

UNDERSTAND THE COMFORT OF GOD

Bertie Brits

January 7, 2018

GREETINGS It is a blessing for me to come to you today. I am going to preach the Gospel of God's Grace as always and just bring you a live broadcast that is going to impact your life. I would like to welcome everybody who is watching this for the first time. I would like you to know that this Web Fellowship and what we teach and preach here is all about the accomplished work of Jesus Christ, the love that God has for us, the power where God brings forth His life in us free from our effort and it focuses on how God has embraced humanity and given a brand new life to all of us. This message today is going to be centered around and focused on helping people to understand what God has come to set us free from and what we can expect in Jesus Christ.

Then I just want to welcome all of those that are regular viewers, the members of Dynamic Love membership. Welcome! As always you are going to hear the Grace message. You are going to hear the love and the goodness of God. Amen

PRAYER Father, I thank You for the love that You have for people. I thank You, Father, for Your kindness that is towards us. Thank You that I can minister Your Gospel, bring Your Grace, to people all over the world. May everyone who hears what I preach and what I teach, hear Your heart and Your voice where it will not be Bertie but it will be God speaking to people. Holy Spirit, thank You that You love every person who is watching. You know their need. You know their hurt. You know their pain. You know their physical, financial, emotional distress, for those who are suffering. You know the joy of those who are rejoicing and are happy. I thank You, Father, that today we can rejoice with those who are happy but we can also help and encourage and uplift those who are going through difficult times and those who just need encouragement and love. I thank You Father that You can help and encourage those who feel this is another year and they have no hope. Amen!

COMMUNION

As our custom is, we have Communion every Service. Today I am going to read about the resurrection of Jesus Christ from **Luke 24**:

1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre (grave), bringing the spices which they had prepared, and certain others were with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words...

Isn't this just an absolute, powerful, mind blowing, thing that took place!

I lost my Mum not too long ago. When you look at somebody who was alive and has died, you realize how dead that body is. That body is absolutely dead and everything that was inside that body is dead. The ability to do anything good, the ability to do bad, has died. My Mum was a healthy person but let's say that she had cancer. Should she die, then the cancer would also be dead. It doesn't matter what disease you have. The moment you die, it dies with you. When we behold Jesus Christ's death, we realize that when He died, all sin died with Him. The very virus, the cancer in humanity, called iniquity, has died. The consequences of the wrong belief manifested in one body and that person, the man under the Law, the man who was represented as seeking his life by his works, died fully there.

Mary and the others came to spice the old body. That, so much, talks to me about a System where we try to give some form of labor to something that is dying and rotting. They came to do that and that is what I find many times in churches. We want to come up and we want to spice up the Law System but what the voice of God, through the angels, was "Why are you seeking the living among the dead?" That is a question that we have many times about the Law. I believe that is what the angels would say, what God's message to humanity is: "Why do you want to find life in that which is already dead!"

He is saying that Jesus is living. You don't have to try to find life from the dead. God has come and brought forth a brand new form of humanity. He has brought forth a brand new form of life. That brand new form of life is now our life revealed in the resurrected Jesus so that we who believe on Him can have eternal life. In this Communion message I want us just to see the following: When we take the bread and we break it, as a Web family, what we are doing is we are celebrating and we are thinking of the complete death of Jesus Christ. And the plan is that when we take the blood and what we think of is we are celebrating the end of the Old and we are saying that there is now a New Covenant which is about the blood of Jesus Christ which means that this resurrected Jesus which is not a spicing up of the Old but it is brand new where we don't seek life from the Old System but where we see the brand new life prophesied in the Old and we believe upon Jesus. When we take the bread and the wine we are thinking of our innocence. We are thinking of how free we are. We are thinking of how perfected we are. We are thinking of the kingdom of God and the new life that He has brought us. We are now thinking of Him making everything new, bringing newness of life in the world, bringing newness of life in what only He can accomplish in His resurrection power.

I want to say something that may be a little bit shocking to some and I don't want to get political but I want to say that there is no life in conservatism as there is no life in liberalism. You cannot think that by being liberal you are going to give people life. Neither can you think that by implementing laws and what is right and just and legalistic rules and regulations that you are going to bring life and sustain or keep life. You cannot do it that way. The only way to true life is taking the body and the blood of Jesus and believing it as the truth about us and about what God has brought to us. From that perspective, from that view, from that life, find, not trying to find life from an old system but find God actually bringing true life to us by a way that only He knows how! As He does that, we will find that His kingdom first comes to our heart where we start to experience His peace and joy. Then from there we will find life flow to others and we will see the effects of the kingdom of God in this world.

