

# UNDERSTANDING REPENTANCE AND SALVATION

## AS JESUS INTENDED IT

**Bertie Brits**

**October 8, 2017**

GREETINGS in the wonderful name of Jesus! It is a great blessing for me to be with you today in this Live webcast of Dynamic Love Webchurch's Sunday Service. I trust that you are going to be deeply blessed by this Service and just encouraged in your Grace walk as you experience the grace of God and you learn more and more about the grace of God.

I would like to welcome everybody who is watching for the first time, If this is the first time that you have slotted in, I want to assure you that you are only going to hear the message of God's grace. What we do here in our Dynamic Love Web church is we fellowship around the word of God What is in my heart is to take the grace of God as not "A" viewpoint but as "THE" viewpoint of God and just attack every area of life if you want to use the word, attack, and just look at every area of life be it raising your kids, or how you read the Bible, be it sickness, marriage, whatever it is, we talk about it from the perspective of the finished work of Jesus Christ. The passion that God has put upon my heart is to teach the word of God in depth.

Today we are going to talk about the repentance and salvation and what that actually is in the light of what Jesus Christ originally intended. So if you are here for the first time, I want you to sit back and relax. We are going to have Communion together and we are going to fellowship together. I also want to bring to your attention that you can go to our website, Bertiebrits.com or Dynamicministries.com and just click on Web Church and you will see what our web church is all about.

To all of our regular viewers, thank you so much for slotting in. It's so good to know that we can just gather around the word of God as a family all around the world right now! Glory to God!

Father, I want to thank You so much that we can just start this Service in the name of Jesus. We can start this Service in what Christ has accomplished in His death and in His resurrection. Thank You that You speak powerfully through me today. This Service and everything that we do here, Lord, is available for the Holy Spirit to manifest the victory of Jesus. Thank You, Lord.

**COMMUNION** As our custom is we have Communion at every Service.

***Romans 3:***

***19 Now we know that what things soever the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.***

We see the logic that the Apostle Paul has here in his letter to the Romans. He says, "Now we know"... in other words, it WAS not known but now we know that what things soever the law says... not some but what things soever the law says." Now, many people want to take that as just the ceremonial laws but it says, "Whatsoever the law says." We don't find the Apostle Paul ever making or bringing a separation between the Ten Commandments and all the other commandments. Therefore this would be anything under the Torah or what would be the customs of that time that would see the Law command.

It says, *what things soever the law says, it says to them who are under the law:* (for what purpose?) *that all the world may become guilty before God.*

According to the Jews the Gentiles were already guilty before God because they didn't even have a law whereby they could be justified. That word, guilty, there in the Greek means subject to the judgment of God. The beautiful thing is that Paul comes and he says that the law and everything the law says, it says to those who are under the law which, in this case, was the Jewish people, for the purpose that the whole world, Jew and Gentile, might stand guilty. The Greek says, "That all the world might be subject to the judgment of God." The Old Testament concept of judgment wasn't God punishing His people but actually, God bringing justice to His people in defeating the enemy. So, when the people in the Old Testament thought of judgment they wanted the judgment of God over them. They were praying for the judgment of God because the judgment of God, in the times of slavery, would be the ending of Egypt and their release. What it says here is the law comes and it makes Jew and Gentile guilty before God that the whole world can be subject to God releasing and setting people free from their sins by the power of His resurrection, the power of His love. Amen

**20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the (experiential) knowledge of sin.** Isn't that powerful! Let me read it again. **Therefore by the deeds of the law** (Or what he says here, since the law is given to bring forth and manifest and show forth inability, by the deeds of the law, there shall no flesh be set free from the power of sin and death and the curse. It says, **"Justified in his sight: for by the law is the knowledge of sin.**

**21 But now the righteousness of God** (Or another word we can use there is the goodness of God, or the equitable deed of God or the equity of character of God) **without the law is manifested, being witnessed by the law and the prophets;**

