

Forgiveness, the Cross and Resurrection

Bertie Brits

October 20, 2019

As an introduction I want to say that when it comes to God and relationship with Him, everything is built on trust. This is very important. The Bible says, "**For God so loved the world that He gave His only begotten Son.**" "**Only begotten Son**" is very important. This "only begotten Son" does not talk about baby Jesus. For those that like theology, note that. It doesn't talk about baby Jesus. **Psalm 2** says, as pertaining to the Resurrection, he says when He raised Christ from the dead, "**You are My Son. This day have I begotten You.**"

God has not presented us with a baby Jesus. He said, "A child was born but the Son was given." So, the one that solves my problem is somebody that is above death and above sin. And news for everybody is that Jesus is the President of the whole world. He's my president. I want to tell you that Jesus is President. Get used to it! Alleluia! I am under His rule. He rules in my life. He sets me free. He brings me His life. It is not about my works but it's about God's ability to keep His promise that He made to man when He said, "I'll make you holy." Amen!

When he said, "**For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him...**" What does that word, believe, mean? That word, believe, means to trust. You must trust God. You must trust Jesus in order not to perish but have everlasting life."

The word, trust, according to Webster's dictionary means to have your mind at **rest** in the integrity of another. So, He gave an only begotten, a resurrected Jesus, so that our minds can go to rest at the integrity of God to take a man that died in sin without ending his sin, dying **in** sin, just trusting the Father to see what the Father will do if He dies in all sin. Now listen to this, man. Jesus was the innocent Lamb of God... the sinless Lamb of God. He came to take the sin of the world on Him. God wants us to trust Him. We forget the promise of God. God's promise to us is, "Do you see Me, the fullness of what I am, you will manifest bodily. Trust Me!"

Now we say, "God, how can we trust You? We are full of sin. We have weakness. We have poverty. We have this... we have that. How can I trust You?" Then God says, "Let Me show you. I'll take all of your sin. I will take all of your death. Then I will put it on one man and He will trust Me and then I'll demonstrate, in Him, what I can do to a man that trusts Me and dies in his sin."

We have taught the Gospel this way under the Pentecostal Charismatic move: It was all about the art on when to confess your sin. If you have an accident with your car, you must make it in a way that you at least have one breath to say, "Sorry!" You must have just one breath to say, "Sorry, Lord", or least the name, "Jesus!"

I remember I was in an airplane. It was a six -seater. We were flying to Zambia to preach the Gospel. We were flying 10,000 feet and the engine died! I tell you that we had no doctrinal differences among those preachers! We were in unity! Alleluia! We didn't care if you baptize once or three times. We don't even care about tithing or no tithing. We just thought that engine must start now. When that engine died, the first thing that came out of my mouth was, "Jesus!" The pastor who was sitting next to me said, "What's going on? What's going on?" Then when it fell to 1,500 feet or whatever, he got the thing going again and there we go. We landed and I felt so sorry for the pastor. He felt so guilty. He said, "Bertie, I feel so bad because you called on Jesus and I didn't even have the name of Jesus in my last breath!" Guilt grabbing the man, you know. And that is born from not really trusting God because God is not portrayed as a God of integrity toward sinners.

If you make somebody a promise, then you keep your promise. That's it. God promised the world eternal life. That's it. **Eternal life is not a place. It's a condition.** If you want to know what that condition looks like you go to Jesus' grave. You see there is nobody there. That person lives forever and He cannot die. In the fullness of God, Jesus, bodily, knows what it is to have no beginning and no end... bodily. And that's what God promised you and me. Now let me tell you that you cannot attain that by baking biscuits for your neighbor or giving money to a church, or anything! The only way that you can attain that is by God keeping His promise!

