

The SANCTIFICATION of the name of GOD (WHAT GRACE ACTUALLY IS)

Bertie Brits

July 22, 2018

GREETINGS in the wonderful name of Jesus! It is such a great blessing for me to come to you, live, from my studio in South Africa, bringing you the Gospel of Grace, the message of God's influence upon man, the message of God's kindness towards man, the message of God's love towards man and His goodness towards all of us.

The Word for today is God's restoring His name. We will go into **Ezekiel 36** and look into the restoration of the name of God.

PRAYER: Father, I want to thank You for the beautiful, beautiful, Gospel, what You have done for man, the love that You have for man, the passion that You have for man. Thank You, Father, that You have come to save us. You have come to give us life You have come to explain to us who we are and who You are. You are such a generous, kind, God and You have come to share Your life with us. Thank You for that opportunity. Thank You for the passion that You have shown towards us! Spirit of God, I thank You that I can preach this message inside You with the very the life of God. As this message is directed by You, Holy Spirit, it is eternal. It can never end. Its effect can never end. It can never change. It can bring forth Your life and the fruit that You've had in mind from the beginning. Thank You for that Lord!

I also thank You, that everyone who listens, his heart is prepared and they are strengthened by You to understand how high, how wide, how deep and how long Your love is. Amen

The passage in the Bible that I just prayed about is in Ephesians where Paul prays that your hearts may be strengthened by the Holy Spirit so that you may understand the dimensions of the love of God. This simply means that you may be strengthened by understanding the resurrection of Jesus because only in the resurrection will you see the dimension of the goodness and the kindness and the love of God.

COMMUNION

Romans 6:

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

This is absolutely powerful! This is so, so, beautiful!

As we take Communion, we are doing this in remembrance of the body of Jesus. ... in the remembrance of the death that He died. As the scripture clearly says in verse 4: ***Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*** What are we remembering? When we eat this Communion, we are remembering Jesus' death. What does that death encompass? It says:

:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

:6 Knowing this, that our old man is crucified with him, that the body of sin (the body of death) might be destroyed, that henceforth we should not serve sin (or simply be a servant of the system where we are not a partaker of what God has brought for us. We can say this in different words. We can read it like this: ***For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection:*** (The likeness of His death means that we die with Him. We were a dying people and that with Him we entered into the fullness of death when He conquered death. We are now walking with Him in His victory ***Knowing that our old man is crucified with him, that the body of sin might be destroyed.*** Like Paul said, "Who shall save me from this body of death that henceforth we should not be enslaved to not partake of what God has dreamt for us.

As we take Communion, I want you to do it this way: Think on this simple concept all the time: Jesus died. He became a human and He died. As the scripture says, "We we are baptized into His death." That means that as we believe upon Him, we are immersed into the death that He died. He entered into the deepest, darkest, of the uttermost death. Then He was raised up! As we are believing upon this, as we are eating this Communion, we are in remembrance of what happened to Him when He died and when He rose again.

We are also looking at the blood wherein He gave His life for us. ... where He made His life available for us, where He died away the old and brought in the new. Glory to God!

Let us eat the bread and drink the wine in remembrance of our innocence in Jesus as we are reminded of what He has done for us! Amen!

Before we get into today's message, we would like to pray for some people. We have had some bad news that Sammy Bilyeu from the Tennessee area. He has passed away. He drowned. He used to come to our meetings. We spent time with him driving in his Mustang. We had some good fun together. We want to say to his family, Sherry and everybody, that God is with you. He loves you guys and He strengthens you. I would like to pray for you and for others as well. These things happen and we thank God for the resurrection. We thank God for what Paul had said: "How do we comfort those that have loved ones passed away? It is simply by the message of the resurrection. That is how we comfort and I want to say to you that Jesus Christ has conquered the very physical death that Sam has experienced and we believe in the resurrection. He shall be raised up and share in the glory that Jesus has in the fullness of God's life manifested in him.

I would just like to pray for his family. Father, I thank You so much for Your love and Your goodness and Your kindness. I want to thank You, Father, that this is what it is for us in the here and now. When we experience death we can have the hope of the resurrection. I thank You, Father, that those who are here on the earth who are here and have seen this death take place, who's missing loved ones, I thank You, Father, that they are strengthened by Your goodness. They are strengthened by Your kindness, by Your Spirit of life and the hope that there is in the resurrection. Father, as we see this, we experience why You say that You will come and bring justice. You will judge the world in righteousness and You will bring what is right... and that is eternal life.

