

BEING SOBER MINDED During times of UNREST

Bertie Brits

November 15, 2020

What does it mean to be born from God? I've preached on this before but I want to just go a little bit more in depth on this and touch some of the difficult passages in **1John:3**. The Bible simply says that he that is born of God does not commit sin and he that does commit any sin is of the devil... and so forth. What does all of that mean?

We can also go and look at Titus and just see how grace teaches us to live holy and soberly in this world. We are also going to talk about how we purify ourselves as Jesus Christ is pure and what purifies us.

When we look at what is going on around us and we see all the things that are going on in the world, I mean there's turmoil in different places in the world, people live in fear. Just by having fear and not knowing what you're going to do, you might feel, "I've got some doubts and I wonder if I am not missing God. Am I wrong somewhere Lord, have I sinned? How do I now fall short of Your glory and how should I now confess these sins?" You know, we fall into those ruts so many times.

PRAYER: Father, I want to thank You that You will speak boldly through me today and that I will be able to teach this Word clearly today and that many people will be blessed by this message. Amen

MESSAGE: I want to start out by reading from **1John 2**: from verse 28. I want to start off by saying that the concept that I am touching on is a difficult concept to explain but I am going to give it my best shot. Like you've heard I've prayed and I believe that I'm empowered by God and I ask Him for His power of His Spirit to help me to explain this to you.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If you know that he is righteous, you know that every one that does righteousness is born of him.

Let's read it again:

28 And now, little children, abide in him (What is the command here? The command is to abide in Jesus... find your abode; live in Christ. Who is the "him" that he is referring to here?)

Let us go back a little bit more. **Verse 26: *These things have I written to you concerning them that seduce you.*** In other words, there are people that want to get out of the message of Jesus as the Christ. They want to 'help' you through their teachings and their way of doing to get salvation and how to be safe. They want to bring things forth that can teach you how to have a holy life and how to be saved.

:27 But the anointing which you have received of him abides in you, and you need not that any man to teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in him.

What is he saying? It says here that we should not go to any other person that would, basically, teach us on how to have life. The teaching here does not talk just about doctrine. It doesn't talk about a classroom setting where you hear teachings. Teaching here would be to manifest a good life.

It says here, "Listen, there are people that have come to you and they have brought many different teachings to you. They want to bring different plans for salvation. But he says here from verse **24: *Let that therefore abide in you, which you have heard from the beginning*** (What did they hear from the beginning? "Jesus was raised from the dead. He is Lord!") ***If that which you have heard from the beginning shall remain in you, you also shall continue in the Son, and in the Father.***

If you look at that from chapter 1, he is saying, "If you believe this certain doctrine, which is the doctrine of the death and the resurrection of Jesus, and that Jesus was raised from the dead, and offers eternal life to people as complete humans. If you remain in that, you will fellowship with the Father and the Son. That fellowship is not in darkness but it is to the manifestation of light and life by the Holy Spirit. And he goes on:

25: And this is the promise that he had promised us, even eternal life.

So, he says, "Listen man, He's promised us eternal life. As you remain in the original teaching of the resurrection, Jesus Lord, trust Him, believe Him, He brings salvation. As you believe in Him you know you have the promise of eternal life. This promise of eternal life will be yours and your fellowship, you will fellowship with eternal life. You will fellowship with the Spirit bringing forth fruit in you.

Then he goes on.

:26 These things have I written unto you concerning them that seduce you. So, there were people now seducing the Church telling them, "Listen, this message of the resurrection does not know how to teach you a holy life. It cannot produce a holy life. Let **us** teach you what a holy life is." Then these people try to teach a mixture between Greek philosophies and Gnosticism and Judaism. So, it was like Hellenized Jews that mixed in New Age doctrines and that of Jesus. What they were basically saying is, "Listen, you don't have to believe in the resurrection." This is what these people were saying, "There's deeper knowledge! Don't believe in the resurrection. You are already

holy. You've always been holy. Jesus has simply come to give us an example of how to lay down our lives. It's not about a resurrection.

