

What is the true DANGER?

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GREETINGS: Thank you for allowing me to serve you with the Good News of Jesus Christ. I come to you, as always, with the Gospel of the Good News of Jesus. There's no other message! There's only the Good News of Jesus as the true gospel: That is the eternal message of God! There's no other message that is the true gospel but the Good News that the kingdom of God has now come and that we can repent of what we used to think about God and ourselves and about how things work. We can believe upon Jesus and find a life that is born from Him.

PRAYER: Father, thank You so much for Your Good News! Thank You for the love that You have for us. Thank You for the life that You bring tous and thank You that You empower me to preach Your gospel in a powerful way today. Amen

Today, before the service I want to do something that I don't normally do. I would just like to thank everybody that sponsors, gives financially, towards Dynamic Love Ministries. Thank You for your giving. Thank you for your generosity towards this ministry. It is a great blessing to see that we can work together as a team. In Dynamic Love Ministry, we don't believe in tithing or sowing and reaping or any of those principles. We simply believe in God bringing generosity to people's hearts and from that generous heart, people give. That is how this ministry has worked for years. We have always paid all our bills that way. It's not tithing nor sowing or reaping... neither putting guilt or any form of obligation on people, trying to sell anything. It is only God and God doing it.

Since that is the foundation from where we are going to work, you that give towards this ministry, I just want to thank you for just allowing God to live in you. Thank you for the faithful giving over many years. Dynamic Love Ministries has supporters that have come with us for years. We don't have many supporters but we do have faithful supporters that come over years and it is good to see just the faithfulness in you. What I am glad about is the good report that there is behind your name. That good report, and I just want to mention that as Paul mentioned it in Philippians, is basically saying that it is a good word about you because it is the Gospel bearing fruit in you.

It is not manipulation, control, or any of those things. You have just given from a generous heart. Thank you for that! That is how it is supposed to work. We are grateful for your giving and that Helena and I can give our lives to the spreading of the message of Grace. We don't have to worry about where the money is going to come from, how we are going to live, or any of those things. Thank you, so much for that! It gives me the time to study the scriptures, be in the Word, and preach the Gospel.

I said to God, "God, if it works out that there is no financial support, I'll go and do a normal job." I'll do that. I'm willing to do that although I don't want to do that, in the sense of it will take my time, it will take my attention. It will be a part of my life where my focus is on other things where I will have to run a business, make sure all those things go well and then sometimes come late at night, maybe on a Saturday, and use some time to quickly prepare a message which is not the case now. For many years, we could have just preached the Gospel and give to others, give to people who are struggling, sponsor orphanages and help people that are going through difficult times financially and be good to people. Thank you so much for that! Know that you are the blessed of God not because of your giving, but because of Jesus and you can experience and that is what you are experiencing. You are experiencing what it feels like to share in God's life. Thank you so much for that! I'm not saying this to remind anybody to give or anything like that. It is just simply not what God has put in my heart to do and God has never put that in my heart to do... ever! It is simply God does it and works in people or it's not working at all. That is just the way it is.

I also just want to make an announcement. We have been on a tv station. We've had our own tv station for a while. I can't even know exactly how it is a couple of years and because of the Covid, this station is now going to close--- not because of finances at all. It was given to us for free and the group of people, the platform, that gave this to us, is stopping some of their free channels, because of the Covid and the impact that it had on them. The feeling I get from them is that it is sad for them to stop this. But they will use our programs and take two other stations and take all their Sunday programming and use our material on their Sunday programming.

I, also, want to just publicly thank God because we could, for years, run a tv station for free without asking anybody for a cent that broadcast it on that station. When something like that comes to an end, it is not a matter of, "Oh, God! What must I do to keep it going?" No, we are just grateful and thankful to God, and praise Him for the opportunity that we could, for some years, have our own tv station for free. Isn't that absolutely wonderful! I'm still broadcasting on several other television stations and preaching the Gospel there. The only thing is now that our station which we managed and all the programming was done through Dynamic Love Ministries as well as Cor Uys and his ministry, we were working together at this. I was the content manager and Cor was the manager of the station and it was just awesome how we could work together as a team preaching the Gospel and how we could do that without ever asking for anything. It's just God! That's all I can say. I just felt in my heart to thank all of you!