What has taken place is such an injustice, such a thing that doesn't belong to man. I thank You, Father, that we can say, "Death, where is your sting? For Christ has come and He has conquered the law. He has conquered the works of man. He has conquered death and He is bringing life to us."

I thank You, Father, for Sherry and everybody, all their friends, will just be strengthened in this time knowing Your goodness, knowing Your kindness, knowing Your love and Your closeness, in Jesus' name. Amen.

When I was close to the Twin Cities with Rick and Deb Hartman, we had Dave and Dieta, people from Canada, come down for a meeting. They came by motor bike for the 9 hour trip. I met them for the first time and we were fellowshiping for a few days. They are wonderful people. It was just awesome to see what the message of grace in the life of God has done in their life --- the joy, the happiness, the revelation of the resurrection of Christ and the peace that it brings to them. Then something very sad happened to Dieta. She had a brain aneurysm. She came out of the ICU yesterday. She struggles to speak. We as a web fellowship we can come together and pray for her. I have a picture of them. I would like for all of us to, just from our hearts, thank the Lord for a complete restoration for her brain and all the damage will be taken away. We will see the name of Jesus which is salvation, which is the name that heals. The Bible says that He has given us the power to bring forth signs, wonders and miracles in His name and that is what I believe is going to take place right now. She will be completely restored. Amen

Let us pray:

Father, I want to thank You so much that I can pray right now for Dieta, that You love her so much that You care for her so much! I thank You that Your Holy Spirit, the Spirit of Life, the Spirit that is from eternity to eternity has no beginning and no ending, Your very life is present inside her body right now. I thank You, Father, that You come and You, by Your power, the Spirit of God, in the name of Jesus, that healing comes to her brain right now as we, a web church, agree together and are in one heart about this. It is not about all of our agreement. We are just praying knowing that You are doing this.

Thank You, Lord, in the name of Jesus, I say, "Dieta, in the name of Jesus, you are healed! You are restored. In the mighty name of Jesus, you are made whole! You are made well, in Jesus' name. You will again get on that motor bike with Dave and we will meet again and we will talk about all the goodness and kindness of the love of God. Thank You, almighty heavenly Father! You stretch forth Your hand for signs, wonders and miracles. I declare healing in the name of Jesus. I bring you healing, in Jesus' name, Dieta! Thank You, Father.

I thank You, Father, at this time You also strengthen Dave and give him wisdom and encourage him in this time, by the Holy Spirit. Thank You Father for Rick and Deb who are there for them ministering and loving them. Amen and amen!

God is a good God and a kind God. Even if we have to deal with some difficult things like we are dealing with now.... death, sickness and those kind of things, we thank the Lord for His justification. Isn't that awesome!

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Today we are going to talk about the God who sanctifies His own name. He came to sanctify His name. I would like to explain that. We cannot even think that God will have to sanctify His own name. How can that be possible? How can the name of God ever be unholy? If you sanctify something it means you set it apart for a certain purpose or it means you make it holy, you make it clean, you bring purity to it.

The name of God has been slandered in the world. The name of God has not been dirty but was made dirty by the misunderstanding of man on what was actually going on. The name of God was seen in such an ugly way. I think I need to read this: Richard Dawkins said the following, (He uses such deep words that a guy like me where English is my second language, cannot even pronounce all of it. But this is what Richard Dawkins says. For those of you who don't know him, he is a well known atheist who goes around mocking Christianity, mocking religion and all those kind of things..

He said, "The God of the Old Testament is arguably the most unpleasant character in all fiction: he jealous and proud of it; he's a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; dislikes women, is homophobic, racist, infanticidal a killer of babies, genocidal, filicidal (he kills his own son), pestilential, megalomaniacal a pathological egoist, sadomasochistic, capriciously malevolent bully." That is what Richard Dawkins is saying to the applause of so many people that are completely ignorant of who God really is. .. But these names, and this which he brings forth, if you must be in a debate with the guy, he would say that it is all written in the Old Testament. It is written that you must go and kill nations and slaughter all of them and have all the bad things. He didn't get that from nowhere. He read it in the Bible. That's where he got it and when we look at what Atheists say about God... now I do believe that a lot of atheists are just suppressing the truth and, another thing, they have never heard the true message of God's love and grace. They've never heard a message of why man was made. They've never heard a message on who and what God is, who and what man is. They never understood the message of the resurrection.