What they taught in **1John** was, "Listen, this is simply about your spirit and where your spirit is going to go one day. It's about, you move from God and you're moving back to God and you have a time on this earth where you are learning certain things. It's kind of an incarnation, a reincarnation kind of a teaching and you move on to higher levels. It's not about a bodily resurrection and all those kinds of things. The body is basically evil and it limits you! So, shun this whole thing about bodily resurrection and all of those kinds of things. Forget about that! Jesus wasn't even a real human. This is what these people taught: He was just a spirit. He looked as if He was human but He was spirit. Especially in the resurrection, the Resurrection Jesus, talking about this resurrection, it just

the spirit of Jesus appearing to people. He wasn't truly flesh. All matter is evil. All flesh has limitations. So, let us teach you on how to live a true holy life." And they came in on how you should live. This is what those people taught.

This is now John saying: **24: Let that therefore abide in you, which you have heard from the beginning. If that which you have heard from the beginning shall remain in you, you also shall continue in the Son, and in the Father.**

He says, "Listen, in the Father and in the Son is nothing evil. The fullness of the Godhead dwells **bodily** in Jesus. Stick to this original message! Don't go over to any other thing. Stick to the simple resurrection message and your fellowship will be in eternal life, spirit, soul and body. Hallelujah! This is what Jesus will bring forth in you.

:25 And this is the promise that he has promised us, even eternal life.

:26 These things have I written unto you concerning them that seduce you.

:27 But the anointing which you have received of him abides in you (What is the anointing? It is the power of the Holy Spirit on account of the resurrected Jesus Christ. Where did the anointing come to? It was poured out on flesh.), **and you need not that any man teach you** (In other words, you don't need another teaching but the message of the resurrection, on how to have experiential knowledge of the life of God in your life today. This message of the resurrection shall bring forth life in you. The message of Jesus, as raised, where we have the hope of the same where who and what God is today is manifested by God in us and in the end it is God's work in us. We don't need other things. This is all we need. It is not barren. It is not a barren message that cannot produce life!):

but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in him.

28 And now, little children, abide in him (Stay in the message. That's what he is talking about. This is the command: Abide in him); **that, when he shall appear, we may have confidence...**

He is saying, "When He appears, you will have confidence that you will be part of the resurrection. And as you do this righteous thing, which is to abide in Jesus, you will find that Jesus will bring forth fruit in you. Now you will have confidence in the day of the resurrection... nothing to be ashamed of, as you simply believe in Jesus. He brings forth the fruit.

29 If you know that he is righteous, you know that every one that does righteousness is born of him.

He says, "If you know that Jesus, the man Jesus, is righteous, today, in His flesh before the Father, you who do righteousness, which is to believe in Jesus, is righteous as He is righteous." It does not mean that he that lives a perfect life on the earth and has no sign of mortality, or sin, in his life, he is righteous as Jesus is righteous. That is not what it means. I'm going to prove that to you as we read on.

1John 3:1 Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knows us not, because it knew him not.

So now we are called the sons of God. It might not appear to people that we are the sons of God now because they don't know the resurrected Jesus and how these things work.

2 Beloved, now are we the sons of God (We are now the sons of God. Sons of God would be understood as absolutely perfect spirit, soul and body.) ***and it does not yet appear what we shall be*** (In other words, we are now the sons of God and what we shall be in the resurrection as manifests sons of God, who we truly are, does not yet appear now) ***but we know that, when he shall appear, we shall be like him; for we shall see him as he is.***

3 And every man that has this hope in him purifies himself, even as he is pure. Listen to the Gospel here. How do we purify ourselves? How do we live in purity? We live in purity by having this hope in us that, when He appears, we shall be like Him! And what we shall be, this full, glorified, manifested sons of God, might not be appearing now. That means that what appears now, our mortality and shortcomings, is what is appearing now. But we don't live by what we see is appearing now. We know that as He is so are we, for when He comes, we shall be like Him. That means that the power and the anointing that is inside us at His appearing, shall manifest us that we shall be fully spirit, soul and body, just like Him at His appearing, for we shall see Him, fully, as He is. I don't mean that seeing just means sees. It means we will see Him in us, fully. I believe that is what it also refers to. That is my opinion about that passage.

