

THERE IS STRONG EMOTION IN GOD'S HEART

Bertie Brits

September 22, 2019

GREETINGS! It is such a blessing for me to come to you in this webcast. Today, as always, we are going to continue to speak on the grace of God. I have a message that is focused on how good God is and what He has come to give us to the point that we can also share in His life. Let us just pray as we start this service.

Father, I want to thank You for Your kindness and Your goodness. I want to thank You that we can be so blessed by hearing Your message, Your grace, towards us. Father, thank You that You have come to bring life and immortality to light through the gospel of Jesus Christ and that we can preach that gospel today. Amen

COMMUNION

After we have communion today, I am going to restream one of my older messages, a message where I speak about the emotion in the heart of God that accompanies or is the cause of the actions of God's love towards us. The reason why we are going to look at an older message is twofold. I think it is necessary for us to listen to that message again. I've looked at many of my old messages and I was thinking that it is almost as if people listen to it and then forget about it and just want a new one. But there are such good messages, life transforming messages, in the archive on YouTube and in our website that it is absolutely worth the while to listen to it again. That's the first reason. Secondly, I have some kind of a flu. I am not feeling very well. I think I need as much rest as possible so I am just going to do the Communion and then we will look at that other message. It will really bless you.

For our communion service, we are going to do Acts 13, a powerful passage. It is one of Paul's messages that he preached. If you ever want to go and read the sermons of Paul, go through Acts. You can even go to Google and search, "Paul's Sermons in Acts". They will give you exact verses where you can read this. You will see that his main emphases was the resurrection and not so much the cross. I don't want to belittle the cross. Thank God for the cross of Jesus Christ! That is where the Bible says that two became one new man. That's where a reconciliation took place. So much happened on the cross and without the death of Jesus we have no gospel. We cannot preach a gospel without the death of Christ. Yet, we need to understand that the cross was mainly a pathway to the gospel which would be that God could give a resurrected human, Jesus, as Lord over the physical earth and humanity whereby He could rule with life over us. This man had to conquer death. So, He had to conquer death so that the real thing that God wanted to do and what God had in mind, could take place. That would be to raise Jesus from the dead never to return to corruption. He then, as this eternal, immortal, human, could reign over all of us and so cure us from sin and death to have life for us.

The true Gospel message is a belief in the resurrection of Jesus. You cannot believe in the resurrection if you have not believed that He has died and this is basically the role that the cross has played. The Jews of that time did not know that Jesus or that the Messiah would have to suffer and die. They just thought that he is going to be born out of one of these Jewish families and then he is going to be this great political leader and then he is going to run the world from there. But they didn't understand the concept of conquering death, conquering sin in the flesh, condemning sin in the flesh, providing an immortal physical human body in the resurrection of Jesus. They never thought that he is going to rule and reign over all human flesh and bring the world into a state of glorification. They had never understood any of that.

So, when Jesus was crucified and then preaches the Messiah, they couldn't believe it. They never thought that a Messiah would die. They never thought the Messiah could die like that. That was not in their mind. That was not their view of a successful Messiah. But Paul came and said to the Jews and to all people that had any form of Jewish understanding: "I preached the Messiah but I preached Him as crucified!" So what he was actually saying when he said, "I don't want to know anything but Christ and Him crucified", what he was saying is, "I don't want to know anything among you as this Christ, (which he is referring to the resurrection, the resurrected Jesus) and that He was crucified, died and was raised. What he was actually doing when he is saying, "I'm preaching Christ and Him crucified", he isn't putting the focus on the death of but more a focus on the resurrection of Jesus.

I don't have time to explain all of that now but with that in mind we can have communion thinking of what God has brought us. If you read Acts, you will see in all of the messages of Acts, Paul makes much more of the resurrection of Jesus and that this man is now King and Ruler and let's acknowledge His rulership.