So I want to say to you that you are innocent before God. You are loved before God. You are not guilty before Him. You are loved by Him. You are called the redeemed. That's why the Bible says, "Let the redeemed of the Lord say that the Lord has redeemed me." That is what they must say, "The Lord is my Redeemer and not "I have redeemed myself ...not this life from the dead in the sense of that we've spice up the Old.

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It is a blessing for me to share the Good News with you. Today I am going to talk about the kingdom of God and what He is bringing forth in the earth.

Isaiah 40:1 is a very well known passage and I would like all of you to open your heart and say, "I want to see the depth of a passage that is well known and I want to know more. I want to understand more in depth." I have said, many times, that understanding plays a vital role in our relationship with God. The clearer we understand and from that understanding have a belief in our heart, we will find that the Gospel, the Good News of Christ as the one that was raised from the dead, that includes my life, we will find it bear fruit in our lives. Glory to God!

Isaiah 40 is a well-known passage which John the Baptist and the people after John the Baptist, including Jesus, was proclaiming. He was proclaiming a message of comfort. Many people have said that God doesn't want the church to be comforted. He wants the church to be in a difficult time because in a difficult time then we believe and we stand up for God. That is not what the Scripture says. It is not in times of testing when we are strong but it is in times when we feel comforted. That word, comfort, also talks about repentance. Comforted also means protected and we are going to look at that.

When our minds can come to repentance and we are going to look at that. When our minds can come to a repentance, when we can start to understand and believe as God believes about us and about the world and the world system, and what God believed about the future and how things will take place and manifest in the world. As we understand how He does that and how He brings that forth in us, from that understanding we will easily, effortlessly, walk according to the truth of the Gospel. It's very simple and I have seen it many times in my life.

As many of you know, I have recently gone to Zambia with my son. When you enter into another country you know that the laws of that country might be different than the laws of your country. As you enter into that country you can experience those different laws. If you understand the laws and understand how they function and why they were implemented, you would find that from that understanding you can easily walk according to the rule of that country. You are empowered by your understanding. In the very same way, I believe that we need and we can be empowered by understanding what God has done in Jesus Christ.

For those of you who listened to last Sunday's message, you will know that the vision in my heart is to stick to the Gospel, the simplicity of the Gospel, and then we can understand that and not change our message. So I don't think you are going to hear anything new but I trust that you will just take scriptures and what you already know and understand, see that in that scripture, and as it flows with that passage it will bring and reinforce your understanding.

Isaiah 40:1 *Comfort ye, comfort ye my people, saith your God.* Isn't that absolutely beautiful!

“Comfort my people”, says, Elohim. The Hebrew word, comfort, means to be sorry, to console oneself, to repent, to regret, to comfort or to be comforted. So what he is saying here is, get people to repent. That word, repent, also means to console oneself or be comforted. He is saying, “I want people to come to a place where they are sorry about a certain way of belief but where they can repent. The Greek word for repent is metanoia which means to think together with or to have a change of mind which is so powerful that it can actually bring forth a change of action or a direction in your life.

He is saying, “Get My people to repent with a repentance that comforts. Get them to repent with a repentance of comfort.” A practical example of repentance is that just today we got our final marks for the exams at school. We were together with people who didn't know if their daughter would qualify for the University. In my heart I felt that she would qualify, but they, as parents, and the daughter were a little stressed out about this. They didn't know what to expect. Their thoughts and their mindset was that of stress but when the marks came and she did qualify to study at the University, then that information brought forth a repentance. In other words, they could now think differently about the future of their child. Can you see how repentance came through facts? Repent didn't come through deciding that I now need to believe now that something would happen and I now going to try and feel sorry for the wrong that I have done and I'm never going to do it again. Can you see how there is repentance that comes from willpower but there is also a repentance that comes from the foundation of facts?