**22 Even the righteousness** (or the equitable deed) **of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:** (What Paul does is he comes and brings a point. He wants to actually explain equality between Jew and Gentile. But what we want to take from this is that the righteousness of God, or the goodness of God or the equitable deed, the good character of God, is put on display and manifested without our obedience to the law in that God brings us to a place where we are justified or set free from what keeps us in bondage and what would destroy our lives. And this is done and he declares in this verse what the righteousness of God is: **Even the righteousness of God which is by the faith of Jesus Christ...**

We can see it two ways. We can say, "By the faith that Jesus had when He walked upon the earth" which I believe is also true. But in it's original context there, the word, faith, there should be translated as faithfulness. So what it says is that we, the righteousness of God, which is by how faithful Jesus is in taking away the sin of the whole world is now made know to all, which means the whole world, and is manifested upon those who believe this. Isn't that absolutely beautiful! That is what the body and blood of Jesus is all about. When we have Communion, this is what is in our mind. We take the bread and we take the wine and we do this in remembrance of what Jesus Christ has accomplished. So, I want to say to you, "In the body and in the blood of Jesus Christ is the righteousness of God revealed. This is the righteousness of God. This is the faithfulness of God, portrayed, put on display, put into practice, manifested in the physical Jesus that walked this earth, conquered our sin and conquered our death. Let me just pray and thank the Lord for His body and then we will use the Communion together.

Father, I want to thank You so much, for Your body and Your blood, and I want to thank You for the deliverance and the freedom You brought about in what You have accomplished for us. We do not do this being mindful of how wrong we are. We do this being mindful of how free we are because of You.

# UNDERSTANDING REPENTANCE and SALVATION

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**Bertie Brits**

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It's wonderful to know that God is good and we, today, can talk about what repentance and salvation really is. So many times we mix these two up. Today I want to explain a statement I made earlier and that is that we don't repent from our sins in order to be saved from hell. That's not what we do. We repent from a wrong belief in order to be saved from sin and death. That is the understanding that the early church had and we are going to look at that.

So many times we have lived our Christian life in fear of committing something that is wrong and we thought that we should repent of our sins. If we could stop our sin and live a holy life then one day we can go to heaven. That is not the Gospel! It has never been the Gospel although heaven can be a small part of a place where we can temporarily be until we see the return of Jesus Christ, but it is not the Gospel. Jesus and the Apostle Paul never preached, that the Good News was, "I have good news for you! If you stop your sin, Jesus made it possible that you can go to heaven. So, stop your sin so that you can go to heaven!" That was never the understanding of any of the apostles. Paul preached a different message, a different Gospel. The Good News that they preached was the Good News of how God has conquered the power of sin over man and how a man, who was in bondage to sin and death, could now be free from sin and death and that they could be saved from that sin and death when they repent of what they believed. That is what it is all about!

That repentance was made possible by Jesus Christ. He granted repentance in that He brought forth a truth that we could believe on now. That might sound like some very good news for those of you that are used to hear me teach. Those of you who are hearing this for the very first time, you may say, "What do you mean?" One guy on social media said, "Bertie, you just sugar coat the Gospel. You just make it sweet and too lovely!" I just said to him, "You know, I get tired of having the message of the love of God and how good God is degraded by calling it, "sugar coating"! There's no sugar coating here! It's just the simple love of God, the goodness of God and we are not going to humiliate ourselves and humiliate trying to humiliate God or the message of Grace by saying it is just a sugar coated kind of a message. It's not a sugar coating! It is the truth and if the goodness of God upsets you, you are in for a long time of being upset because God is good... and He is ONLY good! And He is never going to change! Amen!

The first time the word, repent, was mentioned in the Bible was in **Exodus 13:17**. Just from this Hebrew passage you will start to see what the meaning of repent is.

***17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:***

Do you see that you can actually repent from freedom? Repentance here actually means to turn back. That is actually what it means. To think differently, to look at some facts in front of you and to come to a conclusion where you actually would find consolation and comfort in going in a different direction.