Like one guy said, "Well, even if you can prove to me that there is a God, I will not serve Him. Why must I serve Him?" You can easily see that he doesn't understand that this God wants to serve him... wants to give life to him! There are so many things that take place in the world and things that are said about Christianity and about the God of the Old Testament, which is also the God of the New Testament, in ignorance because we, as Christians, have not understood the beauty of who God is. We have not understood who He really is. All of that comes in because of works righteousness because of man trying to be a god on his own because of the lie of the devil that came in. That's why things like a capricious, malevolent, bully would be ascribed to the very name of God. God comes and says in Ezekiel 36 that He had to come and sanctify and purify His name.

I want to read the Hebrew definition of name: Brown-Driver -Briggs:

Name means name or reputation, fame, glory a memorial or a monument or something that is placed or put in a certain position.

What he is saying here is the monument that God was raising or the statement He was making about who He is, or the memorial, the memory of who God is, or the reputation, the fame or the glory of God. That's what name means. I like the definition where it says, "a reputation or fame" The fame of God, the reputation of God, which is written in His name, in this case it would be Jehovah, the self existing one or Elohim or Adonai, where you get all the different names of God there. His name, especially Jehovah, which would mean the self existing one or the only one who has life without beginning, without end. The only one like that who has people and who offers His life to people, His name was slandered. Bad things were said about that name. We also find that that name finds its true expression in **Matthew 1:**

21 And she (Mary) shall bring forth a son, and you shalt call his name Jesus: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

So, Jesus, means God with us. God with us or Elohim with us or Jehovah with us, the self existing One with all life-- life without beginning, life without end... that One being present with us is called Savior delivering us from sin and death, giving us life. But what has happened is everything but that was seen in the Old Testament. Everything but that was experienced by the people of the Old. Now how does that make sense and how is God going to restore His name?

Let us read from Ezekiel 36 from 16. We will do verses 16 to 21. then from verse 21 we will go on. I don't know how far we are going to get but the whole thing about creating a new heart and all of that goes on down to verse 38.

As an introduction let me say that the picture that we have here is one where it is actually a duplicate of what is going on in Genesis. When we read the Bible we find that the people who composed the Bible, those who wrote it and those who actually tell the story by putting all the books together, inspired by God, want to tell the story, The story that they are telling is the same story from Genesis. You find the same thing repeating itself over and over and over again from Genesis right up to Matthew. We find the same story being told. In Genesis, the story is that God comes and says, "I am the Almighty God. I take you from dust and I offer you life. Trust Me and I will form you as an immortal, equal with Me and you will have the tree of life." You will actually experience immortality with Him.

Then we find that they don't listen and we find that they are separated from that tree of life where they are actually now given the opportunity to live by themselves and we find that brings forth death. Then we find that God comes in Noah and He brings forth a man again out of that death. Through that man He offers life again and He makes everything new again. Then we find a fall again. Then we find that He comes and talks to Israel. He offers them life and says, "Believe in Me." They don't trust in Him and they fall again. We find the same story over and over. And in this story, what is shown vividly is that man cannot have success just by himself. He cannot have the very life of God by Himself and that God needs to be the one that conquers all sin and conquers all death. Now, imagine this: In this fallen state God still reaches out to them. God still speaks to them. God is still with them but they are now living by their own power and not living by the power of God. They are living by their own power. They are living by commandments and by laws. They are not living by the very life of God.

As they do this and they still have something to do with God the heathen can look at Israel and they can see how they suffer how they are actually bearing the curse of dust... the curse of trying to have eternal life by themselves. As they behold this, they are actually saying, "The God of these people is not a good God. The God of these people gave them a land and then He kicks them out of the land and then He destroys them, kills them, murders them. And who and what God is, through what Israel does by their own works, slanders the very name of God.

You find the very same thing from the beginning in Genesis. What the devil came and did was he told a lie about God. He slandered the name of God. He made God a liar. He said, "God has lied to you! You, by your own ability, can be just like God!

Those who have followed me and my message, have heard me preach on that. That is how it was. There was a lie told about God. His name, His reputation, His fame, His glory, who He really was, was questioned and man started to believe in something different. They started to believe that they, by themselves, can produce all this life and have a life of God. They believed they were gods in themselves. They, basically, brought other gods before God. They made of themselves idols. They made themselves gods without God.. We see idolatry there. We see the very same thing, the same story, repeatedly being told about Israel. ... Idolatry saying that I can have my own God by my own works. I can bring forth a God by my own works. That is what idolatry is all about. It's not about God saying, "Well, I don't want any other God." No, it is about God saying that there is simply no other God. It is only Me and I want you to only trust in Me for that is the only way you can have life!"

