

THE GOD THAT LOVES US UNTO SALVATION

Bertie Brits

June 25, 2017

GREETINGS in the wonderful name of Jesus. It is a great blessing to come to you in this live webcast from Malmesbury and just bring you the Gospel of God's Grace. Today I am going to be talking about how we have been braided into the Trinity and how God writes a Love poem in your life and so bring forth salvation in your life. It's all about Him giving you life.

I would like to welcome everybody that is watching for the first time. It is great to have this Service where we can serve you with the Gospel of Grace, the message where God laid down His life so that you can have life where He comes and brings forth a harmony between who He is and human beings. That is beautiful and it is marvelous in our eyes and we would like to serve you with this today. Relax and listen to this message and enjoy the love of God with us.

We would also like to bring to your attention that this is an internet Church. In other words what we try to bring here by the web is as much as what we can bring from a local church. People can meet with one another, love one another, fellowship. Please go to our web page, dynamicministries.com or you can go to bertiebrits.com. Both of these links will take you to the same website and just click on Web Church. On the web church you will find all the necessary information you need to know everything about our Web Church and to get involved and to be ministered to. Glory to God. We would love to serve you with life.

All those who slot in regularly, and just allowing us to serve you, thank you so much for your faithfulness in the Gospel. When Paul used the word, faith, he didn't just refer to faith as what you believe but also a faithfulness towards what is believed. Faith is an inclusive word where it includes a faithfulness to that which is believed. I can see that many of you have grabbed a hold of the Grace message that has grabbed you first and now there is a faithfulness towards that even in the presence of persecution and whatever comes your way. It is an honor to serve you today with the Gospel of God's Grace!

PRAYER Father, I want to thank You for just Your absolute love and Your grace and Your kindness that You have towards us! I thank You that this Service belongs to You and as I preached this morning in Baosteel, I thank You, Father, that this message will be as powerful as it was there this morning touching lives of people who were so overwhelmed by Your goodness. That every person watching today will just experience the same, for You are a very, very, very good God! There's not one bad thing that can ever be said about You. Thank You that You have come to reveal Your love to us. I also thank You that You touch people in their homes today, right there where they are in every area where they have need... be it sickness, or poverty, any form of help they need.

I thank You, Father, that You solve their problem through signs, wonders and miracles, just showing signs of Your resurrection power and what You have dreamed for us and what You will bring forth and manifest in our lives. Thank You for that, Father, in Jesus' mighty name. Holy Spirit, thank You that You speak powerfully through me today. Amen

COMMUNION As our custom is in our Service, we normally start off with Communion. What was in my mind was the passage in Genesis where the Bible says, “And Noah found grace in the sight of God... in the eyes of God.” I want to link that to Communion. Many of you that know my messages will know exactly what I am going to say about this and I am sure that there will already be joy in your heart. Like in the early Service this morning, I was sitting there and I already had tears of joy come to my eyes just before I even went up to preach, knowing that which I am going to share. I believe that the same will be true for you that know what the Grace was that Noah saw.

If you look at meanings of words in the Greek and Hebrew or any language, there are different meanings that we can assign to a word but I like this part. Although the word Grace means to be good to, to be kind to and all those kind of things, it actually leans more to the word, mercy. There is also a definition of the root meaning here and this is what it says: It means to pitch a tent or to encamp. Now, that is beautiful! It says, to pitch a tent or encamp. Then in brackets it explains what encamp means for abode or a siege. In other words you can pitch a tent to actually make your abode with.

We know that God came and He pitched a tent in the desert which was called the Temple or the Tabernacle and there His presence dwelt with His people. That is what Noah saw. When Noah looked into the eyes of God what he saw was a God who wants to come and pitch a tent right in the midst of His people and have His abode with His people. Seeing that, in the eyes of God, saved Noah! Now think of that. The moment we can look into the eyes of God and we see in His eyes that this is just a God that loves His people so much that He is so kind and good and generous and sharing, and full of mercy, in kindness. That all He wants to do is come and make His abode among people and help them and save them and be good to them! It would be like a doctor that says, “Well, I’m making a lot of money right here where I am in a certain city or town but I want to leave what I am doing here that benefits me. I want to go and live somewhere in a poor country and live among sick people and just live there and be with them and heal their sick because I love them. That’s a good type and shadow of what God did when He gave Jesus. What He wants is to tabernacle with us. He wants to dwell with us. He wants to be within us, among us, through us, sharing His life and sharing His wisdom. He wants us to come and sit there with Him and then for Him to share everything He knows for the purpose of us having the life that He has.