When he says, “Tell my people to repent. Comfort my people”. He speaks from the foundation of facts. He is actually saying, “Go and give My people facts that will cause them to be comforted in the battle that they think they are in so they can actually find a place of a change of mind that can actually be described with the word, comfort.” You can bring a repentance to someone who can actually be devastated. You can give them facts. You can go to somebody that was thinking they were healthy and then you tell them that they have cancer. The moment they hear that, that repentance, that change of mind, or that understanding about who and what their body is all about and what is inside their body, would be so devastating that it would have stress and discouragement, hopelessness, as a result, as a fruit. How did that repentance come. It came in through a truth. In the very same way, when Jesus came and preached repentance, He didn't preach repentance as, “Stop drinking, and stop smoking, and that kind of thing.” He actually came and said, “Listen, I want to tell you the truth about the Kingdom of God. As I bring you this truth, I will tell the people, to listen to this truth now and this truth comes with proof. Now repentance can truly take place in the hearts of people and the effect of that repentance must be one that actually produces a smile on people's faces, bring comfort to their hearts or it is not a true repentance or what we would call a Godly repentance, or the repentance that God had in mind. .

He says, “Comfort my people. Speak this comfort to my people,” says Elohim. I like the word, Elohim and not the way the word, Yahweh was used because it talks about the Family God. It talks about almost like a family coming together and say, “Go and tell My people!” It is Father, Son and Holy Spirit in this equation. I also like the Elohim there because man is included into that and from that Trinity, this unity between God and man, we see that God says, “Repent!” The way I like to see that repentance is see the Trinity and see yourself included. Don't see yourself excluded. See a man in the Godhead. Already there by the using of the word, Elohim, which is the plural for the word, Eloha, or El, which is God, we find it says, “The family, the God Family, is saying, 'Go and comfort My people.'” So we are not sitting with something where the Father is angry but Jesus is the Mediator. No, as Paul, we find Paul's language there where he says, “Grace and peace to you from God the Father and the Lord Jesus Christ.” He's talking that Elohim, family, language there and He wants His people to hear a message that can comfort them by a truth that is bringing forth a repentance, another way of belief, to them. We hear that in the next passage:

2 Speak ye comfortably to Jerusalem...

The word, comfortably, actually I wouldn't have translated that as 'comfortably' there.. It is the word, inner man. It says, "Speak to the inner man or the mind or the will or the heart or the understanding of My people." That's what it says: Speak to the inclination, the resolution, the determination or the will of man. Speak to the conscience of man. Let's read it again like that. It says: "***Comfort. Comfort my people.***" In other words it says, "Get my people to repent." This repentance comes from something that is a truth, or something that has happened, which is so good that when you hear that there will be a change of mind or a change of belief that has comfort and rest and peace, as a result, in the heart of people, and this is said by the God who includes humanity into Him.

Then it goes on: ***Speak ye comfortably...*** Speak ye to the heart, or speak ye to the inner man, the mind, the will, the heart, the understanding, the inner part, the midst, the soul of man, the mind, the knowledge, the thinking, the reflection, or even the memory of man. Speak to his conscience." Why does God say all these things? He knows that man is walking with a sin consciousness. He knows that man is walking with a hard work consciousness. He even goes on and says, "...speak to the inclination or determination or the will of man." He says that because the determination, the inclination, the will of man is to do something that God doesn't will, that isn't in the mind of God. The mind of man, the understanding, the heart, the belief system of man is wrong! So he comes and he says, "I want man to repent and their repentance, and this is what He is saying, "Get My people to repent in their understanding of who I am with a truth you will present and this will cause them comfort."

What is the discomfort that God sees inside man? That's a very important thing to look at. We will look at that a little bit on. He says, "***and cry unto her...***" So the message that will cause people to have a change of understanding, a change of mind, a change of belief, he says, "***...cry unto her.***" Call unto her, recite... recite unto her. In other words, "Repetitively tell her over and over in a proclamation ***that her warfare is accomplished.***" What is this warfare? This warfare is ***that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.***

We have always said that means that she needs to be punished double from God. That is not true because if that is what it says there, it makes God an unrighteous God because if you punish someone double for what he is supposed to be punished with, that is not going to bring comfort! That's going to bring a fear in your heart about the equity of character of the one you believe in, or your master or the judge. If we want to tell people, "I want to comfort you. The judge has punished you with a double punishment for what you are supposed to be punished with!" That's not comfortable! That's not comforting. What it is actually saying here is that if you received double the blessings, even in the midst of all your sins, isn't that exactly what Christ has done? Christ has done that! He has come and He has brought double, much more, than what we could have received should we have tried to obey the Law, or out of obedience to the Law, in the death and the resurrection of Jesus Christ. He says, "Be comforting to my people by telling her that her iniquity is pardoned."