When man says, "Well, I can be a god by my own works or I can bring a god by my own works as well as you are saying that I have eternal life, inherently, by myself and so I can continue to live as a god and live forever and share in the bliss of God. You find the story, all the time, just being repeated over and over and over again. This is the story: God is the only immortal and man doesn't have that and yet this god wants man to have it by his doing. That is what we see all the time. Then if we understand that story and we now see that God became flesh and He has now come to conquer the mortality of man, it is a wonderful 'hallelujah moment.' It's a wonderful reality of what God actually brings forth.

With that in mind, let me read **Ezekiel 36:**

16 Moreover the word of the Lord came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land (This is the land that God gave them), they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, where they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

What God is saying here is that He is Savior. He is Life Giver. He is the self existing one, the only one with life that wants people to live. He made them alive. He said, "Believe upon Me." Remember, when people of the Old Testament would hear about a god, they would think about a god who wants to then establish His kingdom in their lives. As you believe upon Him, He will then rule over your life with what and who He is. His name will be over you. But, what has happened here is that God gave them a land. We can just see this in the Genesis story as well. God came and said, "I give you the garden. I give you the earth. I give you all these things. Believe upon Me for as you are now My image in this world, in you and through you, by My doing I will establish all that I am in the earth." That means, "I will take the life that is without beginning and without end and I will make it flourish in you that you will have a life without beginning, without an end. Whatsoever is under this rule, this earth, everything on this planet will be under the rule of having a life without beginning and without end." That is what it is all about.

Then man basically said, "Well, no, no, I have life without beginning and without end in myself and I will bring it forth." And what did God do in Genesis"? He put them out of the garden and He said, "Lest they eat of the tree of life and live forever, in other words, they want to live by their own life. So let Me separate them from this life for they want to live by their own life. Let them live by that." That's what was taking place and now we find man dying. We find everything going wrong. Now it looks as if God has brought this on man but that is wrong. That's how we've read Genesis. That's how we've read the exile. That's how we've read everything in the Old Testament and now the name of God is slandered: God has "kicked these people out!" But God comes and corrects this and He says what is actually going on in Ezekiel 36 where He explains the whole thing. This is what He is saying: "Listen. I want you to know that what is happening to you is not My name. What is happening to you is what **you** wanted. You wanted to live in your own way." Then I said, "This is the land that I have given you." You've profaned this. You have made it fruitless... without any fruit. Since there was no fruit in this land, I said, "Go and live wherever you want by your own ability and bring forth fruit if you can."

Then they went to other nations and they basically said, "We are the people of God and the life we have now is born from God." God said, "That's not right because that is not what took place! What took place is I have a name. I have a glory and that glory is to give you the land and I did give it to you. I did bless you but then you came and brought forth your own way."

What is "your own way? It is in verse 17: ***Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way.***

We get Jesus called, 'The Way'... The TRUE Way or God's Way, is God is the Way to eternal life but they said, "I have my own way." This talks about the law. This talks about works righteousness. This talks about what they must do again. That's what it talks about. And it says that the moment you said, "I have my own way to eternal life. I have my own way to things." which would be the fleshly way. ***and by their doings*** (meaning I bring forth an idol. I'm going to make a god by my own power and this god, which is by my power, I will worship." That's the story. It says that when you did that, what did you do? You became as a woman that is uncleaned and that is removed.: ***their way was before me as the uncleanness of a removed woman.*** That talks about a woman who has her menstrual cycle which in that time cannot receive a seed and be fruitful. That's what it talks about. So what he says is, "You became unfruitful. You came to a place where you could not bear the seed. You were not receptive of this seed which would be the word of life which I promised you because you said, "I will produce life by my own works." That is what you were saying and then you defiled the land and God said, "I drive you out from the land." That means, "I am telling you to go now and live your own life."