That is what it actually means. We have taken the word, repent, and we have connected that towards sins or wrong deeds instead of an ideology or a logic, and now we try to get rid of things that we can never get rid of by our own power. I want to say this again. You can actually not repent from sins because if you could repent from sin why would you need a Savior that saves you from sin? Isn't Jesus the Savior? Isn't He the one who comes and saves man from their sins? Isn't He the one who came to bring victory over sin and death? So if we could repent from our sin, why do we need Jesus in getting rid of sin? Why would we need the blood of Jesus to wash away our sin if we could only simply repent from our sin and then thinking and having a wrong message, thinking that the blood of Jesus actually opened the door in heaven so that we could leave the earth and go and live in heaven? That is absolutely not the Gospel!

The Gospel is the message of how the kingdom of God is now manifesting in the earth by the power of the Holy Spirit and wherein what Jesus said to Mary, when He was carrying the cross, He said, "Behold, I make ALL things new!" By all things means that He did not exclude our human bodies. He did not exclude the earth. He did not exclude any of those things. He came to make all things new and original and manifest the life of God in all things... not by we trying to manifest the kingdom but by Him manifesting it in us. Glory to God!

The Hebrew word for repent there means to be sorry, to console oneself, to repent, to regret and two interesting words there: to comfort or be comforted. That's what it means. So, it says, to be sorry. Now, we can say, "See, that's where repentance comes in. It means that you need to be sorry and if you are not sorry about the sins you committed... If you do that, you are now showing your sorrow and your repentance towards your sins and not towards a certain belief. Then you are saying, "If I now just feel sorry enough for my sins then I can go to heaven." No! Salvation is ascribed to how God comes and sets man free from sin. Repentance has nothing to do with you leaving your sin. Two of the words that are really beautiful is, comfort or to be comforted.

Let's read **Exodus 13:17** from that perspective.

***And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines*** (because these were warriors), ***although that was near*** (God wasn't afraid of the Philistines anyway. He knew that they could go through there but then God, in His loving compassion, considered the weakness of their unbelief. Then what He did was He came and said, "Well, what I'm going to do is I am going to take them through another way that can help them."); ***for God said, Lest peradventure the people repent when they see war*** (or let peradventure the people find comfort or be comforted in going back), ***and they return to Egypt:***

So, one of the meanings of repentance here is actually talking about following that which is easy and good. So when we repent, or what God said here was that He was scared that the Israelites would repent or actually find consolation, find comfort or be comforted with the idea of going back to Egypt where they feel it's safer for themselves. They feel that there they would at least have food, they are not going to die and they are going to be protected. Remember that in Egypt they did have slavery but they also had food. To a certain degree they weren't the warriors, they weren't the soldiers and those kind of things. The Egyptians were the soldiers and the army was made out of them. These people built these temples and they were the slaves and while being slaves they enjoyed the safety that the Egyptian army could bring. They were kept safe to a certain degree.

So, what God says, "I don't want to lead them by the way of the Philistines because if I do that they might be afraid and look for safety and protection from Egypt and I don't want that."

Repentance is actually when you say, "Well, I'm sorry that I have gone this way. I want to go another way which is safer for me." With that in mind, we can also look at the Greek word for repent which is metanoia. It means a change of mind where the word, mind, means a mental faculty. If I must use my own words, it is to have a change of thought factory, to have that which produces your thoughts and produces your way of thinking, to have that changed. In other words, if we can combine these two words, combine the Greek and the Hebrew here, we would say, "To have your mind changed at finding your safety in turning back to the original plan that God had for man which was in the Garden where Adam was innocent, where Adam wasn't full of sin, where Adam was a man before God where God is the one who provides everything, gives everything and cares for man." Glory to God!

Repent is a change of mind, a change of logic. That's what it is all about. When God comes and in Jesus Christ, and in John the Baptist, when he preached repentance what he is actually saying is, "Be comforted in turning in another way for the kingdom of God is now at hand. You are not under the kingdom of the enemy any more. The kingdom of God is now here."

This repentance was very difficult for the Jews to make because they felt that they could not repent from their belief because they believed that the Messiah would come and the Messiah would then end the rule that Gentiles had over the Jews. The Messiah would come and end the oppression of the Jewish nations. Now Jesus comes and He says, "Repent for the kingdom of God is at hand!" and these people don't know what He is talking about because they are still seeing Rome oppressing them. They are still seeing all these kind of things. They see no Messiah. They don't know what is going on.