The problem that we have is that we see mortal flesh, we see sin in our lives, we see negative things in our lives and we don't know if God can be faithful to us in keeping His promise. Then God said, "Let Me take a man and let all sin and all death be upon Him and He will hang upon the cross. I will say, "He is My Son", but there will be no sign that He's My Son. He will look like a cursed man and He will hang upon that cross and then the challenge will come to Him: "Remove this curse from your life. Stop your own sin. Stop this death that is on you if you are truly the Son of God." But He will trust Me until He dies. And then I will show what I can do with a man's life that has sickness, weakness, death, and unto death, dying. I can show what I can do to him if he can just trust Me." And then He raised Him up without sin and without death and He made Him president of the whole world and He is the Lord and the Ruler and He has poured out His Spirit, now, on all flesh to take flesh and glorify it that is looks like the resurrected Son of God!" And that's how He solves sin in the flesh. Glory to God! I haven't even done the introduction yet.

The message that is inside God is the message that says, "I want people to feel what it feels like to be Me!" I believe that's why God made us from the dust of the earth. He made us from nothing so that when He fills that nothing that everything would be Him!

I hope you hear what I am saying. It's like if you drink wine and it's a good wine. You want it in a very thin glass so that you can enjoy the wine. You don't care for the glass. You want the fullness of the wine. So, we are made from dust something very thin so that when God is poured out that every part of us is full of God. Amen!

I believe that the reason why God made man is so that there can be someone else that feels what it feels like to share in the life of God. "I want someone to feel what it feels like to have no beginning and no end. So then I take something that has a beginning, dust from the earth to make a man, but I'll glorify that it will experientially know what it is not to begin or end and know what it is to be full of love and kindness and generosity and peace and all those kinds of things. That's God's job and not ours! But the thing is, can we trust Him?

Like I said, trust is when your mind rests in the integrity of another. When it comes to our atonement model, and this can be challenging for some, the way I traditionally preached it for many years, does not show integrity. If you go to a children's church and you teach people that there was a Father that is so holy that if His child sins, because of His righteousness and His holiness, He has to punish with death, the children get scared. But then you just slap the black book on top of that and you say, "Look at **Isaiah 53:10, It pleased the Father to bruise Him**, and then it must be okay." But the heart says that something is wrong.

And just be honest with yourself. The model that we had was: God made Adam. Adam sinned. God is righteous, therefore He has to punish. Now He lives His righteousness and His love simultaneously by saying, 'I'm not going to punish them but because I am righteous...' I preached this in Grace for many years: "But because He's righteous and He has to punish and this is how the Law works, He's going to punish His Son and not you." And that was very good news to us! Very good news! Halleluiah! Jesus was beaten! Sorry, Jesus, but the Father is righteous and He has to punish! **That makes the Law, God, and not God, God!** Because if you've broken the Law and righteousness is measured by the Law and not the love of a Father, we are going to say that we understand.

And I do believe in the scriptures we can use the legalistic way to explain the atonement... definitely. If you go to a Jew, a legalistic person, you can use a legalistic atonement model and you will understand. But if you go to people that are family orientated they will start to say, "Man, I'm a normal father and I'm not going to punish one of my children with death if he disobeys me! Much less will I take one of my innocent children and punish him so that he doesn't have to be punished so that the wrath can be out of my heart. I'm not going to do that but yet, that is what we believe. We believe that. That is our atonement model. Our atonement model actually makes the Father the problem and not sin and death.

It's like if I say to my son, "Don't drive my car." Now he drives the car and wrecks it and then he says, "Just don't let Dad find out!" It means that in his eyes, that the car that is wrecked is not the problem but the father is the problem!

And we've had that modeled in the church! The Father is the problem! Actually, the blood of Jesus basically washed the Father! It's the wrong way around! The blood doesn't wash the Father from a guilty conscience when he's conscious of your guilt, conscious of your sins. No! The blood of Jesus is for us... not for Him! His mind doesn't need a good washing! His mind is okay. Our atonement model was one of, there's a very holy, very righteous Father with a Jesus that's an in-between, that saves us from the justice of God. The way He saves us from justice is that justice will be served on Jesus by Him being punished so that I, for the rest of my life, can have a legal transaction to tell God, "I don't care if You are angry or not, Jesus paid for me." But in the depth of our hearts, we're really not having our minds at rest in the integrity of God because that model does not portray integrity according to our understanding of what integrity would be because normal parents would not do that.