And every man that has this hope in him purifies himself, even as he is pure.

So, what is the commandment? The commandment is, "Abide in Jesus!" When you abide in Jesus, you don't need anything to bring forth holiness in you! The anointing, the enablement of Grace, shall bring it forth in you. You need nothing else to bring it forth in you. This anointing shall bring it forth in you. All you need to do is abide in Him.

They wanted these people not to abide in Christ as they were taught from the beginning which was to have the hope of bodily resurrection. It is he that has this hope of bodily resurrection and perfection manifesting in them by the power of God and not our own power. They shall, in the day of Jesus, find that they there's nothing to be ashamed of. They shall be fully like Jesus bodily, having the fullness of the Godhead, bodily manifesting in them.

Paul also says this in **Colossians 2:**

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

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

Do we see the completeness? No. But are we complete? Yes. Should we now change any of our doctrines because we see that shortcoming, or seemingly, not the full manifestation of it now, and now we have to add other doctrines to it? No, we keep to the simple doctrine and we need nothing else. This anointing shall teach us. In other words, it manifests the fullness. This teaching doesn't talk about a classroom filling your mind with knowledge. It talks about it teaches the manifestation, how to manifest, not by our works but by the power of the resurrection.

1 John 3:

4 Whosoever commits sin transgresses also the law: for sin is the transgression of the law. 5 And you know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abides in him sins not: whosoever sins hath not seen him, neither known him.

In other words, he who doesn't abide in Him. How do you abide in Him? We abide in Him by faith, by belief in the original message. That's what we have been reading here all the time. He that commits sin, in other words, he that says, "No, no, no! There's something wrong with us. This work is not complete. We are now saying, "I am a Committer of sin. I walk, not in belief in Jesus only. I am going to continue with some other mixture message and some change of the things." He also is a transgressor of the law. Why? Because the law points us to believe in Jesus.

Now he's talking to Jews here, Hellenized Jews, that have a mixture of everything in herethat is New Age and all those kinds of things. He is saying to them, "Listen, you also want to bring in the law here and you don't want to abide in Christ. The law points to Christ and if you are not believing in Christ and abiding in Him, you are also a transgressor of the law and you are now committing sin and He has come to take away sin. So, believe in Jesus!" That is what he is basically talking about.

Verse 3: Every man that has this hope in him purifies himself, even as he is pure.

As we have the hope in Jesus, you purify yourself by having that hope. It's like every person that knows how to swim. If you are in the ocean the whole day, you will find that your skin is very clean. He that swims in the ocean purifies himself. We don't find that when you swim in the ocean you take out a piece of soap and then you start to wash yourself. It does not say that he that swims a lot in the ocean and all the minerals that are in the ocean and as it purifies the person is then once, he is in the ocean, heading for the shampoo and the soap and then he should now start washing himself. That is not what it means.

He who has this hope, the hope of the fact that the anointing of Jesus, the ability of God by the Spirit, will present us perfect in the day of Jesus and that we shall see Him as He is and we shall be perfect in that day, and that anointing brings forth fruit in us. We are purifying ourselves by having that hope. Our minds are being purified from the wrong belief that there is in this world. So, all that we need to do is to know this truth and believe in this simple gospel. That is all that we need to do. That is what this is all about.

We are going to see the same thing in **1Peter 1**.

I want to tell you that as you believe in this good news, you will find that it will not only present you perfect and holy in the day of Jesus. But you already find now, I want to call it like this, by miracle power called the anointing, how this Spirit brings forth fruit in you.

