that the concept of Isaiah 40 is explained if you read the whole of Isaiah especially from chapter 40 onward. You will see it is all about the servant of the Lord, which is Jesus, who comes to give eternal life. That is what it is all about. So, in the greater context, in the context of the New Testament, in the context of fulfilled prophecy, this refers to the end of the war for life. We are not making a living. We are not trying to make a living anymore. We are now partaking about living or the life that God made for humanity. That is what it is all about. That brings comfort for us for we are not stressing anymore on how to have life.

Psalm 23:

1. The Lord is my shepherd; I shall not want.

2 He makes me to lie down in green pastures: he leads me beside the still waters

3 He restores my soul Many of you will remember that last year we have preached that the soul is actually your life... the life you live and the very fact that your soul will then have eternal life. You will live forever. So He restores our soul. Adam was a living soul. And the Bible says that this soul that sins shall die. So, what happened with humanity is death passed over all of man. God has come to restore our soul. He has come to restore our life. Here, David comes and says, "***He restores my soul*** (He restores my life): ***he leads me in the paths of righteousness for his name's sake.***

Remember that David believed that if you walk in the path of righteousness you will live. So he's talking about the paths of righteousness that God leads us in to the restoration of our souls to rescue us from death, to rescue him from death. That is what he is talking about there.

In verse 4 he explains what he means. He says,

4 Yes, though I walk through the valley of the shadow of death, I will fear no evil

What is the evil? The evil is to die. Though I walk in a place where there is a promise and the fear of death, I will not fear death. Why? Because ***you are with me; your rod and your staff they comfort me.***

Can you see how David comes and talks about the restoration of his life unto life where he talks about being led in the paths of righteousness. You remember what we spoke about the paths of righteousness last year. Righteousness is God's act of doing what is correct and right towards man wherein the righteousness of God is actually the equitable deed of God towards man in bringing life to man. That is what he is saying.

When we read **Isaiah 40**, it says, "***Comfort my people.***" How will God's people be comforted outside of the message that God has conquered their iniquity. Iniquity is simply that which was found inside Satan when he said, "I will have life by my own works." How will we have comfort unless we know that God has conquered our iniquity. He has conquered the system where man said that he is a self-existing being and he will find life by his own works. How will man be comforted outside of that message? Let's say there is some kind of trouble and your kid is ill. You know, you can comfort me by telling me, "You know Bertie, we are going to help you and pay for the hospital bill." Now, that will bring some kind of a comfort but why would there be some kind of a comfort? Because there is some form of a promise of life. That I am not going to sit in jail and lose my life because I cannot pay the hospital bills or kind of have my soul or my life, changed in this world because I cannot pay bills. There's some kind of promise but that promise cannot give me eternal or true comfort.

The only true comfort that can come to a human, eternal comfort, a comfort that sets into the depth and the core of your being is the comfort that says, “Your iniquity is pardoned and that the war for life, the war for making a living, is actually over. That is what it is all about and we need to see that. We need to understand that. That is what God has come to give to us.

Isaiah 40:

1 Comfort ye, comfort you my people, says your God.

*2 Speak comfortably to Jerusalem, and cry unto her, that her warfare (her battle for life) is accomplished (over), that her iniquity, (That which brought death and destruction) is pardoned for she has received of the Lord's hand double for all her sins. (That means, and I've read different commentaries say this and different preachers preach it this way, that we have received or Jerusalem has received double blessing from the Lord's hand. That's what it actually means. It says, **her** (your) **iniquity is pardoned: for she** (you) **have received of the Lord's hand double for all her** (your) **sin.***

If you think that this refers to punishment where God says, “You can tell people that their iniquity is pardoned for God double-punished them!” How can that be righteous?

If I've committed a crime and I need to pay a thousand dollar fine and now the judge tells me, “I'm fining you two thousand dollars so that you can **really** know that you have paid your debt.” That's unrighteous. So, it doesn't make sense to say that people's iniquity is pardoned for God double punished people. No, what he is saying here is, “Your war is over and your iniquity is pardoned for you have received, (and this is what I think it is basically saying) instead of where you are missing the mark it says here that you have received double blessings or an absolute great form of life in the area where you were missing it. Jesus came to forgive us of our sin.

What is sin? **Sin means to basically not to have a share in, not to partake in, the very life that God has come to give us. It is not to have a share in; not to partake in your inheritance; not to inherit that which is given to you. The pardoning of sin means to inherit.**

So, how are our sins pardoned? What is God having in mind here? He says, “Comfort my people by basically telling them that they have an inheritance of eternal life.” That's what I see here... *for she has received of the Lord's hand double for all her sins.*

Then it goes on explaining all of this.

