

SPIRITUAL MATURITY

Bertie Brits

February 12, 2017

GREETING

The goodness of God and the kindness of God is towards us and He loves us, cares for us and He embraces us with a great embrace of eternal life!

Today we are going to be talking about Christian maturity and what Christian maturity is. When it comes to Christian maturity, we have found that many people are just condemned because they feel, "I am not a mature Christian." They look at other Christians and they look at their devotion towards the Lord and their devotion towards prayer and towards the good they do and they think, "I wish I could be so mature! I wish I could be so kind." When that takes place, it just brings condemnation. Today we are going to be talking about Christian maturity.

I want to welcome you that are watching for the first time and our regular viewers. Thank you so much for slotting in. It is wonderful to have you.

Let us just pray together:

Father, I want to thank You so much that we can be here together and that I can bring Your Gospel, Your Good News, of Your great love. Thank You that I can bring Your message of love to people today. Your hand is extended towards man and You feel for us and care for us! Thank You for Your love, Lord! You are a wonderful God!

Holy Spirit speak powerfully through me and touch the hearts of Your people. Amen

COMMUNION

Ephesians 1:

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and from our Lord Jesus Christ.

And then these wonderful words:

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

The beautiful part here is, "*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings.*" And then it says there, "Who has adopted us, who has predestined us unto the adoption".

Now when we think of adoption here and when we think of God saying, "Blessed be the God and the Father of our Lord, Jesus Christ," there is a certain thing we need to understand about that. When the Bible says, "Blessed be the God and the Father who has blessed us," we must ask ourselves, "What has He blessed us with?" That word, blessed, means to speak well of or to have something very good to say about. So, what is the very good thing that God has to say about us?

This is the very good thing that God has to say about us: We are the blessed and well-spoken of because God has predestined us unto the adoption of sons. That means that God has taken us, humans, and He has predestined that we shall be adopted, or placed, as sons, and that He will, in us, show all the world that we are His sons by saving us from sin and death by giving us eternal life. Isn't that beautiful!

This eternal life is in His Son and the life is in His body that was broken and in His blood that flowed for us. So when we see the body that was broken, we see the embodiment of sin and death broken by Jesus Christ. When we take the wine, we drink it in remembrance of the blood that flowed which is the blood of the New Covenant, meaning that the Old has passed away. The Covenant of works righteousness has passed away. The Covenant of finding life by your works has passed away for Jew and Gentile and the body of sin and death was broken. He was raised up with a body that is not subject to sin, neither to death, and by the Spirit, He brings that forth in us. Glory to God!

As we take this Communion we glorify Jesus in what He has done for us. We glorify the Father in what He has done for us in Christ. Glory to God!

Father, I want to thank You for the bread and the wine. Thank You that we can come and enjoy what You have put on the table. You put eternal life for us in the revelation of Jesus. Thank You for that, Lord! Amen

Let us just enjoy the Communion together.

SPIRITUAL MATURITY

Bertie Brits

February 12, 2017

Today I am going to preach from Hebrews chapter 5. I'm going to talk about Mature Christianity. So many times we have been at a place where we feel that we are not mature enough thinking, "Are we where the Lord wants us?" We read a passage in Hebrews 6 which states that the message of the resurrection and faith towards God is just elementary messages and that we must move on to perfection and move on to greater things.

Hebrews 6:

1 Therefore leaving the principles (the basic principles) of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permits.

What happens here is we come to a place where we look at the basic doctrines that are mentioned here and we see faith towards God, the doctrine of Baptisms, the message of the resurrection and the judgment of God, (especially the message of the resurrection that Paul talks about all the time) is seen as something that we need to move away from and move on to maturity. Let's read it again and see how it sounds if we read it just as it is written there.

Hebrews 6:

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permits.

I have seen this when I speak on the resurrection. I have had this happen to me many times where people come to me and say, "Bertie, why do you want to preach on the resurrection? It's an elementary message. We don't need to talk on that. We need to move on to maturity. We need to move on to the greater things in the kingdom of God."

Now, the question is if we say that the resurrection, the hope of the resurrection, eternal judgment, what the Lord is going to bring forth in this earth, and all things, are elementary and we need to move on to the greater things, what are those greater things?