TODAY'S MESSAGE:

Today, I am going to preach from Philippians, chapter 3, verse by verse, over the next few Sundays. Let's first say this: This message is going to be about Paul and how he dealt with the Gospel in his life and how he explained the impact of the Gospel in his life to the point that he can basically say that he is perfect in the midst of imperfections. I want to teach on this to help you to get to a place where you can understand what it means to be perfect and yet, not perfect. That is a problem that a lot of people have with Grace churches. It's like, "Well, we are seeing imperfections."

It might be a problem you have with yourself. We're seeing perfections but yet we are now calling ourselves perfect in Jesus. What does that mean? It looks like a contradiction. We are, all the time, struggling with this contradiction: "I'm perfect. Yet, I'm not perfect." Then it becomes a positive confession thing again where you positively confess all the time and it is like a 'mind over matter' kind of a thing...which it is not supposed to be. There's a way where we can understand these things and live in peace where you know what you say is the truth. It's not as if you are 'perfect and not perfect', and all those kinds of things.

I am going to give you an overview of the letter to the Philippians. First, I am going to start out by what was going on in Philippi. Philippi was the first town where Paul started a church in Eastern Europe. He went there on what was called the Macedonian Call. He had a vision of a man standing and calling him over to Macedonia to come and preach there. Now, Macedonia, especially Philippi as the capital of that area, was a stronghold, a colony of Rome where a lot of Roman retired soldiers lived. They were really patriotic and standing for Rome believing that Caesar is god. They just loved the Roman Empire and everything that it was about! The whole nationalism, and everything, was perfect for them. They loved it and they were for it.

We also need to understand that in this time when Paul was spreading the Gospel, Rome was really doing a lot to try and stop the spreading of the Gospel because the Church preached that Jesus is King and Caesar is not. Although they believed that you should submit to Caesar and all those kinds of things. They can even call him 'king' but in their hearts, they had a King and that King was Jesus. They believed that He was the King of all kings. He was the true Lord and the Ruler. The problem is that Jesus was raised from the dead. Rome had to fall in with Jewish fabrication of lies and they tried to find the body of Jesus and they couldn't find His body. People's lives would change. Signs, wonders and miracles were taking place and people were saying that Jesus is King. They were now pleading allegiance to Jesus, calling Jesus, the Lord. Then there were some things that Rome would say that people had to do which they were not willing to do because it was not in line with their Lord, Jesus Christ. That was causing a bit of a political uproar and turmoil.

I would like to advise you to go and watch, 70 A.D. Kingdom and Empire, on Netflix. It is an absolute wonderful series explaining the political setting where all of this took place. It will enrich you. I am now watching this for the second time. I am not somebody that likes to watch movies or series. I don't do that. It's just not who I am. You will not find me just watching a movie or a series. I just never do that. It is beyond comprehension for me. I asked my wife to find something about Church history, and she found this and we watched it. I was pleasantly surprised with the accuracy where this was taking place in communicating the political setting where all that I am going to talk about today, took place.

So, here was Paul. He received a Macedonian call and was on his way to preach in Philippi, a place where you could die should you call Jesus, "King". He had this Macedonian call and he went. You can read all about this in Acts 16.

Acts 16 explains that Paul went to the synagogue and preached there. The synagogue was at a river and people wanted prayer. Paul went there and preached. There was a lady there, Lydia, the seller of purple. She came to him and she accepted Jesus as Lord and she and her whole family were baptized. As I read that, it seems to me that took place the same day. Then she came to Paul and said, "Listen, if you've judged me as faithful to Christ, please come and live at my house." That was also the place where Paul went and cast a spirit of divination out of a woman who was following him all the time, saying, "These are men of God." After Paul cast out the spirit out of this lady, then the people that were using her for her prophecies and her words, where she would speak accurately about people's history, and those kinds of things and had financial gain out of that whole thing. They went and fabricated lies against Paul and Paul got himself in jail. That was also the place in Philippi where the jail opened up and the shackles fell out and nobody left. Paul shouted to the temple guard, the soldier, not to harm himself. The soldier and his family were also baptized. After that, Paul left, after planting that Church there, and went about preaching the Gospel.

He found himself in jail again in another place and then Epaphroditus, which was a person who lived in Philippi, was sent with gifts to Paul, from the Philippians, just to help him in jail. Back then, when people were in jail, they were not jailed basically because of the wrong they've done because there was already a sentence. They were waiting for the sentence, waiting to appear in court. So, Paul was waiting there and back then you could still serve the people and love on them and be good to them and visit them. Now, obviously it was under supervision and so forth, but there was as I understand and what I've read on history, it was quite open. You could go and see people in the jail. But then, normally in the cases of things that happened like Paul, if you were found guilty of preaching another king, that would be seen as treason and the death penalty and that would be the end of you.

