

<http://www.dynamicministries.com/sunday-service-archive/message/compassionate-correction/watch.html>

Father, I thank You so much that I can have the opportunity to share Your message. Every person is valuable, cared for, and has a right to have fellowship. Thank You, Father, that every person can experience Your life as I minister Your Word.

Thank You, Father, that I can just speak Your Truth and nothing else! Thank You that the words on my lips will just be Your message impacting Your church. Thank You for that, Father! In Jesus' mighty name!

TAKING COMMUNION TOGETHER

Jesus Christ, on the night that He was betrayed, took some bread and He broke it and said, *"This is My body broken for you.*

This is the end of the Law man. This is the end of the disqualification... this is the end of all distance. This is the end of the Adamic man --- God ended Adam and brought forth the resurrected Christ and we are of His generation. Isn't that awesome! So when we eat this bread, we feast on that Truth.

And when we drink the wine, we think of the Blood that flowed for us and when His Blood flowed, it talks about the end of the Old Life, and the death of the Law man and his life flowed out of Him and the life of Christ is made available for our life. There is no other bearing we can ever have of who we really are but Jesus Christ.

Haggai 1:8 *"Go up to the mountain, and bring wood, and build the house and I will take pleasure in it, and I will be glorified, saith the Lord."*

Let's go to the mountain. Let's take wood from the mountain and build the house with that wood.

What mountain must we go to? Mt. Golgotha and there we will take the wood which is on that mountain, which is the Cross, and we will take that cross and we will build a house of that and we will make our dwelling what happened upon that Cross.

Father, we want to thank You for the body of Jesus and we want to thank You for the Blood of Jesus Christ.

As we take this together with everyone around the world, we do this in unison, thankful for what You have meant for us and meant to us, in Jesus' name.

Isn't that wonderful to celebrate the body of Christ and what He has done for us.

Today's Message:

**COMPASSIONATE CORRECTION
BY THE LORD IN THE BODY OF CHRIST
Bertie Brits**

Many times we've had correction and, even when we hear the word, "correction", we think of pain; we think of disqualification; we think of condemnation; we think of guilt and how does God correct us in the New Testament? What is His New Testament correction? How does God go about correcting people?

We must realize that there is a danger in correcting people. Not that I say we should not correct people but there is a danger in correcting people.

We'll go and have a look at that in **Hebrews 12:5**. *"And you have forgotten the exhortation which speaketh unto you as unto children. My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him."*

So He says, "You have forgotten the exhortation which speaks to you as unto children."

When exhortation comes our way and correction comes our way, it's clear they have forgotten the exhortation is as **unto children**. And what happened was a rejection was formed in the heart of these people when it came to being corrected and they didn't feel that they were still the children of God. They didn't feel the love of God. They felt the pain of correction and then because they felt the pain of correction, they felt, "I am not a child of God anymore and I am not loved by God."

He says, *"For whom the Lord loves, He chastens and scourges every son whom He **receives*** (or whom He welcomes or whom He says, "You qualify! You are My child! I receive you as My child!")

We can look at that verse and in that verse we must always see in that when we receive that correction, we must realize that inside correction there is a danger that people can actually go back to legalism and go back to the Law. That is not what we want! We don't want legalism, we don't want law, when it comes to correction.

So when you are corrected, we don't want people to fall back into the law and it so easily happens. When we get correction, we don't want to go back into the law and not stand in sonship any more. The Bible says in Galatians 4: 2 that a child is under tutors and governors but a son is not under tutors and governors. We are not under the tutors and governors thing any more. **We are under sonship!**

When we receive correction from God, we need to know that we remain sons and we need to feel in the depth of our heart that we are still sons, we are still co-owners with God of holiness, of righteousness, of the kingdom... and that is the foundation from where all correction should take place.

In today's message, I'm going to talk just a little about the dangers of having corrections in the wrong way and then we are going to bring correction in a certain area. Then you will feel what it feels to be corrected. When you feel the correction, you will feel two things:

1. The first thing you will feel is, "Oh, my goodness, I've been wrong in one area of my life and I don't want to be wrong."