Hopefully the greatest things would not be, "Start to be kind, be merciful, give, show your commitment... just going back to the Law."

So what would the greater things be? What I found is that a lot of the time, especially when I was in

Bible School, and we talked about the greater things, we actually, in our subconscious and in our thoughts, we referred to, "Leave your nonsense and start to serve Jesus and do what's right!" I want to tell you that is not the maturity that the apostle Paul was pointing to!

When we talk about the hope of the Gospel, we are talking about a power that God has, that is so powerful, that it can conquer your sin and death in this life and He, by HIS doing, can bring forth eternal life. We need to understand that the message of hope, the message of the resurrection, is so powerful, when it is believed by the Christian, that the Spirit brings forth what God has always dreamt for that person.

To understand Hebrews 6:1 we need to go on and read from chapter 5. I am going to just lay the foundation quickly here. In chapter 4, he comes and he says, "***Come boldly to the throne of grace, that you may receive help in the time of need for we don't have a high priest that cannot be touched with our infirmities.***" Then it goes on in chapter 5 and explains on how He is compassionate and how He went through what we went through. That is why He can have compassion for us and that is why He can bring forth sacrifices unto sin. What that actually means is that He can bring forth something and offer something in our relationship with God that can save us from sin. **Another word for sin is our weakness or our inability to have eternal life by our works.**

Then he goes on and we're going to pick it up in Hebrews 5:7 and we are going to talk about this salvation, this difficulty that Jesus went through. I'm going to explain the passage where it says that Jesus learned obedience through the things He suffered, which is an important thing to understand in this whole thing about mature Christianity.

Hebrews 5:

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet he learned obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing.

12 For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that uses milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;
It's very important. It talks about. "Let us go onto perfection leaving the basic principles of God." What

is that? Here it is clear. Jesus comes and says that He was in the day when He was on the earth, He was going through a very difficult time. He was suffering just as we were suffering. He was suffering with temptation the way we are suffering with temptation. Remember, the Bible says that Jesus was tempted. As He was tempted, as He was going through this difficult times, He was crying tears and praying to the God who can save Him from death. Then He said that He was heard in that He feared or regarded or honored God. The word, fear, doesn't mean to be afraid of the Father. The word, fear, here means to worship or have adoration for the Father.

So He says that He was on the earth. He was the Son of God and yet there was no evidence that He was the Son of God because He was in a dying body and He cried out to the Father that the Father would save Him from death. That's what He wanted. He wanted salvation from death because He was incarnated into a body that had the ability to die and He wanted to be saved from that death. That's what Jesus wanted and He cried to the Father who was able to save Him from death. He was also heard in that He honored the Father. He continued to believe in the Father and the Father heard His prayer and the Father did save Jesus from death in the resurrection.

Then it goes on and says, *Hebrews 5:*

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

What is the context of perfection here? Here was Jesus and although He was a Son, He learned obedience, by what He suffered. What does that mean? This is what it means. It is just a very difficult way of saying, "Although He was a Son, He continued to obey the Father in the midst of all of His sufferings."

This is what the apostle, Paul, wants to use to encourage us, wherein he says that we are sons of God, but we are going through sufferings and let us obey the Lord. What is this obedience? Continue to believe that He will show forth our sonship in Him conquering our sins, in Him conquering our death. That is what this is all about. So Jesus learned what it was to obey the Father.

He was the son and he walked in obedience to the voice of the Father although he was having all these difficulties. In other words, when he was seeing at the age of fifty that he didn't feel like what he did at the age of seventeen, when he was seeing death being on him, what did he do? He said, "I'm still the son of God."

I need to make clear what I didn't say at the beginning of this Service. Let us define what a son of God is. A son of God is someone who is equal with God. The Bible says that God is the only immortal and the only one who is above sin. We find that. He is the only immortal. He is the only one who has eternal life. He's the only one who has that. So in order for us to be a son of God we will have to have immortality but we know that we don't have that. And even if we don't have immortality, God comes and He still declares that we are sons but He said, "I will show forth your sonship in raising you from the dead."