Acts 13:33 God has fulfilled the same unto us their children, in that he has raised up Jesus again (It talks about Jesus that died. But now he comes and talks about the fulfillment of the promise. The fulfillment of the promise was not the death of Jesus. The fulfillment of the promise was an immortal human to be the Messiah over humanity, to give us eternal life. That is God's promise.); **God has fulfilled the same unto us their children, in that he has raised up Jesus again** (and) **as it is also written in the second psalm, You are my Son, this day have I begotten You.**

So. what was the promise that God had fulfilled? It was to give us a begotten Son which is a resurrected Jesus. Why is that significant? Because that man that has conquered sin and death is then ruler, or greater than sin and death, and now He can rule over us so that He can pour out His Spirit of life over us. As He pours out that Spirit of life over us, He can take what is true in Him and give it to each one of us so that we don't have to be saved by our own works or the works of the law or any of that. We can simply stand in the life of God as a free gift.

Acts 13:

36 For David, after he had served his own generation by the will of God, fell on sleep (died), and was laid (buried with) his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

He says that this Jesus, who was raised from the dead, saw no corruption in His physical body.

38 Be it known unto you therefore, men and brethren (What was. Therefore, there for? He says, "Because Jesus, in His physical body, is not seeing any corruption because He can never die in a physical body. He says, "Let this be known to you **that through this man (Him) is preached unto you the forgiveness of sins:**

So, the forgiveness of sins is found in the Resurrection of Jesus. Alleluia! His blood was shed so that He could enter death so that He could be raised so that we could be forgiven by the Resurrection. Forgiveness means deliverance from sins. That is why Paul said in 1Corinthians 15 that if Jesus was not raised from the dead you would still have been in your sins.

As we have Communion, celebrating the death and the Resurrection of Jesus... the end of the Old man to the glorification of that man in the New from where Jesus rules over us with His life. Alleluia!

Let us ponder upon what Chris has done for us and then we are going to go right into that message that I promised to show you. I'm sorry. I think, like some of you can see, I'm not feeling very well. I would have loved to preach what is burning in my heart but I'm going to have a good rest this afternoon and we are going to listen to this message together. It's going to bless you so much.

Let us enjoy the Communion together and enjoy His message of Grace. Amen

THE EMOTION IN THE HEART OF GOD

Bertie Brits

April 21. 2019

Today we are going to have a look at the emotion inside the heart of God when it comes to His love towards us. Is God functioning from an emotion or is He simply just having acts or deeds of good will towards us?

This week-end we are celebrating the fact that Jesus Christ was raised from the dead and that God came and gave us an only begotten Son. We are going to look at what was driving God, what caused Him, to do what He was doing.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life.

As we are celebrating the resurrection of Jesus Christ, we might think, “How does the resurrection pertain to that passage where it says that God gave His only begotten Son?” So, many times we think that when God gave His only begotten Son, that it had everything to do with the cross. But, the concept of “only begotten” is much greater than the death of the cross. God didn’t give us a dead Jesus. That is not what saves us. A dead Jesus cannot save us. What God gave humanity is Jesus, the Savior, that was raised from the dead, a ‘God with us’ Person... ‘God present in humanity’ through the resurrected Jesus Christ.

So, when we look at John 3:16, we are seeing a magnitude of love there. We are seeing that God was willing to give us the resurrected Jesus so that we, by Him, can be saved.

I, just quickly, want to say this: Maybe you are not a regular follower of my messages that I preach on Sundays. I just want to just bring to you the concept of what “the only begotten Son” is. We find this in **Acts 13**:

32 And we declare unto you glad tidings (good news, the Gospel), how that the promise which was made unto the fathers,

33 God has fulfilled the same unto us their children, in that he has raised up Jesus again; as it is also written in the second psalm, You are my Son, this day have I begotten You.