2. Then there will also be an emotion that says, "Oh, my goodness, I've worked for nothing, to a certain degree, and I, for no reason, actually lived in guilt." If you are a preacher, you may even feel that you taught people wrongly. You may have taught your children wrongly, but you'll also feel with that, the emotion of being loved and cared for.

So let us not forget that correction is correction as unto children. It's not correction as unto slaves or as unto foreigners, or as unto strangers. It's not a correction where the "police" come and corrects you. Whenever God comes and He corrects you, He corrects from the perspective of sonship! So let's not forget the exhortation as of sons and the fact you are being corrected means that you are His son. That is what the verse actually says.

The reason why I talk about this correction today is because we are going to get into Ephesians chapter five next Sunday. I wanted to get into it this Sunday but it will be just too much. Next week we will talk about Ephesians 5 and let us just read the first couple of verses and you will see how complicated Ephesians 5:1-5 actually is and you will understand why we have to lay the foundation in what Godly correction actually is. Otherwise we won't understand Ephesians chapter 5 and when you read some of the things that are written by the Apostle Paul, we might feel that we're not children anymore. We might feel, "Oh, my goodness, God has rejected me or I am now losing my salvation because I have this wrong thing in my life." So when it comes to correction, know that you are still His child and know that you are loved by Him.

Ephesians 5, verse 1 and onward is difficult to understand and you can easily feel rejected when you read it. You can feel that God is angry with you.

Let's look at some of the verses in Ephesians 5:

:1 Be ye, therefore, followers of God, as dear children

:2 and walk in love as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour.

:3 But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

:4. Neither filthiness, nor foolish talking, nor jesting (dirty jokes), which are not convenient: but rather giving of thanks

:5 For this ye know, that no whoremongers nor unclean person, nor covetous man (love of money) who is an idolator, hath any inheritance in the kingdom of Christ and of God.

:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

That is really something! If you look at those verses, it can condemn your heart. It can make you feel, "Oh, my goodness, If I do any of these wrong things, if I have any of these sins in my life, it means I am not a partaker of the kingdom of God and I am going to hell... I am not a child of God."

So a person can come to this verse and the Apostle Paul can correct him and in that correction he can feel, "I don't belong to God. I'm not a partaker of the kingdom of God," and feel so rejected that he is not receiving the exhortation as the exhortation of children. So know that way of exhorting can never be accepted in the Church.

When we look at Ephesians 5 next Sunday, we will look at it from the foundation of Godly exhortation, Godly comfort, and Godly correction.

The Bible says in Hebrews 12 that no correction is basically pleasurable. Why is it not pleasurable and what was the context of Hebrews?

The context of Hebrews where it talks about correction is not pleasurable, is very simple. It was when the Jews were corrected in what they believed. They believed that they were the people of God based on ethnicity. They believed they were the people of God because of human flesh. They believed that they had the only way to God--- called the Law. They believed that God was only their God and not actually the God of other people. Or, let me put it this way: they believed that God withdrew over all nations but they were God's special people and nobody else. And now the writer of the book of Hebrews, which I believe was the Apostle Paul, would come and correct them and say, "Listen, you are not special because of your flesh and correct them and say, "This whole System that you believe in all passed away and your belief is wrong. You don't have to follow after all these customs of Moses. Imagine somebody's child was stoned two weeks earlier on account of fornication or adultery and now the Apostle Paul comes and preaches, "You know, all these things have passed away. You don't have to worry about that anymore!" Don't you think that would hurt the heart?

But even these guys who were living this legalism and went back to Judaism, Paul comes and tells them, "I don't want you to fall away. The reason why it is still in my heart to write to you is because you are the children of God and now repent of your legalism. Repent of the death you are living and have the life that God has always planned for you."

Now, the only correction that is lasting correction is the correction of BELIEF! It is the correction of what you believe.

The Bible says, "*The just shall live by faith.*" Now, if the just shall have life by faith, how will we have death? We will have death by unbelief --- or not believing the right thing!