What has happened is that the iniquity, or the very thing, is now taken away. What was our iniquity? The iniquity is the very thing inside man which causes him not to find life by trying to obey the Law. What he is saying is that thing, that iniquity thing, is now removed from the equation. It is taken out of the way. You have now, in place of that iniquity, you have now received acceptance. Remember you can only find the truth in the Old in the light of the New. What He is basically saying, and the way that I read Isaiah 40 in the light of the New, the very thing that is inside man, the inability of man to live right and have eternal life by his works and find immortality by his works and preserve his life by his works, has been moved out of the equation. It has been pardoned! It has been put out of the way.

It says, "to be accepted, to be pleased with." That place where you, by your works, could not be pleasing, that place God has now put something new in there which is pleasing to Him. You are not living by your own ability anymore. You are not living by your works anymore. You are not trying to preserve your life by your works. Amen! Glory to God! If I make it practical as a preacher, as a father, this is what I would say" God is saying: "Speak comfort to Bertie's heart. Tell Bertie that the war, the battle that he was busy with trying to preserve his own life, trying to bring a good future to his children by being the perfect father or trying to preserve his ministry by always trying to please people, telling that whole thing where he tried to do it by his own works, is all over! God is now granting eternal life by a completely different system... a completely different understanding. The battle that you were in trying to bring peace, the battle you were in trying to find acceptance with God, acceptance with people, trying to get all the things just right for your ministry and just right for your wife and your children---- that battle is over! I am now granting a brand new life for free! Just believe Me!" That is what He is saying there. That is what He is saying to you! That is what He is trying to say to you.

If I speak to preachers, I want to say to you that thing of doing everything right to have people in church, I want to tell you that the Lord is saying to you: "My son, your iniquity, in other words, the iniquity inside man is the inability of man, as the foundation from where you are now going to have life, has been pardoned! It has been moved out of the way." It doesn't mean that God doesn't see your guilt anymore. It means that the platform from where you now approach God has been moved out of the way. I'm talking from the platform as lawful, legalistic based platform. That is what He is saying there. That is what I am seeing there.

Let me first make it more practical. If you look at business men for instance. What does this say? It doesn't say that you will not have to go and do a job. It doesn't have to say that you will not run a business anymore but it is saying that stress where you try to make it work. I must make everybody happy. If I make one wrong decision everything is wrong and everybody is going to be upset with me. You know the whole foundation from where you will be loved between you and your family, between you and the people who work for you is, all of a sudden, not based anymore on you doing all things right. It is God has brought a brand new logic. It's not a battle anymore! It is now something that God brings forth in your life and you can just follow the prompting of the Holy Spirit in your heart. Amen!

He is comforting people and He is saying to them, "This whole system of finding life by your own work is over! That system of works has died!" How is He going to do that? What has God have in mind to bring that kind of comfort to people? The only kind of way where that comfort can come to people would be if God can actually bring forth truth in such a way that when man beholds that, that he can say, "This truth comforts me in my heart. I would be a fool if I continue with the old way of doing because it is over! As much as we in South Africa if you want to continue with the apartheid system, I want to tell you that you are a fool because that iniquity has now died. It is over! Why would you want to continue with it? It is over. If you see the facts of how the old has ended it brings forth a repentance in your mind.

In the apartheid system, I find, to some, it doesn't comfort them. To others it is very comforting! I find that same thing inside the church. Where when it says that God said, "Comfort My people. Tell them that their battle with the flesh, their battle with trying to put the flesh under, is over!" That is what it actually means. (Thank You, Holy Spirit, for giving me those words to say it in a way that people can actually understand.) What He is saying is, "Your battle with the flesh is over! For the system where you are saved by your works or by the flesh is now forever over because you will not have to engage flesh or willpower anymore! It is over! Alleluia!