So, we see here that the day when Jesus was begotten was not the day He was born from Mary. It was the day when He was raised from the dead. And now the scripture says in John 3:16 that God had given his only begotten Son that whosoever believes in Him would not perish but have everlasting life. We can see this concept of the resurrection, clearly, in the writing in John 3:16. John is actually saying that God has presented us with an immortal human that has the ability to have compassion with us or to be touched by the feelings of our infirmities, yet He has conquered it and is now the King over what destroys human life.

He is also the king over whatsoever leads to death which is called sin. He is then, that which God has given to us, a resurrected Jesus so that we will not perish but have everlasting life.

Let’s read **Acts 13**, again, with that in mind.

:33 God hath fulfilled the same unto us their children, in that he has raised up Jesus again (In other words, Jesus didn’t perish but He now has everlasting life. And what has He given to us? He has given as this Jesus!); ***It is also written in the second psalm, You are my Son, this day have I begotten You.***

Further on he is saying:

:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

:39 And by him all that believe are justified from all things, from which they could not be justified by the law of Moses.

Now, if we look at this, we are seeing that God provides a resurrected Jesus Christ and this Jesus pertains or is connected to our weaknesses and our sins. That means when God saw us in sin, it brought forth a thought in His heart that He has to give us something that can save us from what is troubling us. The platform of sin, the depths of sin, the misery and the despair and the darkness of the destruction and bitterness and hatred.... When God saw man in that, He brought forth the idea that, "Let Me give something that can set them free, that can deliver them." And He brought forth Jesus! Amen!

Now I do know that some of you will notice that I am preaching this resurrection almost as if it would be the 'Plan B' of God. I am conscious that it may sound like that although it is not the 'Plan B'! I just want to illustrate what was going on in the heart of God when He saw man in sin. He didn't push God away from us. God didn't want to be separate from us when He saw us in sin. No, sin was actually causing God, when He saw man in sin, it brought forth the cleansing power of God where He comes to clean us. We can liken it to a child riding a bicycle and then he falls off his bike and now it brings forth the nurse inside the mother or the father. It brings forth the band-aid and the disinfectant and all those kinds of things. That's how it works. When your child falls off his bicycle, it doesn't bring forth anger in you, it brings forth care! Amen! So, I want to say to you that the world, in the midst of their sin, is not so ugly and so dirty that God cannot look upon them. He actually looks upon them and as He looks upon them, we find great compassion arise in His heart.

During this week, I was in conversation with somebody about the word, love. The person said that the word, love, in John 3:16 does not talk about emotions but it actually talks about actions. He challenged me and said, "Go and read it from John 3:14 and read it in context and you will see that it does not talk about an emotion but it simply talks about the action of giving the Son."

Let's read it from **John 3** and then we will study the Greek word and then we are going to look at what was in the mind of John when he wrote this. We will conclude that it was a powerful action born from emotions and passion. Let us look at what the passage says:

:14 And as Moses lifted up the serpent in the wilderness, even so (or in this manner) must the Son of man be lifted up:

:15 That whosoever believes in him should not perish (die) but have eternal life.

:16 For God so (or in this manner) loved the world, that he gave his only begotten Son

What the person would say is, "Can you see that the word, love, there is connected to what God gave. What he is saying is that love is an action meaning that God didn't walk with emotions of love towards man. He just had a mere action where He was good to humanity.

There are many reasons why this person would say that which I am not going to go into. But, one of the things that he mentioned is that if we say that God is a God that lives from, or His actions are born from emotion, we can basically conclude that nobody would ever go to hell because God would love people and how can a loving God send people to hell? What the person wanted to do was to remove the emotion of love from the heart of God so that the scripture can make sense where we would say that there will be some people that will enter the second death. I don't want to bore you with all the details of our conversation but what I want to say is that when you read John 3:16, just the way it is written there, in face value, and you don't make a study of it, the man is basically correct. The word, love, there refers to the action of giving the Son, giving the only begotten Son. That is what we would conclude in the simple reading of this but let's go and look at the Greek word of love. What does love mean?