I feel like the Apostle Paul feels. I so wish we can go on and talk about the effects of this resurrection but we still need to explain this resurrection to the Church. We find so many people not knowing what this resurrection is all about. They are not even understanding salvation from death and not even seeing what Christ has actually brought forth for us.

We are at the place where the Church, so many times, falls back into legalism, that we have to teach the

basic principle over and over and over all the time which is not needed once we've come to the understanding of what this perfection actually is.

Another thing that we need to understand is that when we talk about the resurrection and these kind of things it might sound difficult to understand but it is actually very, very easy. Let me explain to you the simplicity of it. This is the simplicity. Adam was taken from dust. He didn't have eternal life inherently. It had to be given to him as a gift. Adam didn't believe the Father and he definitely died. He surely died and Jesus came to give us eternal life as a free gift and as we trust Him, He gives us life!

So when we see this Jesus giving this life, that is the Gospel. That is the simplicity of the Gospel but we've made it so complicated. We've made it about how hot is hell, how are we going to suffer, how God wants to purify us through difficult times. We have so many different Christian doctrines, legalism and Law, where we have taken the Good News of Jesus, where He has come to give us life and immortality as a free gift and we've mixed it in with legalism and Law, Greek philosophies, and so forth. And now, when we think from legalistic perspective and we come with the Grace message, it is difficult for folks to understand.

So I want to say to you if something sounds a bit complicated, it is not always complicated. It might be our wrong belief that complicates the simplicity that there is in Jesus. So this is what I want to say and let us just summarize the first part of what I want to say. Paul comes and he wants to teach the people on the effects of the resurrection as they should go on to perfection but these people are still in need of the basic doctrine that needs to be preached.

What is this basic doctrine that needs to be preached? What is perfection? What is the perfection that they need to go on to? The perfection we see clearly here in verse 9. And Jesus was made perfect when He trusted the Father and believed the Father could save Him from death, then He was made perfect. He was made perfect by the resurrection and after He was made perfect, through the resurrection, He became the Author of salvation, salvation from death, for all those who trust Him so that they can be made perfect with the resurrection from the dead. Isn't that simple?

Let me just recap that again. I want you to understand that. Jesus came in an earthly body that had the attributes of dust which is the inability to be like God by your works. Jesus was in that body. Then the Father said to Him, "Although You are in this earth suit (if you want to call it like that), and You are inside a body that is dying, I want to say to You that You are still My son. That means that eternal life and immortality belongs to You." Jesus then did not try to have eternal life by His own works. He simply trusted the Father. As He trusted the Father and He obeyed the Father in simply believing what the Father has promised, in the midst of everything in His life that showed and were signs that He was not immortal, He trusted the Father. Then the Father perfected Him in the resurrection.

So, what was Jesus' prayer? Jesus' prayer was, "Father, save Me from death." What did the Father save Him from? He saved Him from death through the power of the Holy Spirit raising Him from the dead and that resurrection is called perfection. He was perfected in that He was now indwelling a body that was alive on account of the Holy Spirit, that was above sin and above death. That is perfection. That is what the Bible defines as perfection.

Philippians 3 says the same thing. Now Paul comes and he says, "You are need of me teaching the first

principles of the kingdom of God. I still need to teach you that Jesus was raised from the dead. I still need to teach you that there is a resurrection but you guys don't understand any of those things because you have gone back to the Law. You are not believing in Jesus the way you are supposed to believe in Jesus. You go back to legalism and Law.

We get this from **Hebrews 6**:

1 Therefore leaving the first principles of the doctrine of Christ, let us go on unto perfection (In other words he says, "Let us get away from the place where you guys are so in the Law that I need to preach Grace to you. But let us go to what Grace offers us which is a life free from sin and free from death where we expect the Lord to bring forth everything that He has promised." These people were not at a place where they could have any understanding of life or friendship or obedience or anything from the perspective of Grace. They still understood everything from the perspective of the Law.