We've had the idea God was in heaven and He sat there and His Father said to the Son, "What shall we do today?"

Then He said, "Well, why don't we just make a heaven and an earth."

Then the Holy Spirit said, "Why would we do that?"

He says, "Then we put people on there."

"And then?"

"Then We give them a nice garden and they can work in the garden."

Then the Son asked the Father, "So, okay, so what is the purpose?"

"At least then we'll have people to look after our garden."

"Okay, and what if they do what we say they must do?"

"Then they can continue to live in the garden."

"And what if they don't?"

"Then you punish them with death and send them to hell."

It doesn't sound right! It's challenging for us but here is something although you can find scripture to kind of build that in your heart, you say, "Something's not right!" But I have good news for you. The atonement model, the shedding of blood, the wrath of God... all those things can easily be explained scripturally inside a father-son love relationship. And I would like to share that with you.

First, we need to understand that **God didn't make us for the purpose of serving Him.** Who of us have children for the purpose of "washing the car"? Come on! I mean, both of my sons are here doing the video work. I wasn't in need of videographers. Then I said to my wife, "Listen, the ministry is going to grow one day. Do you want to do camera work?" She says, "Nah!" "Well, let's have two boys that can help us because they can mow the lawn, pick up the dog poo, and wash the car and do camera work. Glory to God!" None of us had children for the purpose of serving us. Neither did any one of us have children for the purpose of singing worship songs to us. Nobody! We don't have children for the purpose of praising us! Have you realized you serve your child much more than what he would ever serve you? Have you realized that you speak well of your child more than what he would ever speak well of you. I've said more words of praise to my kids than what they've ever said to me and we don't feel that's bad. We feel that's normal. I'm a father. I know my appraisal builds him and gives him life, blesses him. That is what we do.

Everything we have... I was thinking that once my kids are out of the house, I'll be fair because, you know, money might be not so much so I'll rather buy a car with two doors than with four doors. That's nice. But then I realized what if these kids of mine now have children, so I will need to buy a bigger car with more doors because your whole life is to serve them.

That's what Jesus says, "I have not come to be served but to serve. So, if we can realize, "God, why have you made me?" He says, "I've made you to serve you with My life. I've made you to have eternal life. I've made you to have My peace. I've made you to speak well of you to the point that who and what I am is fully born in you that you can feel what it feels like to start to speak well of others. That you can feel what it feels like to live forever as a human being." It wasn't like there weren't enough angels to "stroke God's ego" kind of a thing. No! God wasn't in need of worship when He made us! He made us for the purpose of enjoying His glory!

Now, my question to you is this: What would be the worst news to God? If we look at what bad news to God is, we can look at what good news to God would be. What is the worst news to God? His Son that was born, that's busy growing up, all of a sudden is now death took part of Him. He's going to die! The worst news to God when God says, "Adam, where are you?" It wasn't like, "Adam, where are you? I want to sort you out!" No! I'm just speaking like a man... Adam was normally at the big green tree at five o'clock. At five o'clock, God comes there and Adam is not there. How does a father feel if his son is not there? If my son leaves Stellenbosch and drives through Malmesbury and I know it must be there about six. At 6:20, I'm calling him. At 6:15, "Where are you!" That "where are you" is not guilt orientated! It's care orientated! "Where are you?" with the call of, "I want you safe!"

You see what happened was the man that God made started to die. And that was the worst news to God! It's like a child putting his finger in the electricity socket. When he puts his finger in there what happens? The electricity is killing him. The power is killing him. And what would salvation be? You have to switch death off! The problem is death! The problem is not man's wrong action. The problem is death and God had to deal with death. He had to conquer death because His child is dying!

If I have a child that is a wonderful athlete and he can do the 100 meters in 10 seconds and all of a sudden he starts to run it at a 11 seconds and then 12 seconds, and he's going slower and slower. I take him to the doctor to see what's going on and we find out he has cancer. I'm definitely not even bringing his running times into the equation. Why? Because there is something that wants to kill my son. And I have to kill what is killing my son.