The first definition of love, on page 2 of our notes, means to welcome or to entertain. The Thayer definition says that the word, agape, which in Bible school was always defined to me as the God kind of love. There was no definition given to it. It was just the God kind of love. And phileo was brotherly love, or to love your friend, etc. But here we see that John uses the word, love. He could have used many other words. He could have said, "For God so cared for the world" or "God was so longsuffering with the world", or "God was so upset with the sin of the world." He could have used many words but John decided to use the word, love. That word, love, means to welcome or to entertain, meaning to bring in, to welcome, to set a table, to give space for, to give place for. It also means to be fond of or to love dearly.

The word, agape, can be directed to two things either to people or to things... objects. When it is towards people, it means to welcome, to be entertained or to be fond of. That word, fond, in the Webster's dictionary means to be in love with or to treat with great indulgence or tenderness or to caress. We can see that the word, love, does have a massive undertone of emotion which is much more than simply action.

There is a lot to say about this which we are going to get into but you can already see that Thayer comes and when he reads the Greek and he understands the Greek much better than what any layman would understand it. You can't find this Greek in just the world today. It is just the old Greek of that time.

The difference between the Greek language now and the Greek in Jesus' time is as big or even much bigger than what we would find in the difference between the fifteenth, sixteenth century English and the English of today. There is a massive difference.

Thayer's Word definition, the people who have studied this, came to the conclusion that what the Greek actually talks about love is to welcome someone.

We need to understand how translation works. This is very simplistic. If you look at a word in one language as I want translate something from the Afrikaans into English, I have to understand the Afrikaans and I need to understand it in depth. Then I need to understand English in depth. Then I would look at the Afrikaans word and then I look at a suitable word in the other language which can carry the weight of what I see in the one and then I translate it. For instance, I take the word, love. In English it is love and in Afrikaans it is liefde. Then I would look to find what love means in English and what Afrikaans word would mean the same, that would carry the same emotion, the same passion, the same feeling. That is basically how it works.

When Thayer looked at the Greek word for love, he said what that means is to entertain or to be fond of. So you can basically say that that word, love, in the Greek can also be translated as “that God so welcomed the world”, “that God so entertained the world”, or, this is very beautiful, “that God was so fond of the world”, which means according to Webster’s, to be in love with. So, God was so in love with the world that He showed this action of love which is to give His Son. So, I want to say to you that whenever you are in need of salvation of any sort or kind, never think that God feels hostile towards you!

I do believe that there are people who can make themselves the enemies of God, that hate God. That is so and I do believe that there is a group of people who can willfully resist God to the point that God says, “Well, if that is what you want, you can have that.” And God, in His heart, I believe can have, if I just look at normal, human, passion, mixed feelings. He would be angry at that person maybe going about trying to destroy His church and those whom He loves. Yet, on the other side, He would never forget that that person who is doing those things, comes from Him, is His own and belongs to Him although he has turned his back on Him.

We find the very same thing in Jesus when He was saying to Jerusalem: “Jerusalem, Jerusalem, like a hen gathers her chicks, I wanted to gather you but you didn’t want to do it!” We find Jesus in Matthew 23, “Go and in an almost a kind of a passionate, I wouldn’t say the word violent is the right word, but a very powerful, passionate, speech, He came and addressed the Pharisees and the Sadducees and the teachers of the law and He said, “You’ve murdered the prophets! You’ve done this... you’ve done this... and all those kinds of things. How do you think you will be saved if you are rejecting the only life!”

I want to say this: I am not saying that the heart of God cannot have feelings of anger or feelings that would bring forth or which would result in wrath. That is so but for us, for any person, there is definitely in the heart of God a place where He has a passionate emotion of love towards you. He feels it inside Him. Amen

We see that Thayer’s definition says that it means to be fond of, or to love dearly. Should this pertain to things or objects, it means to be pleased with or to be content with. The word, content, means not in need of any scrutinization or without examination. You like something without examining it. By just seeing it, it is good enough for you.