I believe that is exactly what the Communion is all about. When we think of the body of Jesus that was broken for us, what it is all about, the Bible says, “When we eat this flesh we are one with the Lord.” We are declaring our union with God as well as our union with one another. So as we take the Communion, we break the bread, we are beholding the God who wanted to put up camp among His own people. The Bible says in Hebrews that God prepared a body for Him and He came to indwell that body. That is a human body. When He came and indwelt that human body, He made His abode inside man. When that body was crucified and put at the right hand of the Father, the very same glory, through the very same wisdom that brought that forth now belongs to all of us! Isn’t that beautiful!

When we take the bread and we drink the wine, we do it together, as a Web Church, declaring that we are seeing Grace in the eyes of God. We looked into His eyes and we found only His Grace. There’s only a God who wants to dwell with us and share His life with us. In the death and resurrection of Jesus, He ended our death and brought His life and immortality to life to all of us. As we believe we have access into that.

Father, I want to thank You for the body and the blood of Jesus and what it talks about and what it accomplished in Jesus. As an Internet Church, we use this together and we thank You for Your Grace. We see in Your eyes that You want to live in us. Amen! Let’s use the Communion together...

TODAY'S MESSAGE

THE GOD THAT LOVES US UNTO SALVATION

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Today, I am going to talk about how God loves us unto salvation. God's love is so great and so powerful that it can actually bring forth salvation, save us from sin and death.

Two weeks ago we spoke a bit about Zacchaeus, the tax collector. I want to talk a little about that and what it means when the Bible says in Matthew. "Let your eye be single." Then we will go into a powerful verse in Ephesians 2:10. Many of you know that I have written a paraphrase of Ephesians and I am busy with recording a scripture by scripture walk through Ephesians. As I studied out Ephesians. I came to a powerful revelation of Ephesians 2:10, how God actually brings forth salvation in our lives.

We will get right into the Word....

Luke 19:

2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide in your house.

Just before I explain this, it makes me think of a preacher that preached on Zacchaeus and said, "And Nicodemus went and climbed into the tree because he was a short man and couldn't see Jesus. Because of the big crowd, he couldn't see Jesus, so Nicodemus climbed the tree and Jesus came and walked to the tree... then the preacher realized that it wasn't Nicodemus but it was Zacchaeus. He said, "And Jesus looked up and said, "Nicodemus, what are you doing in Zacchaeus' tree?" (I don't have a crowd here so I laugh at my own jokes.)

Zacchaeus was sitting in the tree and when we look at Zacchaeus and we look at the Sycamore tree, it talks about the fig tree, a kind of a fig tree. It is actually a type and a shadow of humanity that climbed the fig tree which talks about man clothing himself with his own works, clothing himself by his own ability. When Adam and Eve ate of the tree of the knowledge of good and evil and they saw that they were naked, they immediately grabbed some of that tree's leaves, which I believe was the fig tree. Jewish tradition and many traditions believe that the tree of the knowledge of good and evil was the fig tree. Now, I don't believe that it was a physical tree at all but a type and shadow. This will speak powerfully as we look at the fig tree referring to the tree of the knowledge of good and evil.

Here, Zacchaeus comes and climbs into the fig tree and it talks about humanity that climbed that fig tree where they are clothing themselves into works righteousness. And, this is so beautiful, when Jesus comes to the tree, He said, "Quickly, get out of that tree!". That just talks about the heart of God. He doesn't want man to be in that tree at all! He wants us to quickly get out of that tree.

As we saw in the Communion part of this message, as God is a God that wants to put up camp, build His house, pitch a tent and live among us, He says to him, "Today I must go and abide in your house." That's exactly what God said to humanity in Jesus Christ! When God saw man getting into the fig tree and then He incarnated Himself into Christ, to say to humanity, "Quickly, get out of this tree! Don't live by works righteousness anymore for I will come and live with you. You don't have to try and lift yourself up to a high level where you can try and just look at God wondering who and what God is." God says, "I will actually come and live with you!" That is what it is all about.