*3 The voice of him that cries in the wilderness (This is talking about John the Baptist, declaring now the Messiah's rule. He says), **Prepare ye the way of the Lord, make straight in the desert a highway for our God.***

How did John make a way for the Lord? How did he make a highway? He was basically declaring that man cannot be saved by his works. He declared to the Jewish people that God can, out of these rocks, can bring forth children unto Abraham... that all people are sinners and that we are in need of a Savior... a Messiah. That was what he is talking about. That we should have no confidence in the flesh. That was the way that was made in the desert where the Messiah would come and lead us out of the desert. Amen!

Let me just say that again. I don't want you to miss that. He is saying,

1 *Comfort ye, comfort you my people, says your God.*

2 *Speak you comfortably to Jerusalem, and cry unto her, that their warfare* (their war to make a living), ***is accomplished*** (over and her sin is pardoned;) ***her iniquity is pardoned;*** the condition where you don't have an inheritance is taken away and you have an inheritance now--- a great inheritance! Such a great inheritance that we can say that iniquity and sin is taken away. We are heirs. That is what it is talking about.

Now he explains those two verses in the rest of the chapter:

:3The voice of him that cries in the wilderness, Prepare ye the way of the Lord

So how do we comfort the people? We comfort the people by telling them by preparing the way in the desert which is John the Baptist preaching about the coming of the Messiah. And this is what the Messiah will do. He will say:

4 *Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:*

5 *And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*

Let's look at what that means. When the Bible talks about a valley and a hill, I believe in this case, in many references, it talks about nations and leaders. It talks about people. The Bible also says that the mountains and the hills will clap their hands. Does a mountain and a hill have a hand to clap? It talks about people. It says that the mountains and the hills shall be made low. What does that mean? I believe what he is talking about here and what he was talking about John the Baptist, he was taking the mountain, the great mountain that was standing which was that we are the people of God through ethnicity or that we are the people of God through obedience to the Law and our works. He was saying taking that mountain where some people saw themselves higher than others. He was making that low and He was making the Gentiles, which was just a valley, which was down there in the eyes of the Jews, He was lifting them up by taking both Jew and Gentile and putting them in one man in Christ making all people equal. That is what He is talking about.

He is saying ***Every valley shall be exalted, and every mountain and hill shall be made low:***

When He says that your warfare is over, your iniquity is pardoned, and then He comes and talks about John the Baptist talking about a way and all of a sudden He talks about high places made low and low places made high. It's talking about a crooked way that is made straight and a rough places that is made plain. What is He talking about here? He is actually referring to the end of the law system for living by the power of the flesh where our security is in our flesh... in our works. That is what He is talking about. That is what He is referring to here.

Remember, the hills and the mountains and the valley, the way it is mentioned here, should be seen as that which God has come to end. What did He end? He ended the system of, "We are this high nation and we look down on the other nations and the other nations look up to the greater nation because some of them have the law and some do not have the law. That is what John the Baptist declared.

John the Baptist came and he declared to the Jews, "Listen. You are sinners!" And the Jews went and got baptized by John the Baptist with the same baptism as what the Gentiles got baptized with which was a baptism of a declaration that they are but sinners and they are in need of a Savior and they are now awaiting the Savior to bring them salvation.

Can you see how the mountains have been made low and the valleys have been exalted, where all people are now on the same plane?

... and the crooked shall be made straight, and the rough places plain: The crooked is talking about the crooked way shall be made straight. What is the crooked way? The crooked way is the way of works righteousness. That way where you would know how difficult it is to be in the way where things are crooked. We living by our own works, trying to make a living by our own ability, is a crooked way. It's crooked to think and I am sure many of you can identify with that. When you were under the Law you found out how crooked that system is. It's a crooked system! It is not a system that is straight and clean and that can wash you and that makes sense. It is you do these ten things and then God will do things. And then God saw the sin of Adam and Eve and then He decides to punish other people for it... He punished Jesus! That is crooked! That is a crooked system! It says that He is going to make the crooked straight and the rough places plain.

You will know how rough it was when you were in the Law! You can remember that. It talks about having life by your own works and how rough that system is. He has come to end that for us. Now, all of that has to do with a kingdom that is coming to this world. We were talking about Isaiah 40 for most of the Service so far and I say this because we will find that Jesus, just after His baptism, went and preached the Kingdom of God... that the Kingdom of God is now at hand. . .

Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. What is this kingdom of heaven?