Let's read that. It says, *Hebrews 6*:

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permits.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him (The word, *him*, is italicized. I would actually put the word, *them*, in there) *to put themselves to an open shame.*

What he is saying here is, "Listen, you guys were in the Law and then I came and now you were in need of the first principles of the Law. In other words, where do you need to be in order to qualify for the first principles of the Law... an unbeliever? The context here was the Hebrews. It was written to the Hebrews, the Jews, if you want to call it the Jews, the Israelites, the physical Israel. They were at a place where they understood nothing and then Paul came and preached the Gospel to them. As he preached the Gospel to them, they were enlightened and they were happy because of the Good News of Grace. Then he comes and tells them, "Listen, get away." That is another way of saying, "Get away from the Law where we have to preach to you the repentance of dead works.

What is the repentance of dead works? The repentance of dead works is simply this: It is when you need to repent from the works that come from the System of Death, which is obedience to the Law to be saved. It's simply to repent from dead works. What is the ministration of death? It is the Law. What is dead works? It is works that are based on the Law.

So he says, "Guys, why must I teach you again repentance from dead work? Faith towards God and not

faith in yourself. I need to teach you to trust God. I am now not encouraging you to continue in what you already believe. You are at a place where you have fallen back into legalism and law and I don't even want to preach this to you again because once you believe the Truth and you have fallen back, it is impossible to restore such a person."

That scripture has also been used to make people so afraid. I have had people come to me and say, "I am so afraid that I have committed the unpardonable sin and I cannot be restored." Let me explain to you what that means. It's basically like this: If I give you my book, *Jesus is the Tithe*, and you study that book completely and you are excited about it and you find how it brings you peace and joy. Then, for some reason, you decide to go back to tithing again. You've read the book. You've understood the book and then you turned your back on it and then you go public and you tell everybody, "I used to believe that but I'm not believing that anymore."

It is not as if God will not accept you, as if I will not accept you if you want to believe that Jesus is the tithe. The thing is that you will not want to go back because you will say, "I am going to make myself a public shame because I was under tithing then I went to Jesus is the tithe and now I am back here. If I now go back there again, I am just putting myself to an open shame." For me, if you have believed and you have walked for two, three, four, years on what I have taught on tithing and you go back to normal tithing, it would even be difficult for me to share with you because I would feel that it is a waste of time. It's not because you cannot be converted back but because of pride and all those things that are involved.

So what Paul is coming and saying here is, "Listen, we don't even want to preach to you these basic things anymore because a person who has believed it and completely rejected it, it's very difficult for him to jump over his pride to go back to what he has tasted and believed." That is what he is saying there and in that context he is saying, "Let us move away from the basic principles. Let us move away from the Law where we, all the time, have to explain it to you again. Listen, Jesus fulfilled the Law. God's not angry with you and all those kind of things. Let us move on to perfection." What is this perfection? I'm going to submit to you that perfection is to reject the Old System and expect the Spirit to bring forth fruit in you effortlessly including eternal life.

Paul says in *Philippians 3: 9* ***And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:***
(So he says, "I don't want to be under the Law. I want to walk by faith.")

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing you be otherwise minded, God shall reveal even this unto you.

What is he saying there? Let me explain that. Paul is saying, "I don't want to be found standing in my

own righteousness which is of the Law or the good deed that I can do towards myself in trying to bring life to me by obedience to the Law." We can make that very practical and even when it comes to weaknesses in your life like a temper problem or bitterness or hatred or unforgiveness or you cannot forgive yourself or you continue to look at people based on their works and you don't see their value. You can put anything in there. Paul says, "If you struggle with that, I don't want to be set free from that thing nor do I want to be set free from death by my own ability to try and conquer that by my willpower." That is what he is saying. He is saying, "I want to be found having the righteousness of God, or the equatable deed of God, towards me where He brings forth life in me.

And this is what he then said, "I want to attain to the resurrection from the dead." That is what Paul says there. Then he says, "Not as though I am already perfect or as if I have attained to that. But I am awaiting (and now Paul is talking about maturity, a mature Christian. And this is maturity: I'm not in the place where I am still in need to be taught repentance of dead works. I am now walking in the repentance of dead works by not seeking life by the Law." That's a mature Christian.