It's almost like the prodigal son when he came and he said, "Well, I want my inheritance." Then he took the inheritance and said, "I, by my own works, am going to take what is mine and I am going to live my own life." What happened then is he went away to a far land and there he wasted everything on riotous living. When he was there he could have said, "I got a father over on a farm somewhere in another country." What would the people then think of this father when his son is in this situation? He would think, "Why is the father not helping him? Why is the father not giving him land? Why is the father kicking him out?" But that is not the whole story! The story is that the son is doing his own thing and this is how it looks. That is the whole story and God looked at who He was, looked at His own name which is, "I am a Savior. I am a good God and I want people to believe upon this name! I even want the heathens to believe upon this name!"

And then He comes and talks about the restoration of His name from verse 22. I trust that you are getting what I am saying here. It's simply this and let me just summarize the first part of this message. When we look at the whole thing about what this story is all about, it is simply all about just one thing: God saying, "I've given everything to you. I have given you life. I have given you peace. I have given you joy. I have given everything. It is a promise by Me but you guys are not grabbing it! You guys are doing your own thing and now others are confusing what you bring forth by your own works as My work!" That's what it's all about.

Now we are talking about sanctifying His own name.

22 Therefore say unto the house of Israel, thus saith the Lord God; I do not this for your sake, O house of Israel, but for mine holy name's sake, which you have profaned among the heathen, where you went.

23 And I will sanctify my great name, which was profaned among the heathen, which you have profaned in the midst of them; and the heathen shall know that I am the Lord (I am the self existing One. I am the One with all life), saith the Lord God, when I shall be sanctified in you before their eyes.

What He is saying is, "Listen, you have done your own thing. You've brought destruction upon yourself. You brought death upon yourself and My name was slandered. I was basically seen as the God that rejects His own people, the God who cannot care for His own people, the God that does not have life, that cannot produce life, that cannot give life. That is the God that you are talking about. You are seeing a god that is basically not good, a God that is not caring. That is what you are seeing but I will come in you who have tried to do your own thing and I will clean you up and give you life and so, who I am, shall be seen. I want you to know one thing for sure: the life that you receive now is not of your own doing. It is because of Me showing forth and bringing forth who and what I truly am."

What He is saying would almost be like the lost sheep. Imagine the lost sheep was now lost. The message about the lost sheep, when he wandered off, the message that would surround the sheep is that his shepherd is not a very good shepherd if he is out here. Not knowing that this sheep, by his own will, has come here and has basically said to the shepherd, "I don't want to be part of you! I'm leaving now." And now he is suffering. As he is about to be eaten by the wolves and all those kind of things, the shepherd will come into the country where he is where he is lost, lost in his own works, lost by his own ability and he will send him there and so shall His name be restored. How? By the God who has a beautiful name simply being Himself in that situation that we have brought upon ourselves. That is what this is all about and we can already see how this is now going to go right into the good news of Jesus and how He has entered our death and conquered our death.

Verse 23, *And I will sanctify my great name, which was profaned among the heathen, which you have profaned in the midst of them; and the heathen shall know that I am the Lord* (I am the self existing One, the One with all life), ***saith the Lord God, when I shall be sanctified in you before their eyes.*** So the God that said, I am God, the only One who has life without beginning, without end, and there is no one like Me! I'm the only One! I am seen as the One who has life, that rules with life, and you are My people, yet you are dying. You are not dying because I'm ruling over you. You are dying because you don't want My rulership. But I will come in the midst of your death and I will bring My rulership to you and I will raise you up and bring life to you and so I will be seen again for who I truly am. Glory to God. We can already see that in the church age now but I don't want to get ahead of myself.

24 *For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.* Many people say this is just a prophetic word about Israel. Yes, I believe if it was a prophetic word of physical Israel, it still serves as a type and a shadow of the true Israel of God which is the Church.

25 *Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you.*

26 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh...*Where? In your flesh. That's what it is talking about.

27 *And I will put my spirit within you, and cause you to walk in my statutes* (ways), ***and you shall keep my judgments, and do them.***

28 *And you shall dwell in the land that I gave to your fathers; and you shall be my people, and I will be your God.*

What He is basically saying here is if you take all the typology and we take it to the here and now, . what He is saying is that man became filthy... not God... man became filthy with idol worship. Idol worship is basically what I would call works righteousness--- living by the law. Living by your own works. That's what it is. Taking mortal man and trying to obtain immortality by that. That is what He is saying. He said, "That is what happened to man. They became dirty like that." Now he says what God will do is He will cleanse us from our idol worship. How will He do it? He will take us from every nation. I believe this speaks about Jesus. It speaks about Jesus and the Church but firstly Jesus.