It goes on in verse 3: *The voice of him that cries in the wilderness, Prepare ye the way of the Lord, make straight in the desert the highway for our God.* What was John doing when he was making and preparing the way of the Lord? He was preparing the way for God's way. It says, "a highway in the desert." A highway means a public path, a place where God would, in public, come and walk and deal with people. The highway of our God is a public road in this world. How did John prepare the way? John prepared the way by saying to the Jews, "You need to be baptized!" Telling the Jews that they, as Jews, are not a special people because of their flesh for God can, out of these stones, raise up children unto Abraham but they all need to repent and be baptized and await the Messiah who would then be their Savior.

So how was he preparing the way? He was laying the foundation. He was preparing the way that people could start to think 'outside of the box', where they would say that the Jews are as much a sinner as a Gentile and where they would see that they are in need of a Savior which is not the Messiah that saves people from people but that saves people from sin and death. What I am saying by that is that he was already starting to lay a foundation and make a way for the Messiah to say, "I am not here to be a political Savior but I am here to save people be they the Romans or the Jews or Gentiles from what is actually the problem which is their flesh. I will buy away the old flesh system and I will give a brand new form of physicality, a new flesh." When we believe in the resurrection of Christ and when we believe in the fleshly, physical, resurrection of Jesus, we are now not engaging our own flesh anymore but we are believing a new form of physicality. As we believe upon that and we are now engaging in something new, something that has never been, into our hearts and we find the signs of that new form of physicality coming to us. The first signs of that is we think differently. We have a different logic, a different way of seeing things. Amen!

He said that John the Baptist prepared the way. What I want to say by that is he is coming with the message of repentance. The repentance was: "Ah, we are Jews. We have the Law but by the Law we are still declared as sinners. We thought only the Gentiles were sinners but now we realize that we are as much and we are now hearing through John that God can raise up, from stones, children to Abraham but this is much more than just ethnicity! Oh, my goodness, what is this all about?" This is now the comfort that John is starting to preach to the people. He's bringing a new doctrine. He's bringing a new logic. He's moving away from the political arena and he is saying there is something greater than a political savior. There is someone who can actually save the human heart from a sin and evilness, if you want to call it like that, and bring forth a godliness and a way of doing that can last forever that is eternal to man and that is Jesus Christ. We find John leading on to that even in him saying, "Behold the Lamb of God who takes away the sin of the whole world, who takes away, who removes, the iniquity that which would be the human ability of man to try to think they can live by the law system and by their own power, manifest a Godly kingdom in the earth. Plus, the consequences of that which would manifest as the fruit of the flesh, the removal of all that from man. That is what he is saying here. That is what John is leading on to.

Then he goes on and says that a highway needs to be prepared to God. That is what he is doing. He is preparing a highway. He was shaming the Old system by taking Jews and baptizing them. He was actually, in that baptism, also saying it was a baptism of repentance. Jews were baptized. That was what was actually supposed to happen to Gentiles that is saying that the Jews and Gentiles were basically the same thing. That is what he was leading to saying that and bringing a comfort, a repentance that will tell people that all cannot be saved by their works and it is okay if you cannot be saved by your works. Even if you don't see salvation by your works, God knows it. It doesn't mean that you are bad. All people have that. Everybody is the same. It's like being ashamed that you will, one day, find gray hair in your head. How can you be ashamed of something that you can do nothing about?

You cannot do anything about that. Everybody knows they have it. Everybody becomes old. You're not ashamed of becoming old. We know that we are becoming old. We are not ashamed of dying because, we know that is, outside of God's intervention, there is simply no way where you will find eternal life. We're not ashamed of that.

So now John the Baptist is actually saying here that we are all sinners. We all need a Messiah. Everybody, not just the Jews, but everybody. We have a different enemy and he is redefining belief. John comes with a message that is so powerful. It is the message of repentance. That is what he is saying here. John the Baptist preached, taught, them to repent. That word, repent, that John the Baptist was preaching was actually a word of a change of belief that should bring comfort to people. Amen!

:3 *The voice of him that cries in the wilderness...*

:4 *Every valley shall be exalted,*

In other words, what he is talking about here is, the groups of people, who were put down as a valley, as a nothing, they would be exalted.

and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: He is talking about those priestly mountains and the Law System when people were thinking that they were better than others and they were on the hill and now they were down, they shall be made low. He is prophesying, talking about, what Christ would bring forth which is what John was preaching and we find the valleys being lifted up and the high mountains being made flat by him saying and preaching, "Listen, God can even of these stones raise up children unto Abraham. It is not about ethnicity! It is actually about God, by His power, providing the Lamb that He will bring forth holy fruit in you and a brand new life. It's not by the law! It's not by your works!" That is what John is saying here. Glory to God!