So God said to Adam, "Don't put your finger in the electricity socket. I can't teach you now in what that tree is but don't put your finger in there because if you put it in there, that thing is going to kill you!" Then he puts his finger in there and death comes to His man and He has to switch the power of death, and death itself, off. That would then be called atonement. It has nothing to do with an angry father. It has everything to do with a loving father that wants to restore life! That's what it has to do with!

Let me define justice: This is my definition of justice. I didn't find it in a dictionary. Maybe one day they will bring it into a dictionary. That's how language works so you have the first touch of this. My definition of justice is that which can uphold the original intent. So if God dreamt to have a man that can live forever as His very best friend, anything that cannot make that come true would be unjust. And justice would be defined in bringing that forth.

Let me give another example: If I fly and a business man comes to me and says, "Bertie, here's ten thousand dollars to fly business class to America", and I say, "Thank you very much!" And I take the \$10,000 and I buy a normal seat in economy and if I take the other money and I use it for something else, it will be unjust. Why? Because it's not used for the original intent. The original intent is not reached. In the very same way, it is unjust for man to die. It is unjust for you to be bound by sin in the eyes of God and He has sent His Son to justify you. Justify is a term that is measured by what is right and wrong in the mind of the Father. In the mind of the Father, it is not right that His people are bound in sin. It's not right that they are dying. It is not right that their life is temporal. He wants them to have eternal life and He had to switch death off. And we know how He did it. He entered death and then was raised from the dead... that's atonement... at-one-ment. Atone... at one ment. He made us one with Him again! How? In the resurrection of Jesus Christ! Hallelujah!

Let us just look at justice, quickly. Then we are going to look at Isaiah 53.

Let's look at the meaning of judgment and justice. **Isaiah 1:17. *Learn to do well; Seek judgement, relieve the oppressed.*** (So, what is judgement? Judgment is to relieve the oppressed.), ***judge the fatherless, plead for the widow.***

How do you judge the fatherless? Judgement is such a negative word. But he says, "Judge the fatherless." How do you bring judgment to the fatherless? You bring justice to the fatherless. We just heard in the previous session about justice and judgement. You see, I think in the church our concept of what justice is and what right and wrong is has been so interwoven into our atonement theory that we would say, "You better work before you can have something because justice is defined by your works and a legalistic system with do's and don'ts and punishments and rewards. We have taken that model and placed it on the atonement theory and then we want to look at God and trust Him. It's very difficult! It is almost impossible to do that. But, here it says, "Judge the fatherless."

How do you bring justice to the fatherless? He needs a father. He needs somebody to care for him. He needs somebody to help him. That's justice. So, if God comes to justify us it doesn't mean that He comes to take punishment. He comes to remove punishment! He comes to remove death and that is why the cross and the resurrection was needed.

Jeremiah 21:12 Oh, house of David, thus says Jehovah (This is a prophetic word to Jesus!) **Execute justice in the morning** (And the women came to the grave in the morning and they saw God's justice executed!), **and deliver him that is spoiled** (robbed) **out of the hand of the oppressor, lest my fury** (wrath) **go out like fire, and burn so that none can quench it, because of the evil of your doings.**

So, what is he saying? He is saying, "Listen, we need justice!" What is justice? What is judgment? God's judgment is End Death! This is something that you cannot really say but I'm going to say it: The Jews oppressed the whole world for many years. This is why: They had the prophets. They were supposed to feed the dogs. They were supposed to be a light to the Gentiles but they were not! They kept it for themselves and God said, "It is not just that people are walking in bondage not knowing that I'm sending a Messiah for the whole world. They took the Messiah for themselves and is not for all people. And that is unjust but I want to bring justice. What is my justice? **I will deliver him that is robbed! The thief comes to steal, kill and destroy.** The spirit behind that is Satan's spirit that robbed man from the life that God has promised him in the beginning and God said, "I want justice done and life restored to My people!"

Zachariah 7:9 Thus says the LORD Almighty. Judge righteous judgement and deal mercifully and compassionately everyone to his brother.

So how do you do a righteous judgement? To be merciful!