So, Paul was in jail. Epaphroditus came and gave him gifts and then he wrote a letter. This letter was then sent back to Philippi with Epaphroditus. This is the letter that we have and it is called the Letter to the Philippians. This letter is basically written around the Gospel as contained in poem form from Chapter 2, verses 6-11. Back then they had the Gospel in poem form where they would say the poem. Then teaching was given around certain concepts inside this poem. We are going to read the poem today.

Just as a start, certain teachings were given as pertaining to certain aspects of the poem. So, everybody would memorize the poem, which would be the Gospel. Then they would go for teachings on this. When it would talk about the crucifixion, they would understand, in the crucifixion both Jew and Gentile became one and that was the end of sin, the end of the law, the end of all those things.

As they were saying the poem, they would have in their mind, "the cross means this, the resurrection means this, the hope of the Gospel means this". So, they are basically carrying the whole Gospel in a poem form. The dynamic would be something like this: "Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall; All the king's horses and all the king's men couldn't put Humpty together again."

When I was a child, I just listened to that and that was just a nice thing that I said but I didn't say that with any understanding. But, as I grew older, you know, we could put that into a political scene. Now, I put that into the Gospel, and to me, this is what it means. If I say, "Humpty Dumpty sat on a wall", I would think, "Well, Adam is the one that had a great fall and nothing that man could do, all the king's horses, all the king's men... neither politics, nor man's ability can put man together." When I say that, when I think of a simple thing like Humpty Dumpty, what its original setting was in context doesn't matter.

What it means to me is a powerful reminder that the fall of man cannot be restored by politics. It cannot be restored by the king or his might. It basically reminds me of a scripture that says, "Not by power, nor by might, but by My Spirit", says the Lord. That is what it reminds me of. In the very same way when they would have Philippians 2:5, they would, as what I would have done now, is they would have references to places in this poem wherein they would then be mindful of the Gospel. So that would mean that if people are in jail, they wouldn't have any writings. They didn't have Bibles but they have this poem, this thing that they would recite. 1Corinthians 15 was one of them, an ancient creed to which Paul also submitted. Now this would then be in the minds of the people and cannot be taken away from them. They cannot confiscate any documents or anything. It is inside them and they would know what these things mean. So, if they would just recite that, they would have the whole Gospel, which is awesome! I think it is time that we do the same thing. If we can just learn Philippians 2:6-11 or 1Corinthians 15:1-5 by heart and just say, "Well, what does the death of Jesus mean?" And we have an understanding of that. "What does the burial mean?" "What does the resurrection mean?" And then, "What does the resurrection of the dead then mean?" "What does the ascension mean?" If we have that, we have the whole Gospel.

I said last Sunday and I want to say it again: The early Church did not have Bibles. Paul didn't travel from place to place with a Bible. He didn't have a Bible. There were some letters that he did have. There was some documentation that he did carry with him but he didn't go with a whole copy of the Old Testament. He didn't have a Septuagint, the Greek translation of the Old from which he would then go and say, "I want to open up to you here and then teach you from the Scripture." He didn't do that. If he went to a place where there wasn't a synagogue where he would stand and teach, where there might have been scriptures that he could read from, he would just stand up in the market square or wherever it would be in Ephesus or so forth and just start to preach.

He would just tell about the appearing of Jesus and how Jesus appeared to him and who he was as a Pharisee and a follower of Judaism and all of that and how he followed the Pharisees sect and waited for the Messiah to come. But that this Messiah then appeared and how he misunderstood what it was all about. But that this Messiah is actually Messiah of all people. Then he explained and that is how he would preach. Then he would say, "I was studying in the Jewish scriptures and these Jewish scriptures pointed to these things." That's what he would have had. He didn't go around with a Bible.

With that said, let us get into Philippians 2:6-9. Now we can just read this little poem that Paul wrote and this is how it goes.

Just for a start, the poem back then was not the poem as we would see it, that it rhymes. There was just a certain way where in certain things were repeated and resaid. Now I don't want to get into how poems worked back then but this was what they basically memorized.