:4 *Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall be made straight.* The law was a path but the way that we looked at God was a crooked way but that will be made straight by God being revealed in human flesh and how He ends the Law System, how He brings forth a brand new system and how He declares our innocence, our acceptance and how He raises us up from the dead, kills what kills us, brings forth a brand new system and His life as our life! That is how the crooked way was made straight. The crooked way was the Law. In other words, it was a path that did lead to life but it would be made straight in the sense of showing us what the Law actually talked about. If we apply the Law as things we must do, we are using it in a crooked way. But if we use every passage in the Old referring it to Christ and what Christ has done for us, then the crooked is made straight. That is what Christ and John the Baptist came to bring forth here.

... and the rough places shall be made plain: The difficult, the rough places is that which was difficult, rough to cross, shall be simple. We can just jump over the Law. It is now easy! The law is easy! It talks about Jesus! Glory to God!

5 *And the glory of the Lord shall be revealed...* In other words, the very goodness of God shall be revealed. ***And all flesh shall see together.*** How did all flesh see the glory of God together? It was when Jesus was born, when He was hanging upon the cross, all flesh saw it together. That doesn't mean that everyone on the earth will see Jesus physically. That's not what it talks about. It means that all flesh tasted the glory of God. That means that He became the sin of all people and when He died, God raised Him up and all flesh, be it Jew or Gentile, in that resurrection is now tasting the glory of God in raising Jesus from the dead.

6 The voice (of the Lord) said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

7 The grass withers, the flower fades: because the spirit of the Lord blows upon it: surely the people is as grass.

That means John the Baptist is coming and says, and this is God's voice, "Comfort, tell all people that their flesh cannot do it but My Spirit is blowing upon it and I am now declaring that in the manifestation of Christ, in the death and the resurrection, I am declaring the inability of man. I am taking away their inability and I am taking away their System of works righteousness wherein man boasts in that which is only temporal, which is his own works which cannot save him. I am taking that away. I am taking away the glory of man. I'm taking away the glory of man as man's Works System. I'm taking it away and I'm giving them eternal life as a free gift. Cry that out that all people will know that they will be comforted by the system that God says, "I know that by your works you will never make it. Therefore don't be ashamed if you cannot make it. I am now removing the iniquity or the oppression and the bad thing wherein you had to live by your works. I'm removing that! And I'm even taking away the fruit of that out of your life. I'm making everything new! I am leveling this whole thing! There is no more Jew! There is no more Gentile! I am bringing one man before Me. All flesh, Jew and Gentile is useless in their own works. I'm ending that and I am glorifying man in the resurrection and I am bringing forth a new form of flesh. I am bringing forth a new form of physicality that possesses eternal life and as we now don't believe on human ability, human flesh, but we believe on the resurrected flesh, the good news of the resurrection, we find that that glorification comes to all people. We find that Jew and Gentile can now experience the kingdom of God. Glory to God! That's what God is manifesting in the earth today.

I want to declare to you, I want you to know that God wants to comfort you by bringing a brand new belief system! This comfort is spoken to the heart, to the belief system. We are not comforted by saying, "I'm promising you a nice house!" No, comfort, Godly comfort, comes through getting man to repent in the heart. That is Godly comfort and we can see how John and Jesus came and they brought a message of repentance where it says that the old kingdom has passed away and there is a new kingdom where God is the King of your holiness and where God is the King of your righteousness and where God is the King of your acceptance and your beauty and your love. God is the King where He rules unto your own immortality in Christ Jesus! Amen and amen!

Father, I want to thank You that You have come to comfort us with a message that says, "It's okay if you cannot do it by your works for I know that and I have come to deliver you from that Work System and by My work you can be saved.

I want to pray for everyone who hears this truth. I pray that You, Father, that you bless them with understanding the depths of this truth. In Jesus' mighty name...

Comfort them Lord. I speak healing over the sick, in Jesus' name and I declare to you that the Kingdom of God has come and manifests healing, understanding, peace and the fruit of the Spirit in your life. Amen! Glory to God!

You are loved, cared for and embraced by the Almighty God! Glory to God!