John the Baptist sent a message to Jesus saying, "Is this You or shall we wait for another?" Then Jesus comes and He declares what the signs of the coming of the kingdom is. He said, "The blind see. The deaf hear. The lame walk and the poor have the Gospel preached to them." He said, "These are the signs of the kingdom. This is the Messiah! The kingdom is not shown in how God overcomes Gentiles and allowed Jews to have the rule over other people. But the kingdom of God is actually in God taking possession of and overpowering the power of sin and death. Now these people had to repent of thinking that the kingdom was to come in the way that they thought it was going to come as Jews but they had to now believe the Gospel. That is what repentance is all about. It has nothing to do with leaving your sins!

***Matthew 3:***

***1 In those days came John the Baptist, preaching in the wilderness of Judaea,***

***2 And saying, Repent ye: for the kingdom of heaven is at hand.***

When John the Baptist preached the kingdom of God is at hand, there were certain things that he said. He said the ax is at the root of the tree. What he meant by that was that God was chopping out the family tree of the Jewish System where they found their roots in Abraham and in the fact that they were Jewish people and that this whole system, that the Jewish nation and everything about the Jews, that you had to be circumcised in the flesh and so forth. He said, "I have come to cut that tree out because that tree cannot bear any fruit and I want you to repent. I want you to realize that you are not saved by ethnicity." You might say that I am antisemitic, anti Jewish people. I am not. I want to say that if you continue in your old way of preaching to Jewish people that they are special people because of their flesh, you don't love the Jews because they cannot be saved by being circumcised in their flesh. They cannot be saved by obeying the law. They cannot be saved by loving the Torah and trying to be saved by the works of the law and the keeping of feasts and new moons and the Sabbath and those kind of things.

Paul actually says that if you do that you have fallen from Grace. It doesn't mean that God is not gracious to you. It just means that you are under the influence of your own ability and not standing under the influence of God anymore. So, please know that I am not against Jewish people but it might sound as if I am against Jewish people because I am saying that Jews are not saved by their ethnicity but they are saved by Jesus Christ and the mercy of the grace of God. Their ethnicity means nothing to God but the fact that they are humans means everything to God and He wants to save them knowing that Jews don't have the ability to keep the law. Therefore, He comes and He wants them to repent. He wants the Gentiles to repent of thinking that they are not part of the people of God because they are not circumcised.

The whole repentance message in the New Testament has everything to do with a new kingdom, a new way of doing and the ending of the law system. It has everything to do with having a new identity, a new platform from where you see who you are and who people are. That is what repentance has everything to do with.

Here he comes and he says to them that they must repent. Remember, John the Baptist preached repentance to the Jews. He said to them, "You boast in your flesh but know that God can, from these stones, raise up children to Abraham and you cannot find your salvation in being a child of Abraham. He actually brought repentance saying that we have to redefine what a child of Abraham actually is. That is also what the Apostle Paul said in his writings in Romans, Ephesians, Galatians, etc. He came and completely redefined who the children of Abraham actually was. He came and he pointed to Jesus as the seed of Abraham and whosoever are in Christ as the family or of whom Abraham then would be the father of faith.

We find when John the Baptist preaches repentance, he said to the people, "Repent of thinking that ethnicity means something. It is change your belief. Change your mindset. Imagine now the Jews have to repent of thinking that circumcision means anything. Thinking the fact that they are Jews, means anything. They had to come and stand before God and say, "We see our shortcomings and we are now actually changing our mind and we are saying that we don't need a Messiah to save us from Gentile oppression but we need a Messiah to save us from sin." that would be repentance. Amen! Glory to God! They weren't repenting from their sins. They had to repent from their wrong belief.