I think of my children when they were born. Each one of them, when they were born, I would hold them in my arms and when I would look at them, I would not count their fingers, count their toes, take them for an MRI scan to see if the brain functions correctly, if he is perfect before I would have a passion in my heart or where I would have affection. Affection simply means when I have been affected by him in a positive thing. No! They've affected me by birth. Just by who they are, they affected me in a way where I became emotional, in a way where I want to care and protect them, in a way that I would give my life for them, in a way that I would always want to save them from harm. And that is not found in works. It is found in design and origin and also in kind. We find that when we think of things, it would be hardly imaginable that we could ever use it as a definition of love as pertaining to things when it comes to people because people aren't things. But, amazingly, there are some theologies that would basically call people just the creation of God and not the children of God if they don't believe in Jesus. Now, I don't agree with that.

I believe that all people are God's people. They are God's children. Some of them are lost and others are not. Like in the parable of the prodigal son. The prodigal son was a son but he was lost. He received his inheritance and wasted it. When he wasted his inheritance, he basically saw himself not as the father's son anymore. According to the culture and time of that day he said, "Let me go back to my father and be a servant because I can never be a son in his house again." But when the father saw him afar off, felt compassion and restored him. The father loved him!

I want to say to you that even if you would conclude that people are simply just the object, a thing that God has made, that they are just part of creation, almost like animals, should they have not believed in Jesus Christ. The word, agape, makes room for them as well where it says that God is content with the thing He had made. He is well pleased with the thing that He has made. So, should you be a "wonderful, good person", or should you be classified as a thing because you haven't even believed in God, God's heart is still burning with passion and compassion towards you to the point that it goes over into action.

The word, agape, in the Strong's, is very powerful. Strong's says that the word, agape, can be compared to a Hebrew word H5689, according to Strong's numbers, and that word is a very powerful word. We don't even want to think of that word along the lines of salvation because it actually talks about the lust that there is inside of a man when he desires a woman, or a prostitute. In Strong's Concordance, he says that it can be compared to that word.

We do find that in the Septuagint that the word for love is not translated as that Hebrew word where it talks about a lust. It talks about a passionate love that there basically is between a husband and his wife, sexually or otherwise. But it is amazing that he would say that it could be compared to that almost like a kind of an evil or in a bad sense, a lust. Now, what I am thinking is in the mind of Strong's is that he is talking about the strength or the much or the power of that desire.

So, when Strong's comes and he declares the word, love, one word he uses there in the Hebrew is the word, much... the word much then compared with the Hebrews 5689. It talks about the muchness of the feeling or the drive of this love. Amen

In the Greek it can be compared with the Greek 5368 which is the word phileo which means to approve, to like, to sanction, to treat affectionately or with kindness, to welcome or to befriend. It includes the showing of signs of love like kissing. So, we see that when the Bible says, "For God so loved the world", the Greek understanding of that word is basically something that God has done where it can be seen as God kissing the world. Jesus Christ coming to earth and conquering sin and death is God kissing the world!

Now how do you kiss somebody without a passion and an affection? If it is true that love does not derive from true feelings and being genuine in the heart where it is on account of feelings of love and passion toward the person. God's kiss to humanity can be equivalent to or can be likened to Judas' kiss when he kissed Jesus. God didn't kiss humanity with a Judas' kiss. He kissed us passionately. He kissed humanity in that He came to earth. It was signs of love. And this is what phileo means. I like what Strong's says: It says, "Compare it with the Greek word or compare it with phileo.

So, I find when you look at the word, agape, the Greek word, eros, which I don't think is in the Bible, it talks about a sensual love which shows more like the Hebrew word, agab which talks about a sensual love. Agape, Phileo, and Eros, it's as if it is a place where it overlaps and all of those words, although in the case of agape, it points to an action more than the feeling. We find that the action is based on a deep feeling inside the heart. Amen! This is so good! God loves us and His love is not just an action. It is an action born from something that is very bright and big inside the heart of God.