5 Let this mind be in you, which was also in Christ Jesus:

Now this is the poem:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

He is basically saying that Jesus didn't feel that he was robbing God of anything in becoming a servant. He was also not feeling that he was being robbed of anything in becoming a servant. I believe the reason why you cannot rob God in becoming a servant is that is exactly who God is! He is a Servant. He has come to serve His people with life.

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Around this poem, you will find about seven different areas or seven short essays that Paul writes. He starts in chapter 1:1-3 and then goes on 4-7 and so forth. You can find seven different areas where he refers to this poem and this truth making this truth applicable for the people in that time. So, that would mean that this would basically say to the people, in one of the instances, "Listen, don't be scared to humble yourself." You know, when the Roman Empire comes and when these people are there, just know that you are just serving them and serve them with the Good News. Don't come in being high and mighty and say, "Well, I'm not going to submit to you. I'm of my own kingdom and I don't care about you!" No, no! Just be quiet. Love on the people. Become as one of them. Serve them. But you can know that you have a higher Lord. If they want you to

do things that are against that Kingdom, then you can say... and then you will be persecuted. But, as Jesus was persecuted and raised from the dead, so will you be!"

Now I think that is a very good foundation that I have laid there, especially to those who want to listen to this again.

Philippians 3: Now listen to Paul's concern and this is the message that I am getting into now.

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Paul says, "Rejoice in the Lord." Now he puts that aside a little bit and he will now explain how he rejoices in the Lord in the midst of everything that is going on... writing to a people that are persecuted, people that are decapitated, people that are killed by Romans. They are sought out and their lives are being destroyed for the Gospel. This is a very dangerous scenario where you can find your life in as a Christian. They've got spies that are spying out your freedom, spying out what you are doing and then they let the Romans know. Then the Romans come and they catch you. They will kill your children. It was terrible times.

In those times of great distress and a time of persecution, the Church in Philippi was still flourishing. Then Paul comes and he warns them and look at what he's warning people against. He's not warning them against Rome. He's not warning them against persecution. He's not warning them against that they might be jailed. He's not warning them against any of those things. He doesn't see that as a threat to the Gospel or the Church at all. But he's warning them here. He says, "To me it's not difficult for me to repeat myself because it is safe for you."

Imagine this: If we make it practical into everyday life... I've just preached this morning in our local Church, a zoom meeting. I'm just going to use the same example but different countries. Imagine you live in America or you live in Canada, and I come and I say to you, "Listen, I want to repeat the Gospel to you because this will secure your safety." And then, using America now, I make no mention about riots, talking about places burning, making no mention of any political power or anything, because that to me is not any threat to the Gospel, whatsoever. But then I come and I say, "I want to warn you against what is really a threat and that is believing wrong doctrine. Do you know that right now, today, it doesn't matter what country you are in, the true threat to the Church is not what is happening politically. It is on what is happening as pertaining to what the Church believes doctrinally. That is where the true threat is. That is what we should 'worry' about. Christians and Church leaders: You are raising your children, having an influence on your grandchildren, whatever it is, the true thing that you need to be concerned about is what is believed.

So, whenever you think of the Gospel that you believe the truth. Whenever you share the Gospel, that you share the truth. Here is Paul and he writes a letter to a colony of

Rome where a lot of retired Roman soldiers live and they are patriotic. They are absolutely, all the time, just focusing on Rome and they are like you would find veterans that have been in the army and given their life for their country. They feel, "We have bled for this country. We've done everything for this country."

Back then, in Rome, they had a kind of a first kind of a democracy and those kinds of things. They had all of that and they were fighting for that. They are the developed world. They have these aqueducts and they bring streets and roads and everything. They would say, "Well, before we came here, how did this place look?" They would fight for and stand for what is theirs. Paul comes in that setting and he's preaching the Gospel: "Listen! Caesar is not king! There's only one king and every knee shall bow and every tongue shall confess to the Lordship of Jesus! God raised Him from the dead. The Jews and the Romans killed Him! They killed the Lord of glory but the Father raised Him up from the dead and He is our Lord and we, who believe in Him, we are citizens of heaven. We are citizens of a different kingdom that is now taking over the kingdoms of this world." That is what Paul preached knowing persecution is going to come. People are going to be thrown in jail. People are going to be killed. But that was not a threat to Paul! People being persecuted, people being put in jail, the Romans doing whatever they want to do, financial instability... all those things were not an issue to Paul! The issue was what they believed!