For many years we have declared the kingdom of heaven as a kingdom inside heaven. There is a difference between the kingdom **of** heaven and a kingdom **inside** heaven. This kingdom that we are looking at, this kingdom of life, this kingdom of heaven, it doesn't mean this kingdom is only **in** heaven. It means it is the rule of heaven. I can be in South Africa and years ago we were colonized by the United Kingdom. The United Kingdom came here and we would say, "This is the kingdom of the English." So now Jesus comes and He basically declares and says, "The Kingdom of Heaven is at hand." What does that mean? It means that the way that God is doing things is now at hand and that talks about Isaiah 40 where it is saying, "Comfort my people. Speak the comfort of eternal life to them! Make straight the way of the Lord. This whole thing about some people living by the Law and by the Law they must bring life to other nations and all those kind of things, that is over. That crooked way is ended. I've come now to bring the right way... God's way of doing things." That's what it is all about.

Jesus, after His baptism and Isaiah 40 and John the Baptist's message took place at Bethabara ... Matthew 3. We now see in Matthew 4 after Jesus' temptation in the desert, He went and preached that the Kingdom of God is at hand because the crooked way, which is the way where man was living under the logic of Satan, which is, "You are what you do," is ending. The way wherein God is the Provider of life and man is not the producer of life, is now at hand. That is what he is talking about in Isaiah.

So, we clearly see here that Isaiah's message is now coming into fulfillment through John the Baptist.

We also find in **Matthew 4:**

17 This is now Jesus preaching saying, *Repent: for the kingdom of heaven is at hand.*

23 *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*

The Gospel of the Kingdom is the good news that the kingdom of God is now here. Hallelujah!

Imagine if you were in a country that was really oppressed and another country takes that country over and you can now go with the good news of a new king that has taken over your country where there was oppression, slavery, absolute abuse and the murder of people. The very good news would be if you were in a country where you are in absolute slavery, where mothers and fathers are separated. Think of Russia and think of the concentration camps and all those kind of things. I am sure that when they got news that the rest of the world is coming in and bringing deliverance there, they were happy for the rule of the other kingdom coming over them now ending the oppression that they are now in. That is what Jesus is basically saying. This is what Isaiah is saying. He is saying, "Comfort my people with a message that I am giving them life!" Then Jesus came and He said, "This rule is now at hand!" And He went everywhere and preached the Good news that the Kingdom of Heaven is now, also, ruling over the earth. His rule is now at hand! It's the beginning of the manifestation of God taking over the earth through His rule where as it is in heaven, in heaven is life, life has now comes to earth and earth is now under the domain and rule of heaven and not the work of the Devil and the logic of Satan.

I think I have given a very good introduction here on how comfort comes. Comfort comes to us through the Gospel. The Gospel is the message of God's kingdom that is on the earth which, further defined, is the message that Jesus has conquered sin and conquered death. That is what it is all about.

Galatians 1: Paul says,

6 **I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel:**

7 *Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*

8 *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

9 *As we said before, so say I now again, if any man preach any other gospel unto you than that you have received, let him be accursed.*

10 *For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*

Paul is talking about a gospel that he preached. The gospel that he preached was the Gospel of Christ. What is this Gospel of Christ? This Gospel is that Jesus is the Messiah of all people and that He has not come to deliver the Jews from the Greeks but that He has actually come to deliver both Jew and both Greek, both Jew and both Gentile from a common enemy which is iniquity and death. He has come to comfort them and that the comfort is now at hand and that the Comforter, the Spirit of life, is poured out and we can now be comforted with eternal life. That is what Paul is talking about. That is what he is declaring. He was saying, "Why are you turning to another Gospel?"

So I want to say to you that we are not going to turn to another gospel. I have given a good introduction on what the Gospel is, what the Kingdom is and how it is going to work in this earth, and how it is already starting to work by the work of God in Jesus Christ.

He is the Christ and the Messiah. He has also come to bring another Comforter. Jesus came to comfort. He comforted by conquering death. Now there is another Comforter, the Spirit that comes from the power of this resurrection that now comforts us by manifesting the comfort of the Resurrection in our lives. That is how we are comforted with the very life of God.

He says, "I'm amazed that you so quickly turned away from the Gospel to another gospel! Paul didn't say that he was amazed that people turned away. He said, "I am amazed that you so soon turned away."

When you read Paul you realize that you find great optimism in his writing. You find a great depth in revelation of what he has seen in the Old Testament and what he concludes... great hope. But you also find like an underlying depressing, a pressure if you want to call it like that--- a kind of a little bit negative in this writing in Galatians. He says, "I knew you were going to fall away but I'm surprised that you so soon fell away from this message to another gospel which there is no other.