Isaiah 30:18 Yet the LORD longs to be gracious to you; therefore, he will rise up and show you compassion. For the LORD is the God of justice.

Can you see justice has got to do with compassion and not punishment because it has to do with restoration and not punishment?

One of my favorite verses: **Matthew 12:**

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

How shall he judge the Gentiles? How? **19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.**

:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

So, what is judgment? It's the victory power of God! Hallelujah!

Job 37:23 Touching the Almighty; we cannot find him out: is excellent in power, and in judgment, and in plenty of justice: he will NOT afflict.

Now we say, "He WILL afflict but He will NOT afflict us. He will afflict His Son."

(Bertie displayed a picture of Jesus being whipped by a Roman soldier.) Look at this picture. Which one is the Father? Is the Father in the Roman? Is the Father in the Roman or is God in Christ, reconciling the world unto Himself? Come on... Our picture, in our subconscious mind, is our Father is the Roman. The Father is in the Roman and the Roman is led by the Holy Spirit, beating His Son because the Father needs blood. No, we need blood, not the Father! We need to see man enter into death... blood flow. We need to see that so that when He is raised that our minds can be clean from we long for or lust after life.

Guilty means God has got eternal life. I don't have it. He's in eternal life heavier than me. He outweighs me. I don't have... He has. Now, when the blood of Jesus flowed and His life flowed out of Him and the Father raised Him from the dead as a human and as a human being living forever in the fulness of God, it has bodily the fullness of God at the right hand of the Father. Now we as humans, when we stand before God we don't have a guilty conscience anymore and let consciousness because there's a human in the Godhead that rules over us that's makes what's true in God true in us by His doing. I'm preaching the Gospel to you, the Good News, so I cannot not, it is impossible for me, to see the Father in the Roman. No, the Father is in Jesus.

Isaiah 53:3 He is despised and rejected of men. A man of sorrows and acquainted with grief and we hid, as it were, our faces from him. He was despised and we esteemed him not. (Despised by whom? By the Father? No! He said, "This is My beloved Son.) ***Surely He has born our griefs.*** The reason why he was so bloody and cursed was He was baring what we gave Him. ***And carried our sorrows yet, we did esteemed Him stricken, smitten of God and afflicted.***

Was He stricken, smitten and afflicted of God? No! WE esteemed. The Jewish system said that if you have sickness, if you have disease, if you are hanging on a cross, you are the cursed of God. No! The reason why man is cursed is because he tries by his own power and Jesus entered the curse that man brought over himself! And then we thought that it was the Father that punished Him! No! It's not the Father that punished Him. It was he that entered into the punishment of trying to live by your own power. He entered our death. Then we sit with ***verse 10 Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin,*** Now, how do you deal with that scripture?

This is from the Septuagint which is a very accurate Old Testament translation which was done hundreds of years before Christ by 70 rabbis that understood the Hebrew and they translated into Greek. Now we've taken that Greek translated into English and this is what those seventy rabbis of that time thought what that scripture meant.

And the Lord, also, is pleased to purge him of his stroke. Hallelujah! So what happened was man entered into death. God said, "Let Me restore man's faith in me. Let Me enter their death. Let Me conquer their death that they can trust Me that I can help them!" And should Jesus be willing to do that and enter into that death I will be so pleased to raise Him from the dead!" This is called the restorative justice of God.

With the people in jails, we know punitive justice doesn't work. You cannot take somebody from the street who has stolen something, lock him up in a cell room and think that he is going to be better off after five years. No! Unless our justice system is a system that says, "It is not just that a man is bound by theft and murder and raping people! It's not just that it is like that. Let us take him to a facility to protect him and help him and deliver him so that what is just for that man can take place that he can live in society and be happy and bless people. I mean we know that is how justice is supposed to work but when it comes to God, we want to use the old jail system. No, what we already know that the unbelievers are already saying the punitive system doesn't work. It must be restorative. But I want to tell you that it is the Spirit of God working already in governments, working already in people telling them, "My system is a restorative justice system. I've come to restore. I've come to restore people. The Lord also is pleased to purge him of a stroke if he can give him an offering for sin.