So, when we read that passage, "**He that abides in him does not sin**", we should not go and look at our shortcomings and say, "Well, if I have anything wrong in me, I wonder if I'm abiding in Jesus?" No, as long as you believe that Jesus died, He rose again, and you shall be as He is in manifestation in that last day. But you are already a son now but what you are now does not yet appear, what we shall be does not yet appear. What we shall be might not be showing now but it doesn't mean that we are not that. It is not showing... but it shall show by the anointing. So, don't let anybody come and teach you that you lack anything, that there is something wrong with your doctrine, there's something wrong with this belief in Jesus.

Look, maybe you were ill somewhere or you had a burst of anger somewhere, or you were fearing. In South Africa, we have reasons to fear about certain things. You find this fear and now you find, "Oh, my goodness! People were robbing in our neighborhood, armed robberies!" And now you feel afraid. Now you have that fear and you think, "Oh, my goodness! There's something wrong with my gospel! I need to start to confess sins!" And now you are open for other teaching on how to get rid of that fear! No, no, no! Stay in the simple gospel! Keep focusing on this Gospel. Abide in Christ!

Before I go to **1Peter**, let us first go to **John 15**. He is talking about abiding in Jesus. Jesus was already telling people even before He left: "Abide in the Good News. Abide in the grace. Abide in the resurrection message. Abide in Me bringing things forth in you and not in you bringing forth."

I want to explain abiding here. **John 15**:

1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit. 3 Now you are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.

Therefore, it is not a sin to abide in the simple Gospel. The simple Gospel will bring forth fruit.

5 I am the vine, you are the branches: He that abides in me, and I in him, the same brings forth much fruit: for without me you can do nothing.

So, when the Scripture teaches that those who are abiding in Jesus sin not, it is not saying that if you call yourself a Christian, you should start to live a holy life because, then, you are again the one that is doing the good work. What Jesus is saying is, "Abide in Me. What I am teaching you is that I am the vine and you are the branches. I am the one that will purify you and make you clean as you abide in Me. That word has now already purified you as what John, now further explained in **1John 15**, what Jesus basically was saying is, "As we have the hope of the resurrection, that message, the hope, he who has this hope in him, purifies himself even as he is pure."

How do we purify ourselves? We purify ourselves by abiding in Jesus. How does this purification come? It comes by the Jesus purifying us through the Word that we should abide in Him and believe this.

That purification also manifests in the form of fruit in our lives of which the greatest would be love for your neighbor. Love for your neighbor was understood, as John explained it, as not excluding certain groups of people from Jesus as also being their Messiah. That's what it talks about. It also brings forth a life where you're willing to help others and be good to them. Love, peace, joy, longsuffering, kindness and all those kinds of things, as a result of the anointing that comes on account of the resurrected Jesus as we abide in that message and only in that message. Hallelujah! Glory to God!

1Peter 1 says the same thing.

:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, (It talks about Jesus that was now manifested in the last days for us.)

:21 Who by him do believe in God, that raised him up from the dead (In other words, by Jesus we are believing in the Father, who raised Jesus from the dead), **and gave him glory; that your faith and hope might be in God.**

He is saying that Jesus came. The Father raised Jesus from the dead so that we might now believe in the Father who raised Jesus from the dead. So, in other words, we are now putting our faith in the Father that raises the dead. ... **that your faith and hope might be in God.**

22 Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides for ever.

He is saying here that we are born again of incorruptible seed. We have a certain hope inside us. What is this hope? It is the hope of the resurrection. Let's read it again:

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides for ever.

We are born again of incorruptible seed, the Word of God, that abides forever. What is the Word of God? The Word of God is the message that God would bring Jesus and through Jesus is preached to us the resurrection. So, we are born again of this hope which we have seen and which we have heard about. Let's read it again.

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing you have purified your souls in obeying the truth through the Spirit

How have we purified our souls? By **obeying the truth**. What is the truth? It is that we can have hope in God that raises the dead. That is why the scripture says that he that has this hope in him purifies himself. How do we purify our lives? We purify our lives by believing in Jesus and in the Father that raises the dead and as we believe in that we find the Spirit bring forth a holy life in us.