Agab talks about sensual love, to breathe after in a sensual way. It's only used seven times in the Bible and every time it is used in a very negative way where it talks basically, like I said, the lust between a man and a woman in a wrong way. I believe when he refers to that word, he is talking about the muchness or the power, that the drive that is inside a person that would be willing to leave everything, leave his family, leave his wife and his children to go after that evil woman. God doesn't leave to go after evil. It just talks about the strength of the desire that He was basically willing to let go of one thing to gain us because He wants to preserve our lives.

The Hebrew word that is used for love, which is translated into the Greek in the Septuagint, is the Hebrew word, ¹⁵⁷ which means to have affection for, sexually or otherwise. When we talk about the word, love, in the Bible, the word agape in the Greek Old Testament, it is almost as if it is "grown up" language. It's for grown up people. It's for the mature. It's marriage language. It says here, it means to have affection for sexually or otherwise. That is the Hebrew word that is used.

What I am talking about here, and this might sound a little confusing, but this is what I want to say: The Septuagint is the Greek Old Testament. When we look at the word, love, in the Greek in the New Testament, then we go to the Old Testament and we look at where the Strong's translator used that word, love, agape, in the Old. Then we look at what Hebrew word was used in that case. And that word is what we have here which is to have affection for sexually or otherwise. It talks about an intense unity. Amen

When we look at this word, love or affection, the word, affection, here says to have. You're to have affection. Affection according to Webster's, in a general sense, is an attribute or a quality or a property which is inseparable from the object. That means that you cannot have affection without something that is affecting you. So, when we talk about love as an affection in the heart of God, it talks about the result, or the consequence, or the effect that what He is beholding is having on Him. And then it is so strong that He goes over into an action and that action is what John 3:16 is describing, where He was willing to give His Son.

Webster's says, "In a general sense, to be pleased with or, (now listen to this), to regard with affection. Can you see that he is talking about an action. He says that when you love someone it is when you look at the qualities of a person where something comes forth in you which cannot come forth in you without that person. That is to have an affection. Affection is a quality that you have that can never be separated from the object.

Let me read it again. According to Webster's, "in a general sense, it's the attribute or a quality or a property which is inseparable from the object."

So, it is something you can only have should there be something or someone else. It means you cannot have affection just by yourself. You need someone else. You need something else. And the word, love, when it talks about, "and God so loved the world", that it was something that was inside the heart of God that God could not have without us. That feeling inside the heart of God is all on account of God's goodness but that goodness was put into action, into motion, by what He beheld. Amen

Agape translated into English, the English word, love, for it means is regard with affection, on account of some qualities which excite pleasing sensations or desires of gratification. So when you see qualities that bring a pleasing sensation to you and now you come and you regard that thing which brings the pleasing sensation to you, that action of regarding the one that brings these beautiful qualities to you, is the English definition of the word, love, which the translators, which took it from Greek to English, decided to use.

What the translators had in their mind when they used the English word, when Webster's in the translation of the Bible used the word, love, what was in the mind was, that this is an action that can only take place on account of an emotion and a passion that arose on account of beauty that he was beholding. Glory to God! So, although John 3:16 talks about the action of giving His Son, it is called love and love is an action on account of emotion and passion. Amen

Love is much more than just an emotion. It is the action that is based on the emotion or the passion that arose on account of beauty, value or the suffering of something or someone that is valuable that you are beholding. To remove feelings from the word love would be a frivolous exercise in etymological contempt as much as removing the actions from the definition of what the word love would be.

I am saying there is that if you look etymologically, which means at the history of the word from where the meaning is derived, and you want to remove emotion from the word, love, it is frivolous. It is contempt. It is disregarding intellect. So, when you say, "God loved the world", the word love, is loaded with passion, loaded with feeling. Glory to God!