Then he said, "Let us move on to this perfection. Let us then be at a place where we find the truth of the resurrection of the dead, the truth of the baptisms, the truth of the eternal judgment when Christ ends all death, the truth of faith towards God where we don't trust ourselves. Let us move on to perfection which is putting those things that are behind us, keeping it behind us and not looking back and expecting the goal that Christ had for us and He had in mind for us, that that is the next thing that will happen to us. That is a mature Christian.

A true mature Christian is somebody who is skilled in the Word of righteousness. That means it is not somebody who looks at the Law and obeys the Law and obeys commands. That is immature. That is still in need of milk. Even if you do a lot of things correctly, and it is not God giving birth to it in you, you are still immature, in need of milk, unskilled in the Word of righteousness. The Bible says that somebody who is skilled in the Word of righteousness, is he that by reason of use has his senses exercised to discern good and evil. That is what it is.

Now let me explain that. If you are skilled in the word of righteousness, you will very quickly pick up when something is legalism and law and something is works righteousness and you will veer away from that.

You know the tree that was in the Garden was called the Tree of the Knowledge of Good and Evil. That is what it was called and we know that that tree ministers death. When we look at what Christ has done for us and we are skilled in the word of righteousness, we know that we cannot have life by our works at all. Since we have life by the Grace of God we are at the point where we say, "If I have life by the Grace of God, then when Law comes to me then I can quickly discern it. I can see that this is the tree of the knowledge of good and evil and I'm not partaking of that.

So Paul talks about mature Christianity as somebody whose life is based on the message of the resurrection. Somebody who does not seek blessedness by his works but he says, "I am standing in the righteous action of God towards me wherein He conquers my sin, wherein He conquers my death! Glory to God!

So let us move on to perfection. In other words, let us not be at a place where we embrace the Law but let us be at a place where we make use of the resurrected Jesus and what He has done and we apply that to our belief system and we say, "Who Christ is is who we are and what is true in Him is true in us." And although we are seeing weakness in our life, although we find that we have not apprehended, or

maybe we haven't understood everything or where we don't see everything for what it is or, like Paul says, "I have not been made immortal in my body yet." He said, "I'm pushing towards that." How do you push towards that, towards eternal life? Paul says, "This is how you push towards it: By forgetting the Law!"

So who is the mature Christian? The mature Christian is the one who fully identifies with the finished work of Jesus, who rests from his works where he is trying to work to be saved and he constantly puts the Old System behind him and looks to what is in front of him which is holiness by the Holy Spirit's work and not my willpower and at the end, eternal life. Glory to God!

So if I teach on the resurrection, if I teach on repentance from dead works, sometimes it is grievous to teach on it because we don't want to teach on it all the time. We want to go and we want to communicate about the life that is inside this Gospel on how it affects our lives every day and, like the apostle Paul, go and explain the depths of the love of God that there is like in Galatians 1:3. Let me just touch on that quickly and talking about the will of God when God sets us free from things by this Grace message where we can talk and say, "You know, I've seen myself in Christ and I have seen how my life does not consist of the abundance of my possessions and how I have peace inside me that is greater than understanding because I am not in trying to do this. I see myself completed in Christ and His Spirit, effortlessly, brings these things forth in me." That is the communication we want. That is what we want to talk about. We want to address things in this life. We want to do counseling. We want to talk to our children and in our Web church and this is what Paul said. We want to communicate to you as people who fully understand the message of Grace so that we can give our advice and our wisdom and our knowledge and how to act in this life and how to have God's life manifest in us from the perspective of Grace. But when we are talking about Grace, you don't even know what we are talking about so we, all the time, have to explain this over and over and over. That is what Paul was talking about. He was not saying that the message of the resurrection is something we must pass away and forget about it because that is just elementary and we are moving on to deeper things. No, the deeper things that he was talking about was the effect of that which that message will have should you continually base your life on that truth and never go back to the Law. That was what the Apostle Paul was saying.

In conclusion let me just say this: Don't be condemned by the message of a mature Christian where you feel, "I am not mature enough because I have not obeyed the Law enough or I don't live good enough or any of those things." That's not going to give you life and don't be deceived in thinking that the message of the resurrection is just elementary and I don't have to focus on that. I must go and look into deeper things, maybe "good" works or something."