I'm going to end off with by reading **Titus**. We are going to have a shorter message today. I just want to share this because it is very important. This is very repetitive but I find that people struggle when it comes to sin. "I've sinned. I'm a child of God. I'm not supposed to sin." We need to get our mind into righteousness which is to believe in Jesus. Committing sin is not to believe in Jesus. When you commit sin as you not believe in Jesus, you have given yourself over to your own flesh from where you would find the fruit of the flesh. But, as you believe in Jesus, that hope purifies our flesh and that is why we see the fruit of the Spirit as we believe in Jesus.

If we see any of the fruit of the flesh in your life, simply go to God and say, "Father, I just want to say, "I've got the hope of the resurrection and Your Spirit, the anointing, teaches

my flesh a holy life and I thank You that I can live in love for Your Gospel and have an expectation that is born from You and no one else.”

If you live in fear, if you find anxiety, if you find your mind drifting off to things that is not life-giving, let me tell you something. You will have an accusation that comes your way that says, “Know you are sinning by simply believing the Good News.” No, you are not sinning by simply believing the Good News! You are living in righteousness and you are righteous as He is righteous. He who does righteousness, which is to believe in Jesus, is righteous as Jesus is righteous although it might not fully appear now. We need to understand that the Scripture says that we prophesy in part. We know in part. We look as in a mirror, dimly. We are not seeing the full manifestation of that glory now. And if we don’t see the full manifestation of that glory, it doesn’t bring us to a conclusion that what we believe is wrong. It simply brings us to the conclusion that we are having a hope and that we continue in patience and we will see the salvation of our bodies in the day of the Lord. But we are already seeing the first effects of this in our lives. Glory to God!

Let’s go to **Titus 2**. It talks about servants working for their masters.

9-10 Guides to slaves and being loyal workers a bonus to their masters---no back talk

(So it says here, “Listen, man, I want you to be loyal. I want you to be a bonus to your masters. Don’t backchat them all the time.), ***no petty thievery*** (Don’t steal this and that). ***Then their good character will shine through their actions, adding luster to the teaching of our Savior God.***

This is what he was talking to people that were owned by other people. He is basically saying, “I want you people, that are basically slaves, ‘Don’t talk back to your masters. This is an absolute opportunity to show the beauty of what you believe. Don’t steal their stuff and don’t talk back to them.”

11-14 God’s readiness to give and forgive is now public. Salvation’s available for everyone! We’re being shown how to turn our backs on a godless, indulgent life, and how to take on a God-filled, God-honoring life. This new life is starting right now... Isn’t that beautiful!

I want to read that very same in the King James. This is the passage we all know.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering (back) again;

10 Not purloining (petty thieving), but shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things.(Why?)

11 For the grace of God that brings salvation has (also) appeared to all men (for the slave master). That is basically what he is saying there. He says, “So you that are

slaves, I want you to know this: Do you know that the grace of God that saves has also appeared, not just for you that are the slaves but also for the slave master.

So, even if he is a slave master and you are a slave, live in such a way that when they think of your doctrine, when they think of God and this message of grace, they would say, "Wow, this is beautiful! I also want this!"

**11 For the grace of God that brings salvation has (also) appeared to all men,
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;**

Now listen to this: He says, "Listen. The grace of God teaches us to deny ungodliness and worldly lusts and that we should live soberly and righteously and Godly in this present world." So, what is he saying to the servant here? He is saying, 'Listen, I want you to know the grace of God. You need to live soberly. If you go and you are just against your master all the time, you are not living soberly. If you are backchat all day, you are not living soberly. If you are busy with petty thieving and doing things there against the master, you are not sober.'

Now, you need to understand those servants must have thought, "Well, I'm underpaid here. I'm a slave. I'm owned by this person. I'm just getting food for my work. I actually deserve more." Maybe they deserve more. Maybe if you look at what they deserved for the work they've done, the boss was actually stealing from them and now they are stealing back and those kinds of things. He says, "Listen, you need to live soberly and this is the sober living: The sober living is that Jesus also died for them." And that is what the grace of God teaches us. The grace of God teaches us that God has also died for them. He was talking about denying worldly lusts, I think what they had to was this whole thing about the slave master and the slave and this all about worldliness and how much money you have and who's the boss and who's the slave, and all those kinds of things.