Now listen to what Paul does. This is what he says: He says, "I'm going to repeat myself. It's not grievous for me to repeat myself."

I wanted to say this: Preachers of the Gospel: Don't be afraid to repeat yourself. It's good! Just make sure that you are repeating the right thing. Make sure that what you are repetitive of is the Gospel. It doesn't help you that you repeat the lie. You need to repeat the truth!

Here he comes and says, "It's not grievous for me. I love to do this because now I know that as I repeat this and you believe this, you are safe." He says, "Beware of dogs..."

Philippians 3:

2 Beware of dogs, beware of evil workers, beware of the concision. The dogs he is talking about here is not the dog walking in the street. What he is doing is he is basically turning the table on the Jews because what happened in Philippi was that there were people who were very zealous of resisting Rome's power and hold over Jerusalem. They wanted to start a revolt and many revolts were started in that time.

There were different revolts. It was all about getting Jerusalem free from oppression. It is just like today. What people wanted was they wanted Jerusalem free. They want Israel free. They want to fight for that freedom. Jesus, back then, warned them and said to them, "Don't fight for the freedom of these people. Don't fight for the freedom of the temple. Don't do that! See your freedom as in another kingdom. Everything has been made new. Christ has come and He has made everything new. Come on! Wake up to

the truth. As you stand and fight for the freedom of the temple and the Jews, you are going to find that you are going to be destroyed by the sword... and Jesu' prophecy came true in 70 A.D.

Here Paul comes and he preaches in that setting. He preaches the Gospel. In that time there were, as we find today, Christians zealous for the physical temple and the rebuilding of the temple and all those kinds of things, now trying to get the Christians to partake in this whole system. What they did was, they went to the churches where Paul preached and they wanted to recruit people for their political parties. They told the Gentile Believers "Listen, you can become true Jews by being circumcised, following the customs of Moses. And do you know what is our inheritance in this? God has given us the temple and He has given us Jerusalem." So now these people, these Gentiles that come to the faith, would now start to be a bold sentiment towards the temple and towards Jerusalem. And now they would start a fight and put their power and their numbers behind these zealots who were zealous for Jerusalem and the temple. This is truly what happens! It almost sounds like, what is happening today, is just a retelling of just what happened back then.

Paul then said, "The danger, now, is that you, that are believers in Jesus, think there is something wrong with you that you need circumcision, the customs of the law, and you become sentimental towards the temple and all those kinds of things. You need to get away from that! That is the true danger!"

The true danger is not the whole message about what is happening politically in the country. That's not the danger! Rome persecuting the Church is not the danger because the message is about the resurrection. If these people die, they are going to be raised anyway as long as what they just believe in the Gospel. But if they get too much into the message of the temple and the law, they are going to push the true Gospel away from themselves and so not walk in the salvation of God! The true dangerous thing is believing a wrong message! That's according to Paul.

:1 Finally, my brethren, rejoice in the Lord. You see, the thing is, don't rejoice in how safe your country is, man! I live in South Africa. I rejoice in the Lord. And this is what Paul is basically saying here: Rejoice in the fact that Jesus is your Lord. That there is no lack in you! You don't have to be circumcised and start to follow the law in any form or fashion. Paul said, "These people that are teaching this to you, in different places, they do not have pure motives! They just want to get you to help them. (This is in Galatians and Ephesians) They just want you behind them for political gain. That is all that it is about. Get out of that! Get into knowing that you are of the true Kingdom, that Jesus is your Lord, that you lack nothing and understand safety. Safety is now redefined: Safety is now found in what you believe.

The Bible says, Jesus said it Himself, "Don't fear him that can kill the body. But, rather, fear him that can kill the body and put the soul into death." It doesn't mean that Jesus is

going to go about killing people and killing their souls. What He is basically talking about is that humans sit in the seat of authority where they can kill the body but they don't have the final voice over eternal life. Rather, have respect for the One which determines if you will live forever or not. Rather be mindful of those things... and that is the Gospel of Grace.

I was talking to my son and we were talking about raising your children and where we raise our children. You know, he's a young person finishing his engineering degree and he has possibilities. He doesn't have offers at all but, if he wants to pursue living in another country, he can do that. We were talking about how you make decisions. I was thinking about how I would make a decision on where to live and raise my kids. I don't want to raise my kids in a country where they mock Christianity every day, that is so anti-Christian, although there is no crime. You can go to a country where there is basically no crime but, children in primary school are mocked if they are Christians. Now to me, that is a very unsafe country in the light of eternity. I don't want to raise my child like that. I'll rather raise my child in Zambia which call themselves a Christian nation, simply meaning freedom of religion where no Christian is mocked. I'd rather raise my child there. Yes, there is no financial prosperity and there is difficult times and all those kinds of things, but that is the responsible thing to do, as pertaining that you have your eyes set on eternal values.