I just want to say this to you and I want to bring this in quickly. It's a bit of a side road but maybe you are bringing the message of grace to your family. Maybe you are sharing links and you find that there is a spark of life in people's eyes for a moment and then they fall away. Don't be discouraged! Don't let that be a sign to you of the Gospel is not working or the God is not for you, or any of those things! Not at all! It happened to the Apostle Paul as well. God is busy with His people and let Him manifest His kingdom. Let Him bring forth this kingdom that He has already brought into the earth. Let Him manifest His victory in your life and in people's lives. Don't let you be the one that makes the kingdom work. I just felt that I wanted to bring that in there a little bit.

We see here in Galatians that Paul says we don't turn to another gospel. We stick to this simple Gospel, the message that God has conquered sin and death for us.

I'm going to end off by looking at **Galatians 1:23, 1 Corinthians 15:12 and also 1 Corinthians 15:1-3**

When you look at the Gospel, what is this Gospel? It says in **Galatians 1:23** *But they had heard only, That he which persecuted us in times past now preaches the faith which once he destroyed.*

Galatians 4 comes and says that he now comes and is preaching the faith. What was the faith? It was the Gospel of Christ. It was the Gospel of the Kingdom. What is this faith that Paul preached? The faith that Paul preached is recorded in **1 Corinthians 15:12** *Now if Christ be preached that he rose from the dead...* So what is the faith that Paul preached? Paul didn't preach the typical "Word of Faith" Message. "We faith for a breakthrough!" "We faith for this money!" "We faith for things. No! When the Bible talks about that Christ was preached and that the faith was preached, He's talking about the belief that Jesus was raised from the dead. The persuasion that there was a Resurrection and now the belief and the hope that there **will** be a resurrection of all those who are submitted to His rule and are not made out to be His enemies. That is what he is talking about.

Galatians 1:23 Paul is actually standing in defense, basically defending himself here a little bit. He says there were certain people that only heard *that he which persecuted us* (the Church) *in times past now preach the faith...*

So, what was Paul preaching? He was preaching the faith and now Paul declares in, **Corinthians 1:12**, what the faith is. *Now if Christ be preached that he rose from the dead...*

So, what was the faith? The faith is the message that Jesus was raised from the dead

It says, *how say some among you that there is no resurrection of the dead?*

When we look at the Kingdom of God, we are basically saying that the kingdom of God is the rule of God over the earth. Where there was a kingdom of darkness and death but, now, through Christ, the human being Jesus, who as a human went and sat at the right hand of God and conquered all authority that there was on the earth which led us to death. And all authority was given to Him and that this earth, this physical earth, is now the domain of God where, not the kingdom of the devil or the kingdom of darkness, of condemnation or accusation, rules, but where He is now ruling and manifesting His rule on the earth. That is what he is saying.

The message of the Kingdom is God, whose Kingdom is the Kingdom of Life and Light, has taken over and defeated the logic and the one who brings death to the earth and now this earth is under His jurisdiction and His rule and it will never be taken away! .

Now, the message is that the Kingdom is now at hand. We are preaching the Good News that the Kingdom of God has conquered the kingdom of darkness and that God will manifest His rule here. Let's talk about the old kingdoms. If you take a developed country, you go to a country where nothing was developed and you take over there, what will happen? It will take time for you to build what was in the developed country in the undeveloped country. It's going to take some time. I think that is how we should look at what God has basically doing in the earth. Make the developed country heaven developed with eternal life. That heaven, that kingdom, has now taken over this earth and now there is a uniting between heaven and earth. Now what was built and established in heaven is being built by the builder, God, and not us. We are the stones which God builds. We are not the builders of the house. He is the builder of the house. We are the living stones with whom He is building His temple in this earth. He is manifesting and advancing heaven to earth. That is what is taking place and that is taking place inside us. We are the very place where we find that connection, that temple of God, the connection between heaven and earth in earth. It is me and you! And He is bringing forth that life in us and that is basically, the Gospel of the Kingdom of God ruling in the earth. There's no comfort for us in seeing the Kingdom of God as anything else but the promise of eternal life because of the victory that there is in Jesus Christ.

Now we have said a lot and I think there is a lot for you to think about. This year to come there is a lot that I would like to do. We have seriously began to work on the Online Bible School. We are thinking of launching this in 2020 but there is a lot of work to be done. I am going to be very busy with that making programs there. We are thinking of starting building in Zambia in our mission station there. We are going to have a lot of study in this Gospel this year. So I want you to know that there is a lot for you to learn. I know there is a lot that I want to learn about this message without changing the message. Glory to God! It's about His Kingdom. It's about the Resurrection. It's about the restorative justice of God. Glory to God!

I want to thank you so much for hearing this message. I trust that this message is truly comforting to you today. God bless.....