If I get into depth with this, I would really not be loved. If I teach what the context here is that Paul was talking about, especially if you're also going to read some of Paul's other writings when he talked about slaves of that time and that it's like, "Oh, Paul, you could have done better." But Paul was doing better than we could have ever thought because he was thinking soberly about this. He was saying, "Man, this master that is oppressing the slaves, the only way wherein the slave can ever be free and the only way the master can ever be free, is not in slavery or not slavery. The true freedom is in salvation that comes by Jesus, so let us think soberly about these things so that these people can see the gospel and, from the gospel, receive the gospel. That is how Paul thought of setting people free.

**11 For the grace of God that brings salvation has appeared to all men,
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;** How do we live soberly and righteously in this present world? By: (semi-colon)

13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

What Paul was saying to the slaves is, "Listen, I don't want you to become drunk now. I want you to be sober. This is the sober thing: Don't have your hope from your master and what he gives you. Let your hope be in the resurrected Jesus and know that He has also

appeared for the salvation of your master. Should we have this hope in us, we shall purify ourselves from this backbiting and stealing from the master and all this ungodliness for the grace, which is the appearing of Jesus for all people, will then keep our lives in a place where we think soberly about our master and our boss and politics and all these kinds of things.

Let me read it the last time:

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; (Semi-colon)

Semi-colon basically says that the translators there means, and what they see was written in the Greek is that the next part explains, basically, on how the first part takes place. It's a better explanation on what is said and he explains how we live, how grace teaches us what does grace, the resurrection power, teach us. It teaches us that we should look for the resurrection, the blessed hope and the glorious appearing of the great God and our Savior who will then also give the master a glorified body, will give us a glorified body. And do you know what? The quickest way when you can get your master, as Paul also direct masters to say to them, "Listen, you are also under a master. Give what is said to your people is by getting the master to believe upon Christ. He says, "Don't aggravate the master. Don't become drunk now. Get the gospel to the master for the gospel is also for the master. And the hope that you have in the resurrection is purifying you, do you think will not purify him?" That is what he is talking about. He says, "Don't lose your mind over these things. Let us get back again and we will understand that scripture now even better."

1 John 3:

1 Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God (This He has also bestowed upon everybody, the worker and the slave.): **therefore, the world knows us not, because it knew him not.**

2 Beloved, now are we the sons of God, and it does not yet appear what we shall be (In other words, now, it does not yet appear what we shall be, but now we are the sons of God): **but we know that, when he shall appear, we shall be like him** (Be as he is.); **for we shall see him,** (we shall be) **as he is.**

3 And every man that has this hope in him (In other words, he that has this hope in Him) **purifies himself, even as he is pure.**

Peter says the same thing. He that has this hope in him purifies himself unto love for the neighbor. Paul says to Titus: "He that has the hope in him, purifies even the way he sees

a purification taking place, asoberness coming to the workplace.” Isn’t that amazing? So, do we need any other doctrine? We need no other doctrine! We need the message of the bodily resurrection of Jesus wherein He is Lord! Glory to God!

I want to say to you that this passage to me, as a person, has brought such change of life, a change of how I think about people, a change on how I deal with people. It is just absolutely amazing on what it has done for me. When we go and look at Paul writing in Titus when he says to pray for your leader, listen to this very same soberness that comes and says, “Listen, man, you are not a sinner if you believe the simple gospel, the simplest Gospel.

Titus 3:

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

Do you know what he is talking about here? He is talking about Roman soldiers that hate Jews that rule over people. He says to them: Put them in mind to be subject to those people... the powers and magistrates to be ready to do every good work.

How will you be able to do that unless you are sober minded?