Paul comes and says, "Let me repeat the Gospel to you, for it is safe. Beware of dogs." The Jews called the Gentiles, dogs. You can read this in Matthew 15:27, where the woman said, "The crumbs fall from the Master's table and the dogs eat the crumbs." The Jews called the Gentiles, dogs, but here Paul comes and he's calling the Jews, that are following the customs of Moses and still believe in circumcision, he calls them dogs and evil workers. Evil workers... worthless workers, rubbish workers. He calls them, "Workers of rubbish". He calls them, "dogs", and he defines who they are, "These are the people of the concession or the circumcision."

Then he goes on to verse 3: ***For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh*** (whatsoever).

Now, in today's day and age there is a little bit of a going back to the ancient Judaism thing. I have Christian friends who were with me in Bible Schooltimes in the church there, who have left Christianity, gone into Judaism. They got circumcised, now live in Israel and so forth. I find that there are churches that are moving towards this Judaism thing. It is very dangerous... absolutely dangerous! Paul says that the people that are doing that to you, the people that are teaching those old Jewish customs and how you can, as Gentiles, become part of that, follow the feasts, eventually be circumcised, and so forth, and add a little bit of Jesus in here, through the back door, kind of as a Christian that do these things, Paul calls them. He says, "Beware of dogs, beware of evil workers, beware of the concision, the circumcision teaching!"

Now, in the Church today, there's a small group that does that. Actually, it's not really worth to mention but I just feel that is what Paul would have said for those who do know about it. But what we have done today is we've changed this. We still walk in the flesh. We want to find righteousness not towards God but just in what is right. We want to define it according to flesh... which is a problem. I find that in what we hear via the news every day. The news media is playing two different groups of people, off against each other... black and white. What it is doing is it is drawing your mind into ethnicity and now, all of a sudden, righteousness is being defined in, "But this group says this and that group says that. "And all of a sudden right and wrong is defined in something else. We, as Christians, are being pulled into this rubbish. We are pulled into this and we need to beware.

I want to say, "If you are getting into that, it isn't going to be long and you're going to become legalistic. You're going to become legalistic in your mind. You are going to find that everything you look at is right and wrong. You become very judgmental. You start to see faults in others all of the time and you will start to see faults in yourself. You'll find frustration between you and your husband or wife or your brothers and sisters or even between you and your kids. Frustration will start to fill your house. Why? Because your mind is drawn away... maybe not in the way it was in Paul's day but, drawn away to the flesh, where confidence is in the flesh, where the Whites are right or the Blacks are right. Then, it becomes of politics and all those kinds of things. You're becoming legalistic! I want to tell you the enemy is getting your mind into the law!

I'm not saying that the law is evil. The law is good because the fulfillment of the law is Jesus. I'm talking about becoming judgmental, judging people according to the flesh, as I taught before. As you start to think on those things, my friend, I'm going to tell you that you are going to find a decrease of the fruit of the Spirit in your life because you are not walking in the Spirit, meaning in the power of the resurrection. You're not walking in that power anymore.

I want to tell you that I am so grateful, in this Covid time, that I could spend a lot of time thinking on these things, looking at the scriptures. It brought a peace to me where, as I look at our country, I find that in my own heart I start to feel like a citizen of heaven. What I mean by that is if I take myself and I compare where I was. When I was in school, I wanted to join the Special Forces of South Africa's defense force and go to war and fight for our country. Then I got saved. Then I found that I want to go to the army but if I don't have to go to the battle field, it would be okay, but I'm going to serve my country.

Then I found that I am not so much a proud South African anymore. I was a South African and I am grateful for the country that I live in but I found that I feel about South Africa the way that I would feel about Norway or the way I would feel about Switzerland, or the way I would feel about Zambia: Nice country, I am happy for them, good people, see the people who they are, enjoy it when I am there. But I find that in my heart, I am not a citizen of any of those anymore! My patriotism went down and I'm patriotic

towards another kingdom now. And that is what the Gospel brings. That is what Paul had. Imagine how proud Paul was as a Jew... the temple... our land... and all those kinds of things. Then, all of a sudden, that is gone because of Jesus!