### **Matthew 3:**

*1 In those days came John the Baptist, preaching in the wilderness of Judaea,*

*2 And saying, Repent ye: for the kingdom of heaven is at hand.*

And then Jesus came and just backed this up. He said in **Matthew 4:17**

*From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

*Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand (near, here) : repent ye, and believe the gospel.*

Can you see that Jesus comes and He connects repentance to a new belief. Repent and believe this: Stop doing the law thing and now believe that the kingdom of God is at hand. It was so difficult for Jews to believe that because in their eyes they are not seeing a Messiah.

That is why **John 8: 32** says *And ye shall know the truth, and the truth shall make you free.*

When you read John 8, it actually says to them in **verse 34: *Whosoever commits sin is the servant (slave) of sin.*** “You think that you are a slave of the Gentiles. You think you are a slave of Rome. You are not a slave of Rome! You are, as much as the Romans, a slave of sin. So repent! Have a new belief. Don't try to continue in this old system. Repent from believing that old thing. I am the Messiah will come and set you free from your sin and your death.”

**Luke 13** is a powerful passage and I hope you understand this. It actually needs more explanation than what I am going to give here but let's try it.

**:1 *There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.*** (What happened here is they were Galileans who had their blood mingled with sacrifices and Pilate did that. So what he did was, and what I take from this is that they had Galileans killed and then they took their blood and when they offered it to their gods, mixed it in with their sacrifices and in their temples. It was a horrible thing for these people and they told Jesus about this and Jesus said, “

**: 2 *And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Gentiles, because they suffered such things?*** (He said, "So are you thinking that this happened to them because of their bad works?" He said, "Is that what you are thinking? He said,

**: 3 *I tell you, No: but, except you repent, you shall all likewise perish.***

They didn't have any sin. In their minds, they saw that they were the Jews. They were the people loved by God. They had the Torah. They were following the Law and now they were thinking in their mindset that if you break the Law then you are going to be cursed. Now he says that these people in Galatia were actual the worst people of all the Gentiles and that is why this happened to them. He said, “Listen, if that is what you think, I want to tell you something else. You still need to repent! You have something you need to repent of. You that boast in the law and boast in your works, you have something to repent of.

It says that if you don't do it you will perish like them and I'm going to explain that to you. ,

**2 *And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?*** (He said, "So are you thinking that this happened to them because of their bad works?" He said, "Is that what you are thinking? He said,

**3 *I tell you, No: but, except you repent, you shall all likewise perish.***(My goodness, they didn't have any sin. In their minds, they saw that they were the Jews. They were the people loved by God. They had the Torah. They were following the Law and now they are thinking, in their mindset, if you break the Law then you are going to be cursed and now he says that these people in Galicia, are actually the worst people of all the Gentiles and that is why this happened to them. He said, “Listen, that's what you think. I want to tell you something else. You still need to repent. You who boast in the Law, you that boast in your works, you have something that you need to repent of.” It says that if you don't do it you will perish like them. Now, I am going to explain that to you:

**4 *Or those eighteen, upon whom the tower in Siloam fell, and slew them, think you that they were sinners above all men that dwelt in Jerusalem?*** (Now he comes and says that we think that the bad thing happened to those Gentiles because they were Gentiles and the worst of Gentiles. Then in Jerusalem there was a tower that fell on some Jewish people and it says that now do you think it was because they were the worst sinners among the Jews? See, your mindset: they have done this wrong and now in your mind God punishes them. But it says,

**5 *I tell you, Nay: but, except ye repent, ye shall all likewise perish.***

He then talks about a certain man who had a fig tree planted in his vineyard.

**6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.**

**7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why does it cumbereth the ground?**

**8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:**

**9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.**

What is He talking about? He is talking to the Jewish people and saying, "Repentance is and has everything to do with what you believe. You think that the power fell on those people and others were killed by Herod because they were bad sinners. But I want to tell you that as they perished you also, that keep the Law and live holy according to the Law, will have to repent and Jesus defined repentance. The repentance was that they had to repent from a system that cannot bring forth fruit in them. Then He likened it to a fig tree and He likened it again to the Jewish nation. He said that while He was on the earth, He was seeking fruit and then on the last year that He was on the earth, He found none. Then in His death and His resurrection, the Holy Spirit was poured out on all people and He was the faithful Israelite and fulfilled everything the Jews had to do. In His resurrection the end came wherein the nation of the Jews are the light of the world and now we, as believers, who have the Holy Spirit, we became the light of the world. We are now shining forth the light and Christ in us is shining forth the live of the love of God towards people.