Helena and I correct our children, and we even correct each other. I remember in the beginning when we just got married and had children, the correction would be on your **works**. "You've done this thing wrong. You should do this thing." But now as we mature, and as we start to understand the Gospel better, we are not there to just

correct actions. We look at each other and we ask the question, "What is this person actually believing that this action or this **fruit** comes forth in his life?" That's why the Bible says, "*God judges the thought and intent of the heart.*"

When God looks at a man, He looks at the "What do you believe?", for God knows that from the heart flows the issues or the forces that drive your heart.

So when God corrects you, even if you have a wrong action, He will correct your **belief** and so will your action be corrected then by the power of the new belief -- or actually, by the power of Him, His resurrection power, because by faith we have access into the grace of God which is the ability of God to bring forth life in you. It is the divine influence that there is inside the Trinity.

So when God comes and brings forth correction, **HE WILL CORRECT WHAT WE BELIEVE.** He looks at what you believe. That is why He said to the people, "*Out of the abundance of the heart, the mouth speaks.*"

So even in my own life, when I see things in my life that brings pain to me, that brings discomfort to me, when I look at things that hurt me, then I say: "Lord, when I look at these things and I look at discouragement, or I look at hard times, or whatever, is it something that I believe that causes these emotions" And then I say, "**Lord, I am open for You to correct my belief. Let me believe what You believe.**"

Because when we believe what God believes, then we've entered into the realm of the Spirit. We've entered into the dynamics of the Trinity! We've entered into God. The very core of God is what God believes and the very core of who and what you are is what God believes about who and what you are.

I want us to look at this dynamic in Habbakuk 2:4. "*Behold, his soul which is lifted up is not upright in him: but the just shall live by faith.*"

The just shall live by faith. Who are the just? The just can mean different things here. To me, it means, (and it is written in my book, *Born from Innocence*, **the just are the people who are forgiven by the sacrifice of Christ** ---which is us--- which is **all** people! So Jesus Christ came... and please don't think I am an Universalist in saying this. In my book I clearly explained what I mean by ALL people being the just. **My definition of "just" here is THOSE WHOSE SINS HAVE BEEN PAID FOR... AND THAT IS ALL PEOPLE!**

If your sins have been paid for doesn't mean that you will have life!

The just people will have life by faith. God came and brought justice and righteousness as a free gift for EVERY person and every person that this free gift came, that can believe and have God's persuasion, will have that life.

You might say, "Bertie, you know faith is all about just our faith --- that we must have the faith."

Let me just say something about faith here. Faith is two-fold... or let me put it this way: Faith has got only one origin and that is God. So without faith in my heart, it is impossible for me to have access into Grace. It doesn't matter what God believes, I need to be persuaded of what God is persuaded of. But unless my persuasion (it doesn't matter what I am persuaded of), is in line with His persuasion, I will not find the power of His persuasion bringing forth life in me. I will not find my emotions born from God. I will not find my life born from God I won't find the way I look at people, my wife, my children, or anybody like that, born from God, unless I can believe what God believes.

Let's look at another translation of this passage in Habakkuk 2:4: I'm going to use The Apostolic Polyglot. It says here:

*"If he keeps back (favors not My soul) in him; but the just one (by **My** belief, shall live.)*

This is how it is read literally in the Greek, in the original, what Paul read himself: *"If he keeps back my soul favors not in him."* In other words, if a person falls back from that which God wants for him, then it can mean one of two things:

1. That God's soul doesn't want that if it brings sadness to the heart of God or
2. it means that the soul of God, the mind, the will, the emotions of God, is not a favorite in this person's life.

Now listen to this: *"But the just one shall live by My belief."* Now this is what God said, **"THE JUST ONE SHALL LIVE BY MY BELIEF."**

The word, belief, there, *pistis* and the word, *ego*, which is I, me, and my. So here God says that, **THE JUST SHALL LIVE BY THE BELIEF THAT GOD HAS.** Now, isn't that awesome! **THE JUST SHALL LIVE BY THE BELIEF THAT GOD HAS!!!**

So God knows the only way which you could ever have life, the only way in which He could ever correct you, is by bringing correction to your belief!