So when we look at this passage, what stands out is what happened when Jesus actually came to his house.

Luke 19

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he has gone to be guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

Do you see how Jesus saved him? The way Jesus saved him was by telling him, "I must come and live with you!" That is when we can see that, we are finding Grace in the eyes of God. Grace is not God's unmerited favor where He just looks at man and says, "Well, let Me quickly go and be good to them." No, Grace is the very effect of the revelation of how God came and dwelled with man! I love the fact that He dwelled with Zacchaeus, *The chief among the publicans...*

Remember, I said a few weeks ago that the tax collectors were worse than sinners in the eyes of the Jews. In the eyes of the Jews they were against God and they were against God's people because they would work for those who would oppress the people of God and receive taxes from God's people, give it to those who oppress the people of God. Then they would steal and help oppress their very own people in stealing from them. So the Jews of that time in their heart believed that the tax collectors were absolutely cursed people. Here the Bible says that this man was a chief among them and he was very rich. Now you can imagine the hatred the people had towards him and what does God do? God comes and He looks at a man that is seen by the people of God, or by Israel, as the chief of all sinners, the worst of them all and the worst of them all find himself high in a fig tree. He finds himself that he raises himself up in, "I will climb up in my own works and from here I will behold God." And He said to him, "Listen, I don't care if you are the chief of sinners. I don't care what everyone says, but My job is to get you out of this tree that is destroying your life. And this is the will of My Father, that I will come and be at your house. As I come and dwell with you and I am united with you, people will see see from the outside. In Jewish tradition you would not go and eat at someone's house because that would be kind of saying that this is part of my family. There is a deep, strong, custom in going to eat at someone's house and to go to someone's house because you were associated by who you hung around with.

And here Jesus comes and He actually says, “This Zacchaeus is part of My family!” And Zacchaeus believed upon the Lord and in his belief upon the Lord and in this visitation that God had with Zacchaeus, the very life of God, the quality of God's life, started to come forth in Zacchaeus and he was set free from a love of money, from stealing, from rejection and whatever was there, to the point that he would give half of everything to the poor as well as restore everything that was stolen, fourfold! Then Jesus defines salvation there. He said, “Salvation has come to this house since he is also a believer, he's a child of Abraham.” He defines what the true child of Abraham is which we first saw when John the Baptist preached who the children of Abraham actually are.

We that in mind we will go to **Matthew 6:**

22 The light of the body (that which enlightens your body or that which enlightens your life) **is the eye: if therefore your eye be single, your whole body shall be full of light.**

23 But if your eye be evil, your whole body shall be full of darkness. If therefore the light in you (or the revelation, if the wisdom by which you see things) **is darkness, how great is that darkness!**

What Jesus comes and says here is He explains the way wherein our body can be saved from darkness and how we can find our body or our flesh being illuminated with the very life of God. When I talk about flesh, I can talk about it in two ways and I believe that this passage includes both ways. First, when the Bible talks about the fruit of the flesh or human ability to try to be like God and then if we walk in the flesh and find the fruit of the flesh which would be all the bad works that are mentioned in Galatians 5 where it talks about that. I also believe that your flesh also talks about your physical human body.

So what he is saying here is that which would enlighten your life, in other words, that which can bring light to the darkness in your life, is your eye... how you see things. Then it says, “If your eye be single, your whole body would be full of light.” I preached about this before but I also saw something a bit more today when I studied this scripture out again earlier this morning. I just went over it quickly again. It says that word, single, is a very important word. That word single there means braided. I don't know how to say the English word. In English it is the first word of the Greek alphabet which would basically be A like we would say, “A dog or A cat”. Then it says, “A braid”. In other words, in Afrikaans we would say, “'n vlegsels”. Like we would say in English, the word, Elohim “ or if we would say, “ A Elohim”. Elohim already talks about more than one. Braiding already means more than one. It talks about something that is braided together or put together.