Now, repentance here is defined clearly by Jesus as repenting from a different belief... something that cannot bring forth fruit. Remember it says that a certain man had a fig tree planted. The fig tree is the tree of the knowledge of good and evil because Adam and Eve clothed themselves with the fig leaves. So He says that this fig tree was planted likened again to the tree of the knowledge of good and evil. This fig tree didn't bare fruit. Remember when Jesus came to the fig tree, and He wanted to fruit and there was no fruit on it and He cursed it and said, "Never again shall any man eat of you." Then they wondered why the fig tree withered so quickly. Then Jesus said, "If you have the faith of God, or if you are of the persuasion that God is of, you will not only do what was done to the fig tree but you will say to this mountain (the Temple Mount where the temple was on), you will say to this mountain, "Be cast into the sea and it shall obey you!" What He is actually saying is, "If you are of the true persuasion of God, if you repent and believe the Gospel, the fruitlessness will end in your life and you will not find your identity, any more, in the Law and works. That is what He is saying there.

That is what repentance is all about. It is to have a new mental faculty, to have a new way of thinking, and to turn back and find comfort and consolation in the original plan that God had manifested now in the death and resurrection of Jesus Christ.

Now in the New Testament: **Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ (Why?) for the remission of sins, and you shall receive the gift of the Holy Ghost.** (What is he talking about here? He says, "Be baptized for the remission of sins." That can mean two things. It can mean on account of Jesus who carried your sins and it also doesn't exclude the manifestation of being set free from sin. So what he is saying here is that it doesn't say to repent from your sins. It's not what he is saying. It says, **Then Peter said unto them, Repent, and be baptized** (In other words, become a disciple of this Gospel. That is what baptized means there and what would be understood by the people that heard baptized here.) **Repent, and be baptized every one of you in the name of Jesus Christ** (What they understood by the name of Jesus is simply, His name shall be called Jesus for He shall save His people from their sin.



We can read that in *Matthew 1:21 And she shall bring forth a son, and you shalt call his name Jesus: for he shall save his people from their sin.*

So why would Jesus be called Jesus? What does the name, Jesus, mean? It means to be saved from sin. He saves His people from their sin.

Peter said, *Repent, and be baptized every one of you in the name of the one that will save you from your sin for the remission of your sin.* It doesn't mean that God will not theoretically look at you as guilty anymore. I don't think that God has to theoretically look at us as guilty ever! The problem that we had was that we had experiential knowledge of not partaking in the very life of God and to God that means we are not co-sharers in His life. Experientially we are not having life and He wants to end that and manifest a brand new life in us. That's what it is all about!

Now he comes and Peter says, "Repent". In other words, in Acts 2 it says that Peter said to the Jews, "You crucified Jesus. You crucified the Messiah. You killed Him. You did all those things so I now want you to repent of what you believe because you believe a certain thing where you said, 'This man is an enemy of what we believe.' Change your belief and then become a disciple and then be baptized in the name or He is the one that will redeem you and save you from your sin." He never said, "Repent from your sins. Stop doing this. Stop doing that!" No! He said, "Repent from your belief and HE, Jesus, will save you from your sin, save you from the fruit of the flesh." That's what it means.

Listen to this. This is beautiful! *Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out* (That doesn't mean that unless you repented, God sees you as a sinner. It doesn't mean that! God has always seen you as His beloved, His child that has been made for and holy unto the dream that He has had from the beginning and now He has come and He has broken the power of sin and death. Now when we repent and we are converted (that word, converted, actually means to be baptized), to become a disciple of the teaching and the doctrine that I don't get rid of my own sin but God by the resurrection power, where we simply rely upon Him, He does the work! And we can love and have the fruit of the Spirit and be set free from the things that we thought we could never be set free from. Then in the end, even be set free from physical death where we will see immortality manifested in the human body. Then we will know that will be in the return of Jesus Christ. Amen!