It would be absolutely outside of God's way of thinking to only correct your action. For if He corrects your action, without correction of belief, God has wasted His time... and I would actually say, that **He is partnering with Satan to a certain degree because of what He would say, "Correct actions would bring forth life. By just living right, you will have life."**

This is the way the Bible says, *"Out of the heart, the mouth speaks."* and you will give an account for every idle word that you say. How can you, who are evil, say good things because out of the abundance of the mouth the heart now speaks. So Jesus comes and says, "How can you guys who are evil in your heart say good things? You want to come here and speak good things and say all these wonderful things, but your heart is wrong. The way you believe about yourself, the way you believe about people, is all wrong and I want to correct what you believe." We are going to look at one of those corrections today pertaining to who is your neighbor.

So we look at this and we say, "God, You are going to correct our belief." You need to realize that what you believe is the deepest part of you. And when correction comes to the deepest part of you, it can become uncomfortable yet it will always have the emotion of acceptance and freedom.

This morning we had a person in our church preach. He shared a message which I am just going to touch on today, about our neighbor. He shared it with me last Sunday and I said, "This is awesome! Come and share it in our fellowship." Helena and I said, "You know, we stood there corrected by what this person said but thank God for that correction because as you experience that correction, you feel this burden fall off your shoulders. You just feel. "Oh, my goodness! Thank You, Lord!" ... and with it you feel the freedom and the empowerment to love others.

Now this correction that this guy came and shared at our fellowship is what someone shared with me when I was still in Bible School and I completely forgot about it and didn't make use of it. And now the Lord is so kind to come and share it again. Now I could have stood there and said, "You know, correction is not pleasurable and I can just have this ego thing of saying, "Me, and myself and I and I am this preacher that has been preaching grace for twenty years and how can one of the guys who got the grace message basically through me and now teach me? I'm the teacher here." I can actually not feel as if I am not a son anymore and not feel that I am precious anymore in the presence of that correction. No, because I'm precious, because my wife is precious, because the congregation is precious, that correction can come. So, I will share with you what that correction is.

First let's first go to another verse where Paul quotes Habakkuk there and let's just go to **Romans 1:17**:

:16 "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek." So it says, "I am not ashamed of the gospel."

:17 "For therein (there in the gospel) is the righteousness of God revealed (or manifested) from faith to faith: (He uses two faiths here, from faith to faith") as it is written, The just shall live by faith."

So it says here that the just shall live by faith, and that verse which he quotes, which we just read --- **He said, *the righteousness of God is revealed (manifested) where? In us. How? From faith to faith ---FROM GOD'S FAITH TO OUR FAITH! In other words, when we can believe what God believes, we will live by the faith of God! WE WILL LIVE BY THE FAITH OF GOD! THE ONLY BELIEF THAT THERE IS, WHICH IS THE CORRECT BELIEF, IS WHAT GOD BELIEVES!***

Now I want us to go to Luke 10 and I am going to bring forth this correction concerning your neighbor which is an awesome, awesome, message.

First I will summarize what I just taught. When it comes to correction, there is a danger in correction and we see that in Hebrews. We can faint at the correction of God and fainting at the correction of God is when you feel rejected, when you feel that God is against you, when you feel that you are not His child anymore... when you are corrected outside of the perimeters of sonship. And that kind of a correction

is dangerous. **Whenever correction comes, it must come from the perspective of acceptance.** You must always know in correction that you are a son of God. **A son means a full co-owner of everything God possesses! That is an exhortation that speaks as unto sons.** And we need to understand that. You need to know and feel and have your heart established. Whenever you feel the Lord corrects you, whenever you feel a preacher comes and corrects you knowing you are the child of God. You are so a co-owner with Him and nothing has changed about who you are or God's view about you. Then we went on to say that when God comes to correct and if He just corrects actions it's a waste of time because actions flow from belief. Therefore, **God will correct the belief and then in that way correct the action.** That is what we will look at next week when we get into Ephesians chapter 5.

Now with that in mind, let us go into some correction. I am going to read from **Luke 10:25:**

:25 And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?

:26 He said to him, What is written in the law? how do you read this?

:27 And answering, he said, You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself.