You know that you need at least three strands to braid something. When it says, “a piece of braiding', it says, “When your eye can see a braiding, something that is braided, then your whole body would be full of light. Now, what was Jesus talking about here? The context there in Matthew is money where people found their identity in obedience to the Law. As they obeyed the Law, they would see financial prosperity in their life and then that would be a voice that they obeyed God and that prosperity would then be the stamp of approval of what they seek after so that they can know, clearly, they would be part of the reign of the Messiah when the Messiah would come. Jesus comes and says to them, “Listen. That is actually evil!” When your eye is full of evil (the word evil there means full of labor or hardship or annoyance), what I would say, “Full of the logic of the tree of the knowledge of good and evil”, then your whole life would be full of darkness. You would find the fruit of the flesh manifested in your life and eventually death.

Where Jesus comes and says, "I want to take that away from you and I want to bring something brand new. I want to come and I want to show you the way God braids." The way that we would braid hair, we would take the hair and braid three together. God does it in kind of same way. He is God, like you would think of someone's hair, and then He is Father, different strands, Father, Son and Holy Spirit. We know that the Son had a certain glory before the world was so He was always with the Father. Then as we would separate these strands, or make three bundles of hair when we braid something, it still comes from one head and it is one person's hair. The Father came and actually divided Himself into three where we can see Him as three... Father, Son and Holy Spirit. He came and manifested that truth about Him. The beautiful thing that He did was if you take Father, Son and Holy Spirit, He took the Son and He incarnated Him into a human being. And He took another being, which is a human being, and braided humanity into God.

The Bible says that when you can see that braiding, what it would do is it would save you from darkness. That's what it will do. It will bring forth a brand new life in you! So what God does here, what Jesus does, He says to them, "If your eye can be single, if your eye can be the eye where you see God and man braided together, then from that truth, your whole life will be enlightened." And so, in my own words, we will be saved from darkness and whatever darkness would bring in our life. It says that if your eye is evil, it will bring darkness into you. If the light that shines in you is not the light of the union between God and man, the glory of God in the face of a man, if that's not the light, or the revelation or the platform from where you behold who you are and who God is, if that is not the light from where you determine your future or in God and in this braiding which is His doing, then the Bible says, that any other revelation would basically be that of darkness. If the light in you is darkness, how great is the darkness!

Then it goes on and it says, "You cannot serve God and money. I'm not talking about money here. I'm talking about what these Jews chased after in order for them to have money and the voice money had which was actually the voice of confirmation that you are the blessed of God. Sadly, today we find the very same thing in churches. You know, people think they are the blessed because God has provided for a building or God has provided a car or something like that. Then they feel that since this is the Truth and this is how God has provided, that means we are. You know what happens? The light in you, in that area of your life, is still darkness. You are serving God and money because that which declares your holiness and your righteousness is the braiding where God braided humanity and mankind into the Godhead, in Jesus Christ.

One thing that came to my mind as I was talking about this braiding is that we should not have the mindset that we are involved in braiding that hair. We are like you would take Father, Son and Holy Spirit and you would take a piece of cloth and braid that in with the hair. If you would take a piece of cloth or a beautiful piece of colorful rope and you want to braid that in, that rope can never, by its own power, braid itself into that hair. It has to be by the power of someone else. What God is showing here is that by His power He has braided us into the Trinity, in Jesus Christ. As we see that and see how God came, like in the case of Zacchaeus, and visited man, He came and He braided humanity into Zacchaeus' life, by Him visiting. As He braided Himself into Zacchaeus' life that thing where Zacchaeus said, "Wow, the Jesus, the Lord, equaled him!" To me it speaks of the honor of who He really was. He said to Him, "Lord!" The moment he said, "Lord" to Him, I believe it is from a certain revelation and a certain belief in his heart. The same reason why the disciples would say, "Lord", to Him.

The way he said Lord, Jesus said to him, "Salvation has come to you because you have been set free." What did he see? He was in a Sycamore tree and then Jesus said to him, "Today, I must be at your house." And he then beheld the eyes of Jesus, heard the words of Jesus just like Noah did, and he found grace in the eyes of God. He found the "Putting up camp" God, the "Tent pitching" God! That's what he found in the eyes of Jesus and he said, "Come and pitch your tent in my house!" When he saw that braiding there, what did Jesus do? God loved Zacchaeus with His very presence and with Him saying to Zacchaeus, "I see beauty in you and I have come to seek and to save you that are lost in that tree. You were lost in your love for money. You were lost and I have come to dwell with you!" Can you see how salvation takes place by God's doing and not our doing. That is what it is all about. It is not about our doing but God's doing. I just want to tell you guys that God loves us... so much! He cares for us... so much!