2 To speak evil of no man, to be no brawlers (fighter), but gentle, shewing all meekness unto all men

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

In other words, what they are saying is, “I want to tell you and I want you to see this. Church, we need to see this! I so hope that people watch this message until the end.

It says, “Put in mind to the Church to be sober-minded, to be subject to principalities and powers (to these leaders because it says that you were also like these leaders. How are these leaders? These leaders that you are under as a Church, they are **foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.**

4 But after that the kindness and love of God our Saviour toward man (mankind) appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost (Which refers to the Spirit that will raise us in the last day, the hope that we have now received)

6 Which he shed on us abundantly through Jesus Christ our Savior;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

He is saying, "Don't lose your mind. Don't lose your mind when you have evil leaders."

That is what he is saying. "Don't lose your mind when you have evil leaders. Be kind, be good. How? Listen to what Paul does here: by reminding them, "Listen, you were just like that but when you got the hope of the resurrection, the Spirit was poured out on you and your life changed.

So how does the kingdom of God infiltrate this world? By a people that are mindful and hopeful of the bodily resurrection from where they have kindness, even to their enemies. And so, the enemies behold the Gospel and those to whom it becomes attractive will receive that and so be changed. And so, the evil that is inside them will also be taken away by them having the hope of the resurrection. That's the only way lasting changes come. There's no other way!

I find that when we see evil leaders... I remember in South Africa years back... Oh, my goodness, I don't want to say that I am perfect in this. You know, sometimes your mind goes into stress. But I remember in the Old South Africa, when the whole old South African System was collapsing. Remember, we were the Church, you know, Christians voting and all of this. The whole South African System, the whole Apartheid System was so greatly intermingled into the Church. I'm not going to take time to explain that but that is what it was. We felt that this is our land. We felt that this is our place. This is what God has given us. We, the Afrikaner, are God's people. We are God's nation. We took the scriptures like for Israel and whatever, and righteousness in a nation and unrighteousness in the nation and how all of those things took place. We took it for ourselves. We believed that we were the light unto the darkness in Africa. We believed that we were the hope of civilization.

Looking back, I realized that is what was going on. But we have not seen the message for what it truly was and when we were there, there came the end of the Apartheid System and what we felt. You know, what we were thinking? We were thinking the Communist, the antichrist, is now going to become the president of the country. We are going to find the worst constitutions that is so liberal, killing everything, becoming over us. It would be the end of us. We are going to be destroyed. That's what we thought. We went, voted, and we were completely outnumbered, lost the election.

We realized, as the Church, well sadly some still got to realize that. I'm glad that God has helped me to start to realize, that my hope is in the resurrected Christ. And I remember what kind of a hooligan I was, before I had the hope of the resurrection, and let my kindness be shown, not my mockery but my kindness be shown, towards those that are now corrupt, thieves, hating one another, divisive, loving every evil thing. Let me be kind to them for the kindness of God has appeared unto us and brought a brandnew life. Let us have the hope of the resurrection knowing that this kind is also appearing to them, and as it has changed us it will change them, making the hope the Gospel.

Let us not lose our minds when we see our leaders are evil. Let us not lose our minds. Let us be sober minded knowing the resurrection of Jesus. Let us not think, and this is the onslaught that the enemy brings to the Grace message: Ah, this is a sinful message. It doesn't have the power to change things. Let us add to the message and many things and think it is a weakness. It is not a weak message. It's a very, very, powerful message and it changes lives.

Thank you that you have allowed me to serve you with this message. Please go and listen to this a few times if you feel to do that.

Another thing.... there is something amazing about YouTube. You will see at the bottom there is a like button, a thumbs up button. If you click on it, it becomes blue. Check it out. You'll see this. It's just amazing. You click on it and it just really turns from grey to blue. Just do that. See if it works for you as well.

Thank you so much for your love toward this ministry. Those who support this ministry, thank you so much for your support and your love towards Dynamic Love Ministries. And more than that, thank you for your love and your faithfulness towards the Gospel as I see you continuing in this message of grace. It's a great encouragement to Helena and me.

God bless...