:28 And Jesus said to him, You have answered right; do this and you shall live.

:29 But he, willing to justify himself, said to Jesus, And who is my neighbor?

Now, just listen to the question here. The question is tempting Jesus, **He asks from a LAW perspective** and he actually wants to trick Jesus and catch Him in His words as to who is actually his neighbor. And he comes and asks, "What shall I do to inherit eternal life?" So he wants to catch Him there... is he going to veer away from the Law... what is He going to say? And then He says, "What does the Law say?" He says, "Love the Lord your God with all your heart, with all your soul, with all your mind, with all your strength and your neighbor as yourself." Jesus says, "Well, do that and you will live. Love the Lord, your God, with everything and love your neighbor with everything and you will live." And then he says, "Who is my neighbor?" So, he is asking: "What must I do to have eternal life?" Jesus comes and he looks at the Old Testament verse and interprets it into the truth of what it really means and says to him, "If you can do that which is written there, you will have eternal life." And then he is still saying, in the flesh, "Who is my neighbor?" Then Jesus explains to him who his neighbor is and then tells him to go and do that and you will have life." We will look at that right now.

Let's read on in verse 30... *And answering, Jesus said, A certain man went down from Jerusalem to Jericho* (Jerusalem and Jericho --- I believe it talks about Adam and Eve who went from the place where God wanted them to live, to Jericho which talks about a city of sin and fallen city where they

stayed). *And they fell among robbers, who stripped him of his clothing and wounded him, and departed, leaving him half dead. (That's exactly what happened to man. He was half dead. His body was still alive but the system by which he lived, died.)*

:31 And by coincidence a certain priest came down that way and seeing him, he passed by on the opposite side.

:32 And in the same way a Levite, also being at the place, coming and seeing him, he passed by on the opposite side.

:33 But a certain traveling Samaritan (a Samaritan had no dealing with the Jews, a person that you would think was not qualified) and came upon him, and seeing him, he was filled with pity.

:34 And coming near, he bound up his wounds, pouring on oil and wine, and set him on his own animal and brought him to an inn, and took care of him.

:35 And going on the next day, he took out two denarii and gave them to the innkeeper, and said to him, Take care of him. And whatever more you spend, when I come again I will repay you.

:36 (Now listen to this question Jesus then asked him) Then which of these three, (the Levites, the priests or the good Samaritan), which of these three was a neighbor to him who fell among the robbers?" So who was the robbers neighbor? This is the question: The guy asked, "Jesus, what must I do to have eternal life? He said, "Go and love the Lord, your God and your neighbor as yourself". Then he asked, "Who is my neighbor?"

Then Jesus tells the story. He said, "There is a guy. He fell on the road to Jericho. When he fell on the road to Jericho, he was left half dead. Then the Levite came past and he couldn't help him. This talks about the guy who reinforces the Law. The priest, which always speaks of the Levitical priest system -- the Law System again. He couldn't, he walked by the other side. He couldn't save him from his situation. He couldn't be good to him.

And then the Samaritan came and had pity on him and gave him the oil and the wine and whatever he needed and put him on his own animal--- didn't tell him, to get to a safe place of comfort by his own effort. He took him to the place of comfort and then there said, "I will pay a two days' wage, (in other words, a double pay), I'll pay it and if anything is needed for him to have perfection, I'll pay it when I return." And then He said, "Who do you think was the neighbor to the one that fell next to the road?" Then they said that the good Samaritan was the neighbor to the robber. So who is the neighbor? Who is your neighbor? **Your neighbor is the one who is good to you.** And in this parable, Jesus comes and He says to the teacher of the Law, "I am your neighbor. If you love the Lord your God with all your heart and with all your mind and all your soul and you love Me with all your life, you will have eternal life!" That is what He was actually saying. **The neighbor is the one who is good to the one who struggles.** So if I must love my neighbor... and you will see in verse 38, He basically said, "Go and do likewise". So, go and love your neighbor!