Ephesians 2:

5 Even when we were dead in sins, He quickened us together with Christ, (by grace you are saved;)

6 And He has raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

8 For by grace are you saved through faith (by the divine influence that God has on our hearts... by Him coming to tabernacle with us we are saved... how? through faith); ***and it is not of ourselves: it is the gift of God:***

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

In my paraphrase of Ephesians as well as the course that I have written about this, which will be available on the web, we can find that this passage means so much more. There is so much richness in this! So when we see this passage, we have to come to a place where we say, "What is this Grace? What is this whole thing about not works? What is this thing about that we are His workmanship created in Christ Jesus unto good works?" There's something more in here!

Now, this is what I see. God comes and He says the Gospel to the Ephesians, through the Apostle Paul. They heard the Good News and then they believed the Good News. As they believed this they found that they were just set free from so many things they were bound to. They found a brand new life and then this testimony came through the Apostle Paul and Paul heard about what happened in their lives after they heard the truth of the Gospel and then he started to pray for them. He said, "Man, they have had a good Service. They believed upon Jesus and the Spirit is bringing forth fruit in these formally called Gentiles. Let me pray for them and let me get involved in their lives so that they can actually understand what this whole thing is all about."

In Ephesians, Paul puts a great emphasis on the understanding and believing. It's as if the Apostle Paul says, "Everything that is true flows through a channel into manifestation or into revelation. It is revealed or manifested in our lives as we believe and understand this. Paul comes in Ephesians and he wants people to understand clearer and clearer and better so that they can be more established in this Good News expecting Jesus to manifest the fullness of who He is by the Holy Spirit in their lives and not their doing.

When we see that it is not by works but by Grace, there is a very important word in verse 10 where it says, *for we are His workmanship*. It is saying that we cannot save ourselves. We cannot bring ourselves to a place of salvation, a place of exodus, a place of being set free. It is impossible for us for we are His workmanship. That word, workmanship, there is a very wonderful word. Some of you might know this. It's a Greek word, poiema, where we get the word, poem, from. Paul could have used many words but he uses the word, poiema, talking about somebody that creates, writes, a poem and through that poem reveals His glory and what is actually in his heart. So what he is saying to the people is, "Listen, you cannot be saved by your own works. You are saved by Grace."

Grace is the divine influence upon the heart of man by God braiding God into humanity and then co-equally braiding man into divinity. That is what is taking place. That is Grace. So when we look at the Grace of God where He gives life and immortality to man by braiding us into God and God into us, bringing a glorified, physicality into the Trinity, when we behold that braiding, in that braiding, we are made new by His Grace. By that Grace we are saved as we are persuaded and as we behold and as our eye is single, believing upon that truth and beholding that truth, we found our lives exploding with the glory of God.

In verse 10, he saying that we are His workmanship. We are His love poem. Like one of the theologians said, "We are His poem that He is writing." I got an F for English when I was in my final year of school. It was a very difficult subject for me but one thing I know about poems is that they rhyme. I think if I just learned that, glory to God. You guys know that Christ means the King or the Ruler, or the Messiah, the One who dominates and ends sin and death. A poem rhymes and the way I see this, and this is just from my heart, is when God says that we are His workmanship created in the Messiah, He is saying, "We, in Christ, in the resurrection, in that braiding of humanity into eternal life, in that what happens is He brought forth a new being and that bringing forth is that word, poimea. We are His workmanship. In other words, what he is saying is that He is writing a poem where your life will rhyme with the life of God. And all of that comes forth by the power of the Poet. It's not your power but the power of the Poet. That is where everything lies in. It's the power of Him writing His poems.