When we look at true Christianity and we look at maturity, a true mature Christian is he who says, "I've been under the Law, the basic principles of Christ. I was need where it had to be taught to me for I never understood it but now I am a mature Christian. I've heard that and I believe it and now I am a mature Christian." A mature Christian is somebody who is skilled in this Word. In other words, you look at that Word and you are skilled. Skilled means that you know how to apply, you know how to use it. You know how to apply it to your own life. You can fully see yourself unified in Christ. In other words, you say, "I am innocent. I am righteous for I am trusting the living God to bring forth life in me. I'm trusting Him. His Spirit will bring forth life in me!" That is what it is all about. That is the mature Christian and that mature Christian is he who forgets what was behind him. He forgets the Law System. He forgets all the old. He forgets how good he was and how good he got it right, and all those kind of things.

He forgets the Law and he trusts upon Jesus to be found in God not having the righteousness of the

works but the righteousness of God which is the good deed of God done towards us, dwelling in our hearts so that we might attain to the resurrection of the dead. For our prayer is, "God save us from death!"

I must say that as we preach this we find a lot of people grabbing a hold of this message but I am also finding some people are veering away a bit from this message, afraid, feeling it sounds weird because what is this weird teaching of the resurrection? Why is the focus so much on the resurrection? Why are we talking about the resurrection all the time?" Look at the Apostle Paul. The thing that was before him was the resurrection. That was what he was thinking of and that was what he was hoping for. That was what his life was revolving around in all these teachings.

Now if we go to Colossians 1 and we find the prayer that Paul prayed where he said, "I pray that you can understand. I see that this Grace message, this hope of the resurrection, has brought forth fruit in your life but I am praying that ALL wisdom and ALL knowledge that you have will be based on this." So to me, the wisdom that I use in everyday life when it comes to my children, when it comes to... I've used this example... it's like everything I own. What if you lose everything tomorrow? Well, the wisdom that I have is that the things of this world can never show forth my life. It can never show forth my blessedness. The only thing that can show forth my life is to be resurrected immortal.

I know that I am a son and no earthly possession can show that forth. Neither my health in this life or the health of my wife or my children or my friends. The only thing that can show forth eternal life that I have and who I really am is an immortal body raised from the dead and the Father will prove that sonship and shall bring it forth in that body. So you see how I'm skilled in the Word of righteousness? I'm seeing this righteous action of Jesus which is to give me life for free, by His Spirit and not my works, applied to the fear of, "What if you lose everything?"

Like I said last Sunday, when it comes to a weight problem, when you weigh too much or you weigh too little or all those kind of things. This morning I used this in the Durbanville Church and I used a certain number. I said, "You might be sitting here and you feel that 58 kilograms (128 pounds) is the perfect weight and if you are one kilogram over that then your life falls apart." Afterwards a lady came to me and she said, "Oh, my goodness, 58 kilograms is what I said to God that I need to weigh otherwise I feel bad." So, we even apply it to weight. Your life does not consist of the size of your clothes because who you are cannot be revealed in perfect weight. It can only be revealed in, again, the hope of the resurrection. We put what was behind us, we put it behind. We are not going back. We have matured. We apply the Grace message.

So what is a mature Christian? He who has been taught the message of the resurrection, who has been taught the message of repentance of dead works, and who have a life based on that truth now. Glory to God!

So when we talk about that, we don't talk about the resurrection from the perspective of, you are under the Law and you must get into this. We talk about it from the perspective of teaching you about what this implies. We need to understand that as I teach on this and many preachers will start to teach on this, we teach on this because the Church is in need of this basic teaching because they don't understand it. They need to hear that and we are mature. We take this basic teaching and apply it in every area of our life, meaning we, all the time, talk about this basic teaching in its application, where we've moved away from the Law. Glory to God!

Thank you so much for watching this. I want to just thank you for just the love you have towards this

ministry, the love that you have for the truth. Thank you for sharing this message with other people and just sticking with this message even if it is controversial, even if it is not what everybody sees but thank you for the love that there is in your heart and as you share this.

I want to pray that you will have an enlightened mind where you can take this truth and apply it to every area of your life. As it is applied to every area of your life, temptation just falls away in those areas and we experience the resurrection power of Jesus in that area of our lives. Glory to God!