You wouldn't find Paul pray saying, "God, bless the Jews!" He would never say that! That would not be out of his mouth. He said, "God, blessed be the Israel of God!" He was pointing to something different.

And here Paul comes... and this is my message for you today: **What is the true danger? The true danger is not believing the Gospel!** The true danger is getting our mind off the Gospel of His grace where it becomes about our works... where it becomes about what this group of people have done, what that group of people have done, how stupid this political party is, how stupid that political party is. And our minds become all flooded with the law and works again! From that way, from that perspective, we find that the enemy comes and brings the lie to us again and we get into the flesh... Not as the Jews that back then got into the physical circumcision. But we are recruited for a system of this world which is found only in this world and not of God.

There are many writings you can go and read that is extra biblical. Now, to read extra biblical writing is very, very good. We don't have to use it as Scripture but those writings were written in that time. If you go and read Josephus, it will be good for you. I just now read about 170 pages of the First and Second Book of Adam and Eve, giving you just an account of what many Jews believed on what happened with Adam and Eve and so forth. It's maybe not recorded in the Bible. I do believe that the Bible makes reference to it. There are many references to extra Biblical things that is recorded in the Bible... although those things are not Biblical.

Like, if you go and read the First and Second Book of Adam and Eve, you will see how many Biblical references there are towards that. Not that I want to add anything to the Canon but, what I want to say is that you can go and read some of those things for those of you that like to study and read further. When I read the First and Second Book of Adam and Eve, I found is that in the temptation that Adam and Eve had, the devil came in one way here and, after they fell, the enemy always came in another way. You know there are different ways wherein he came but the temptation was always to move away from the promise of God... what God has promised and having your identity in Jesus to an identity that is outside of Christ where it is by your works and where you refer to your flesh and not to God. If you go and read it, you will find that so many ways and every time the enemy would come, it is always as an angel of the light, you know where it says that the enemy comes as an angel of the light. It is also mentioned in the First and Second Book of Adam and Eve. There are many accounts where he came as an angel of the light with a wonderful message that he says is from God. But that message is always about what **you** must do, finding your identity in the flesh, moving away from the simple message of God fulfilling a promise. It is always saying that you

can right now, by your own works, have what God has promised, instead of relying on Jesus, relying upon the Father or relying on God.

In conclusion:

Philippians 3:1 *Finally, my brethren, rejoice in the Lord...* That you are part of a brand new kingdom and that you are under the rule of His life. That we don't have to get entangled with the things of this world but that we can be entangled, intertwined, having our eyes single, meaning braided, into the fact that Jesus and God are One. In that way heaven and earth has come together in the man, Jesus. That union, between physicality and humanity and God is being spread into the world.

Our being intertwined into that truth in our mind where it is not by our works but where it is about God and Him only. We cannot, through legislation and through our doing, bring the kingdom of God into manifestation in this earth. It is impossible! The only way, the best thing you can ever do, politically or in raising your kids or anything, is have a life that is born from the love of God towards them and teach them the Gospel. That's it!

That's what I do with my kids. I sit down with them. Difficult decisions they need to make: bring it back to the Gospel. Bring it back to the Gospel... the Gospel! "My son, look at the Gospel. How do you make even this business decisions based on the Gospel message? How does it work from the inner heart? How does God bring it forth?"

I end off with this: Let us rejoice in the Lord. Let us not find it grievous to repeat the simple Gospel and then let us beware of the dogs... the evil workers. Let us beware that we don't catch ourselves going back to the law because that is the true danger. As long as you are in the Gospel of His love and grace, you are safe! It doesn't matter where you live. Someone on Facebook said to me, "If you are not safe wherever you are, you are not safe at all!" If you are not safe in North Korea, you're not safe at all. If you find that you are not safe in South Africa, you're not safe at all. If you're not safe in Switzerland, you're not safe at all. If you are not safe in America, you are not safe at all. If you're not safe in China, you're not safe at all. **The only safety is in the One that has conquered death and has given us the Gospel of His Grace! Glory to God!**

Thank you that I could serve you today with the Good News of Jesus! I trust this message has enriched you about the history of the letter to the people in Philippi and, then as well as, served as a warning on what the true danger is and that it will bring you peace as you know you are in the Gospel. God bless...