When Jesus died and He became sin, He became the sin of all sinners. Both Jew and both Gentiles were sinners and He has drawn all judgment of all man to Him as He was lifted up. He brought the death of all people on Him. Then when He was raised from the dead, the name of God was restored. Wherein we see that God is not a God that brings death but God is the eternal, ever living and He took, He gathered, Israel from all nations. Gathering Israel from all nations I believe Jesus was the faithful Israelite. He was the representative of Israel in that moment and He took all the death and all the sin of Israel. He took the death of the Gentiles. He gathered all sin of all people from all nations to Him. He became sin. He entered into all death relying upon the Father calling God His Father, calling God the One who has life, the One who will give Him life. And what did God do? The Father raised Him from the dead!

And in the resurrection, in taking a man that had all sin, all death, all the consequences of all idol worship, all the consequences and the effects of man going and living in their own land and then leaving that land that God has given going to different places and destroying themselves bringing slander to the name of God where God was everything but the God of life where God was seen, as what Dawkins had said, that He was a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; dislikes women, homosexual, racist, a killer of babies, genocidal, killing his own son, pestilential, capriciously malevolent bully.

Where he said, "Well, that was the idea of God, where you would look at all the curses that comes and where man is, where Jesus calls God His God and look at what He looks like, but God is His God. If God is your God, how can you die here? What kind of a god are you serving if you look like this!" And what did He do? He continued to believe in the Father and what did the Father do? The Father raised Him up out of all death, out of all sin, which was our death, which was our sin, and presented in front of all of humanity... one thing: A man that has his own land, his own body now, which is clean, which is fully restored, where the city is rebuilt, where the life of God is, where the fullness of God dwells in and He sanctified His name in raising Jesus from the dead!

He is continuing, now, to sanctifying His name as He is now pouring out His Spirit upon all flesh as people now believe upon Jesus! We find that He has now taken us out of death and put us into life. He has taking us out of the kingdom of darkness and putting us into the kingdom of light by the resurrection of Jesus Christ. That is how He is bringing this forth. This is what He is saying: "This is how I will do it: I will cleanse you. How? By bringing forth one clean man so that you can have a new heart, not a heart anymore of stone." We know that the ministration of death was written on stone but we can have a heart of flesh. What flesh? Glorified flesh! The physical Jesus that came, dwelt upon the earth, took all sin and all death, became in the likeness of sinful man, the word became flesh, lived among us and then received all sin and death, die and then raised up as a flesh man, a physical, resurrected human, in the flesh... not as a spirit. We need to understand that.

Jesus is a spiritual, physical man. He has flesh. That is what He has. It says that He will take the stony heart out of our flesh and He will give us a heart of flesh. He will take a belief system of the law, out of our hearts, out of our lives, out of our bodies. We, by our bodies, are not serving the law anymore. We don't believe in the law anymore but we as physical humans are now having a heart of flesh. We are now believing in the physical resurrected flesh Jesus that was raised from the dead. Now that gives us the hope of the restoration of our flesh. Now we can have a land again, a body again, that is glorified with the glory of the Almighty God. Amen! That is what He is saying.

Then He says this: verse 27 ***And I will put my spirit within you***

What is He talking about when He says, "My spirit"? He is talking about His life. He says, "The life that has no beginning and no end, I will put inside you! And as I do this I want you to know that I am restoring My name. Since you believe upon Me, believe upon this truth. As you are seeing fruit in your life never think it is you. It is Me restoring my name." Actually, a simple way of saying it where it does not sound as if God is full of pride is, "It is Me being Myself and fulfilling what I promised you from the beginning!" Glory to God! Amen!

Now when we look at everything that Jesus Christ has done, we cannot say that God is unjust, unforgiving, a control freak. He is not unjust for He says, "It is not just that My people are dying. Let Me bring justice and restore them to life."

Matthew 21 talks about Joseph. When Mary was pregnant, Joseph didn't want to have her stoned.

:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

He said that Joseph was just. In his eyes Mary had sinned. But, since he was just, he said, "I will not let her die but I will give her life." We find now that God is not unjust as what Dawkins says or as what thousands of atheists preach... and actually as what is preached in the Church many times, of how God is unjust when someone is dying and God is the one that kills! No! God is the one that saves from death. As Joseph was, justice is defined as one that will not make a public example but will save from death not allowing Mary to die. In the very same way we find our God who is just and the justifier of those that believe, with the justification, according to Romans 5:19-20, of life. He justifies us with life... eternal life... His life.