Then when all of the living creatures and all of heaven, including us, when we behold His poem we find the glory of God revealed. We find the beauty. We find praises being sung to Him because we behold His poem and this was His plan from the beginning. It's not a new plan. It was from the beginning. In the beginning God made the heavens and the earth and then the earth was without form and He planted a garden. He put a man there and then He started writing His poem in man. He started to write His poem in harmonizing what is in heaven, with what is in earth by the power of the Poet, by His way of writing, by His way of doing. And what happened is He shapes the life of Adam. When at first Adam didn't want to hear and he tried his own things, He didn't allow man to write in the poem. He said, "This is My poem. It's not yours. It's Mine and I will bring it harmony." He then incarnated Himself into a man called the last Adam. In that last Adam He came and harmonized that man with what was true in heaven which is eternal life. Here we find that what happened in earth in the resurrected Jesus now rhymes and flows with what is in heaven and we are beholding a phrase in the poem of God in the resurrection of Jesus.

We find how He goes to a next phrase and how He is explaining this further because we find God in heaven and then we find a man in earth but this man is glorified in heaven. Then we go into the next one which is us included in that resurrection of Jesus. As we see ourselves included into that resurrection of Jesus, we start to see how this poem is being set forth. We find the next phrase being written where all of this which was spoken about and the whole thing about Jesus and we believing upon it and starting to see the first fruit, we will then one day will also see the full glorification and the restoration of all things where we experience the fullness of the fruit of the Spirit as well as immortality in our bodies. Glory to God!

I want to say to you that *we are his workmanship, created in Christ Jesus*. We are His poem brought forth *in Jesus Christ unto good works, which God has before ordained that we should walk in them*.

The harmony of this poem, the way it rhymes, is how He brings forth His very good works in us where we are a sharer in the very kindness, a sharer in the very generosity, a sharer in the very life of God manifesting in our lives. This is how we see this rhyme. The Bible says that by this shall all men know that you are My disciples, by the love you have, one for another. This is what it is all about. Glory to God!

This morning when I preached in Begostoph, it was like a dream come true for me today to a certain extent because I have been in that area years ago and things just didn't work out. There was just church "stuff" and it just didn't work out. I remember when I left that town I was heartbroken because I wanted to see this Good News bring forth a group of people wherein this glory is manifesting where they are co-sharers in the life of God as they start to see how high, how wide, how deep and how long the love of God is. Many years later I got invited by somebody and he said he had just a little home group of people and if I would come and speak there. I told him, "I will not come and speak there once unless you allow only me to come and let me come once a month and let me bring you this Grace message. Otherwise I will not come because that is what I want to see." This man allowed it and what takes place is his life and his wife's life is being shaped by it. My life is being shaped more and more by this Good News. It was nice to see a good crowd of people come together this morning and the absolute joy and tears of joy in their lives as they see themselves being braided and how God is writing His love poem in Malmesbury and how God is writing His love poem in Begostof! He's writing it everywhere and bringing harmony between heaven and earth and that is how it comes forth.

I want to say this and I believe it with all my heart. The reason why poems are beautiful to us, the reason why the arts are beautiful to us, why we love a painting and why we love beautiful music, and an orchestra where things are in harmony, I believe it is all born from God who is a creative artist. He paints this story of love with us. We are the paint He paints with. We have been put in this whole picture. I want to say to you that God loves you from the depth of His being and He cares for you with everything that is inside Him. He is not going to allow man to try and write their own phrase by their own works for He is the poet and we are His workmanship unto good works which He doesn't command us to bear but which He writes into our lives through the power of the resurrection. .Amen!

I end off by summarizing it this way: Look at how God braided Himself into humanity in the story of Zacchaeus. Have a single eye and see when your eye is single your whole body will be full of light and see how you are the poem and how He writes and how He rhymes heaven and earth in this poem and so bring forth good works in you by the power of the Poet. Glory to God! His power was revealed in the death and in the resurrection of Jesus Christ and that power is yours! Amen!

Thank you so much for watching this message. I would like to ask you to just open your heart, more and more, to this goodness and this kindness and this mercy of God. If you listened to this message and it has touched you don't just go and run off in the joy of hearing a nice message but right there where you are just pray and have a time of pouring out your heart before God saying, "Lord, You show me, personally, by Your doing, how I can see myself braided into that strand of God and how You write and rhyme the man, Jesus, with me, a human being. Bring forth this rhyme and this beautiful poem and just show forth the very life of God. Glory to God! Do that, pray that. That is for us. We can be partakers of this. Amen!

Know that God loves you and He blesses you with His life!

<http://www.bertiebriits.com/message/The-God-that-LOVES-us-unto-Salvation>