So what He was saying to this teacher of the Law, was, "Go and love your neighbor if you want life!" Who is the neighbor? **THE NEIGHBOR IS JESUS! Jesus is our neighbor.**

And when we hear this and this is the typical correction. So now I can go and I can tell you and bring correction as I was corrected, saying, "Listen man, when you look at a guy in the street, don't say, "That guy is my neighbor." Say, "**Jesus is his neighbor!** And Jesus is my neighbor and Jesus has been good to him." and you will find a passion in your heart rising up saying, "I want to introduce this man to his neighbor Who is Christ!" And by doing that you are, actually, also becoming his neighbor. And then he can love you.

So, if Jesus says to the man, "Go and do likewise.", what is He saying? He's talking about how this person could receive life!

Let's look at the whole parable again:

Here is a guy who fell on the road... he is dying. He's in need of eternal life. He wants life. How will he have life? The only way in which he can have life is if someone else is good to him. And should he allow this person to be good to him... in other words, if he loves his neighbor, if he allows this person to be his neighbor, to be good to him, what will happen? He will go to the inn. He will not die but he will live. He will be cared for. Why? Because he allows the One Who wants to be good to him to be his Neighbor. So in the very same way I want to say to you, let us get rid of this guilt and condemnation at looking at people who are beggars in the street and looking at people who maybe abuse money, and people who don't live right and think: You stupid fool. Why are you doing this? Let us not live like that anymore but have the mindset that **Jesus is that person's Neighbor!** And the moment we see that we find, "Oh, my goodness, my heart is released from all this guilt and condemnation!" because every time we looked at that person we felt that this person is actually not doing right and the Bible says that I must love my neighbor as myself and I'm not getting it right and how am I now going to give to him? I feel he is already wasting his money on alcohol. What must I now do" Out of that guilt you try to justify yourself and you start to look at more of the guy's mistakes and it's just an unending process of torture going on in your mind.

I want to tell you, "Don't judge!" Now I am going to get to just an introduction to Ephesians 5. Let us not judge other people if they do right or wrong in the street where they may be a drunkard with the money. Let's not do that. How are we going to get that right? Listen! Jesus is your Neighbor, where you are fallen next to the road where you may feel that you are in judgement of somebody else. Maybe you are bound in things that are destroying your life. I want to say this to you: it doesn't matter if you are bound because there is a good Samaritan that stopped next to the road for you and can you see Him being good to you in the midst of all your judgement, in the midst of all your disqualification, in the midst of all your sin?" If you can see that today, you will see Him ministering the anointing and the wine, the New Covenant, anointed by the Holy Spirit, to you. He will bring your emotions and your mind to a place, **to an innkeeper**, where you are comforted and cared for and it will be the job of the innkeeper to see that you are healthy, which is the Holy Spirit! And

then in the return of Christ, if anything was needed, He will even pay for that. He will make sure that all your debt is paid!

So, know this for sure: You are deeply loved and cared for.

Correction, when it is biblical correction, coming from a biblical heart, it is always towards what we believe.

If I want to correct people, if I want to correct myself concerning judging others, I need to change what I believe concerning people. The only way that I can change what I believe concerning people is by having different information about people, about myself. That is why the Bible says, "***The just shall live by MY faith!***" God says. "***The just shall live by the faith of God!***" Glory to God!

So when we can believe what God believes, we will have life. That is why God is in the correcting of the heart, the correcting of the Belief System. That is where He is in. Amen and amen!!! Isn't that good! I have just enjoyed this message so much!

Let's pray:

Father, I want to thank You that we can just pray for people now and we can minister Your message of grace to people. Thank You for Your great love and just Your embrace that You have towards everybody.

I thank You, Lord, that You bring great understanding to every person. I thank You, Father, that every person that is here will have the boldness to meet friends on the web and the boldness to just meet with people and share the Gospel wherever they go because of the power of Your message burning in their hearts. In Jesus' mighty name! And I thank You, Lord, that as this week goes on and during this week, they will be encouraged, all the time, by Your Holy Spirit. That their minds will, all the time, be renewed about who they really are and Who You are. Thank You, Father, for lovingly correcting us! In Jesus' Name! Amen and amen!

YOU ARE PRECIOUS! YOU ARE LOVED BY GOD!