I am going to end off with **verse 11** from the Apostolic polygraph: ***And the Lord willed to cleanse him of His beating.*** We thought He was beaten of the Father but He was beaten of us and then it says, "But the Lord willed to cleanse him of that and when he cleansed Him of that, in raising Him from the dead, He offered to us the only begotten from the dead to make what is true in Him, true in us by His doing.

:11 And the Lord willed by His hand to remove misery of his soul to show him light.

And the Lord willed to remove misery from his soul because He entered our misery. And we esteemed Him smitten of God! No! It was our death that He was carrying. You know, if we can see that what is there is us and we can see that it is us dying there. It's not the anger of the Father being appeased. It is us dying. It is our death and then we will be able to say that it is our resurrection! And we will be saying that it is our life! We will find generosity and kindness and peace by the doing of God!

I don't have time to explain all the things but I think that this is enough for you to start to go and study. Just go and study now. We've got a loving Father! I tell you that as we start to see the atonement correctly, as we start to correctly see what born again is, when we start to see these things correcting, we will find fruit in this world. I want to tell you when you look at justice systems and we look at all those kinds of things, a lot of it has got to do with what we believe about God. If God can do it, then we can do it. But if we say that God does not inflict, God restores and we start to say we are born of Him, we will approach things differently. If politicians can be born from this grace message, things will change. This is why this is called the grace of God. Grace means influence. God entered into humanity, into our death, and He said, "Well, I know they will think it is my Father beating Me, but they will find out. The Spirit will lead them in all truth and then I will be raised from the dead!"

When Barack Obama sat down in the oval office, it meant so much for Black people all over the world. Why? Because we said, "My kind is in the Oval Office." Isn't it? It meant something to Black people all over. All of a sudden, every Black man was an American.

Now what if a human is seated at the right hand of God? Our kind is at the right hand of God, **bodily**, and in Him dwells the fulness of the Godhead, bodily. And my body is being born again by the Holy Spirit. I don't have to enter my mother's womb. It's not my spirit getting born again. I am being born anew from the Almighty God. My brain starts to think differently. My emotions, my feelings, everything changes because God has come and He has reconciled the world unto Himself. They were in death. He was in life. He says, "I take you to life!" Hallelujah!

Look at the picture again. Where is the Father? We have never had an angry Father! We always had a good father. It was the Old Testament Father that showed us His kindness and He entered into a covenant with Israel. And do you know what that law covenant with Israel was? It was to show the Jews, "Listen, Jews. You think you are special by the flesh. Your flesh cannot keep this. You say that the Gentiles are already guilty in need of mercy. And you think you are okay, but here's the law." And then as they obeyed the law, they realized that the whole world is in need of a Savior... not just the Gentiles. That's the law, man. And here we find God switching death off. My God killed death!

I give you some nuggets. Go and study. Study! I've studied these things. The Lord has revealed to me. There are other people that also sees this. Let us be open to God as a God that we can understand. If your child is kidnapped and becomes a slave in another country and the farmer says, "You must make a hundred bricks a day and then you'll be blessed." And he makes his hundred bricks and the farmer blesses him. Does the father of the child, who gets kidnapped, think it's righteous? It's righteous according to the farmer because he has a law through which he relates to the slave. But the father, in the African country, says that it is unjust that he is even working there. He's got his own land. What's just is if he gets set free. I don't care how blessed or cursed he is there, I don't care. If that that son cusses out the farmer do you think that the father at home cares about that cuss word? No! He says, "It's unjust that my son is so oppressed that he has to use foul language! I want justice to take place and the justice would be to kill the old system and bring the son home!

Father, I want to thank You that You've always been a good father. I want to thank You that You've come to justify us. Lord, we can describe this in law terms as well but it is so much beautiful, more beautiful, to describe in family terms. You've come to justify us to have Your original intent alive in us. We stand before You, lacking nothing for the fulness of the Godhead dwells in You bodily and we have that fulness! And what we are might not yet appear but You will prove who Your sons are and we rest in You.

Thank You for the atonement, the At- One- Ment in Jesus. Amen and amen