He is not unforgiving. He's not a control freak. He is everything but a control freak. Because He is not a control freak, that's why He said to Adam and Eve, "I don't want you to eat of this but if you want to eat of this I will allow you to go and live your own way. That is what I will allow." Like the prodigal son, we see it. We don't see a control freak. We don't see a God that is egocentric and which is vindictive and blood thirsty. We see one that doesn't want blood to be shed. We see one that wants to save which is willing to say, "I will enter your death. Because I don't want blood to be shed, I will go and enter the death you are in and have My bloodshed so that I can enter into your bloodshed to end it by the resurrection for I don't want that!"

We can go through all of this even where Dawkins and many others mock God and say that He is filicidal, which means you kill your own son, your own child. We find that the Father never killed the son but that it was the death we brought upon ourselves that He entered in. When He was raised up He actually conquered that death and now He shows us His name. We can now call upon this name! This name that was sanctified. This name that was made beautiful and clear. What is His name? His name is Jesus the Savior, God with us, saving us now from our sins and our death. Glory to God!

There's a lot to say about this but let me end off with this and reemphasize the part of the fruit bearing. It says, His name is Jesus...

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree

Can you see what He is saying here? He says, "You went in your own strength and you wanted to bear fruit of life but you were bearing the fruit of death by your own power for you are merely dust and inside your own ability you cannot do it. But, I am the eternal, immortal God. I made you from dust and I want to create an immortal out of you but the next step is you believe upon Me." That is the process of creating an immortal that is sharing the fullness of the life of God. But you didn't. You went to do your own thing. You were bearing fruit unto death but what I will do is I will bring forth a new man. I will conquer all sin. I will conquer all death so that you can have a new belief. As you have a new belief, please don't think that as you believe upon this new and fruit comes forth in your life that it is because of you. He says, "Know this: It is My name. It is who I am that is bringing forth this fruit."

He says, "I will save you from your uncleanness. I will save you from the belief where you believe that you need to live by your works. I will bring forth fruit in your life. I will increase to you and lay no death or famine, upon you."

One of the words here was that He is a pestilential God. My goodness! We see here that all these names and all these things that were assigned to God came by man bringing forth such slander because of man's inability to produce life by himself and then in a state of law calling God their God.

I want you to say and I hope that it its home so hard that if you are in a state of law and works, call God your God, and we are seeing the destruction in your life, what you are saying is, "If I don't tithe then the curse is going to be upon me. If I don't do these things, then a curse is going to be upon me!" What you are doing is, you from a law state or a works state, where you are working principles, are calling God your God, and by doing that you are creating an idol by works. You are saying, "By my own works I am going to do something and by preaching the law and living by works, mixing law and grace kind of a thing, that is slanderous to the very name of God. The only system where the name of God is made clean is where we are believing that God that justifies the ungodly, the God that blesses without the works of the law, the God that can give eternal life by HIS doing and not ours --- that is the only way, Church! Glory to God!

You will have to listen to this message again. The greatest investment you can ever make is in hearing this message, allowing it to get into your heart and trusting and having it produce faith in you inside your heart believing in God. That's the greatest investment you can make in your own life because from there it will flow to your family. It will flow to your husband, your wife, your children, all those around you. You will find the effect of God restoring His name manifest in your life. Glory to God!

I hope this can help you to look at the Old Testament in a completely different way and look at who God really is, seeing that He is the eternal, living God, that has come to give life. That life is in His Son and as you believe upon Him, we have eternal life. Amen

I want to thank you so much for slotting in. It was such an honor to minister to you. It was such an honor to bring you this message and I trust that your hearts are being encouraged. Know that God has always been a beautiful, clean, holy God and His holiness is always defined in this: **YOU SHALL CALL HIM EMMANUEL.... GOD WITH US!** When God is with you, He delivers you from idolatry. Idolatry --- law mindset. He delivers you from a law mindset. He delivers you from your filthiness--- these things that you believe which is unfruitful. God called unfruitfulness, filthiness. What He basically says is, "The system that cannot bring forth fruit in you is filthy and I've come to bring forth My Spirit, the very life that makes God live. The Word, the Spirit, that which was from the beginning, I will bring forth in you and cause you to have My life! The whole thing about living in God's life is about Him causing it and bringing it forth in those who believe it and trust upon Him to be who He says He is. Amen!