Now it says, *Repent ye therefore, and be converted, that your sins may be blotted out* (When will the sins be blotted out?) *when the times of refreshing shall come from the presence of the Holy Spirit.*

So what he says here is if we connect Acts 3:19 with Acts 2:38, he said, *Repent ye therefore, and be baptized, converted, in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit.* That means if you say, "I become a disciple of Jesus. I repent from the wrong belief and I turn back and find consolation in not me getting rid of my own sins but God, without my own willpower and without my effort, where He comes and brings forth a brand new life in me, effortlessly, where He ends it, then you will receive the Holy Ghost and the Holy Ghost will bring it forth. Amen. That is what he is saying here.

It says that In other words, our sins will be blotted out. Blotting out in the Old Testament was a way of saying, to die or to be killed or to be destroyed.

It says, *Repent therefore and be converted* (be a disciple of the message that you don't have to repent from sins but that God ends sin in you by His doing and not your doing. Then it says that your your sins shall be blotted out, die! Glory to God! Amen

It's beautiful for me to think that Jesus didn't die for sins so that God can look at me as beautiful. He always treated me as beautiful but Jesus had to die and rose again so that I could have the quality of life that God has. Alleluia!

***Matthew 1:21 And she shall bring forth a son, and you shalt call his name Jesus: for he shall save his people from their sin.*** So, you don't repent from your sin. You get saved from your sin! You repent from, and the context here is, the belief that Jew/Gentile ethnicity seeing yourself as part of the kingdom of God through the Law and circumcision. The Gentiles had to repent from what they believed on how they would access life by sacrificing to their false gods. They also had to repent from thinking that they are outsiders by looking at the Law saying, "We are outsiders and wish we could be insiders." and then repent and be circumcised trying to obey the Law and all that. They had to repent of all of that. The Jews had to repent. The Gentiles had to repent. As they repented and saw that all of humanity had a common enemy and that was man trying to find life by his works and that, on account of the deception that came through Satan. When you can realize that, when you can see that Jesus conquered that and find your true identity in the resurrected Jesus, then you will find that when you call upon that, and believe upon that, when you become a disciple of that, that Jesus, by the resurrection power, that God, by the resurrection power in the outpouring of the Holy Spirit, blots out your sin. You find effortless new life ending in holy immortality which is not a departed spirit living in heaven but actually where God so conquered sin in the physical that He even conquered death in the physical. That is what Jesus proved in His resurrection. Amen! I don't know why it is not a love teaching today but I want to tell you that it remains the truth. Glory to God! '

Salvation means to deliver, to rescue, or to keep safe. You are delivered from your sins. You don't repent from your sins. You need Jesus to get rid of sin. You cannot repent from sin. You repent from a wrong belief. When you repent from a wrong belief, then you are delivered from sin which means not to be a partaker of the very life of God. God, by the Holy Spirit, makes you a partaker and you start to feel what it feels like to love and to have peace and joy and the fruit of the Spirit in your life, be generous and kind and all those things. It's not by you repenting from stinginess. It's not by you repenting from those things but by you believing why Jesus died, why He was raised up and you are now making your members available for only that. Amen!

Father, I want to thank You so much that I could just teach this today. I really enjoyed it! Thank You so much!

Thank You, Lord, that You just give to all of us an enlightened mind, an encouraged heart, that we will not afraid to talk about fruit. That we will not be afraid to have our members available to the manifestation of the fullness of what You have come to give us in Jesus Christ. Thank You for Your goodness. Thank You for Your mercy.

I thank You, Lord, that I can pray for people right now. I thank You that as I stretch forth my hands in the name of Jesus, I declare that the sick people are healed, that signs and wonders manifest because of Your kingdom and Your resurrection power. I declare them healed in Jesus' name. People, that have all kinds of sickness, be healed in Jesus' mighty name!

I also thank You, Lord, that an enlightened mind grabs a hold of people. They are enlightened by this Good News and set free from what binds them...In Jesus' mighty name! Amen!