I quickly want to go to the parable of the good Samaritan. This is powerful. You are going to see how Jesus explains the word, love, exactly how I have explained it to you here.

Jesus defines love as actions based on compassion

The Parable of the Good Samaritan

Luke 10:

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

26 He said unto him, What is written in the law? how do you read it?"

27 And he answering 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 he said unto him, You have answered right: this do, and you will live.

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

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

It talks about Adam and we know the Good Samaritan is Jesus.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. In other words, he looked at him and felt nothing in his heart and he just passed by.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him (Listen to this), **he had compassion on him,** (As I say that I want to go back to verse 27 and bring something to your attention. **Verse 27 And he answering** (on how you get eternal life) Jesus **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** (and the meaning here is and you will love) **your neighbor as yourself.**

Now Jesus is explaining how you love your neighbor and who your neighbor is. He is now pointing to the Samaritan that came to Him and then had compassion on him and as he had compassion (What did he first have? He had compassion) and out of that compassion it empowered him and he went to him. Can you see that the compassion and the action are two different things? The compassion was something that he had separate from the action. The compassion was actually the motivating factor or what was driving him. Like the Hebrew word would say for compassion: the womb from where the very actions was born.

:34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

:35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said to him, Take care of him; and whatsoever you spend more, when I come again, I will repay you.

:36 Which now of these three, do you think, was the neighbor unto him that fell among the thieves?

So, Jesus is using how to love your neighbor. He is showing who the neighbor is and what it actually is saying to mankind is, "I am your neighbor and you are My neighbor and I am good to you." That is what He is actually saying but what I want to get to is the definition of the word, love, because he is asking, "Who is my neighbor?" and Jesus is explaining to him how to love your neighbor.

Remember in the beginning He said, "Love the Lord your God and your neighbor as yourself." And now in the next verse ...

:37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do you likewise.

So, what is He getting to? I want you to concentrate on this part. He is getting to the message, the point, that love is to have compassion and to bring life. Love is to save someone's life from death on account of compassion that you have for that person. Jesus' definition of the word, love, when you connect it to who is the neighbor and how do you love your neighbor, is simply this: to be moved with compassion from where actions to save a life comes forth. The Bible says, "Love your enemy." If God loves His enemies, what is in the heart of God? He has a compassion for the enemy to the point that He wants to save the enemy from what destroys the enemy and preserve his life.

That passion cannot derive from looking at the person's wrong works. It has to derive from beholding something that is greater than the works which would be the value or the origin or the kind. You have to look at it relationally. I've mentioned in my notes that you will find that when parents' kids commit a crime, even if it is molestation or rape or anything like that, that the mother or the father will have compassion on his very own child. From that compassion, even though he is legally guilty of the crime, you will find he will do everything to preserve the child's life.

Should he be in a country where he would get the death sentence for his crime, they would do everything to preserve his life. Why? Could that derive from the action that he had? No! If you looked at the action, there would be no reason why you would want to save that person's life. You have to look deeper. You have to look at the value of the person.

And as you behold the value of the person from that overwhelming feeling of acknowledging the value and seeing how value goes to waste on something that is beautiful goes to waste, all of a sudden you see the one who was the criminal. All of a sudden you see him as a victim where he was overtaken by something that was more powerful than him that is also destroying his life. That is what was going on in the heart of God. That is called compassion.

I want to quickly look at the word, compassion, in the Greek and the Hebrew. The word, compassion, in the Greek and Hebrew, simply means to be moved as to one's bowels. It talks about a gut-wrenching feeling where you can feel it in your intestines. You feel the pain. It's where you share in the emotion. It's an emotional feeling in the depth of your gut. That's what it is talking about. Remember I said the Hebrew word there refers to the root word which means womb, the place where life is formed. The bowels were regarded as the seat to more violent passions, according to the Greeks, such as anger and love; but by the Hebrews as the seat of tender affections, especially kindness, benevolence, wanting to see the well-being of man; compassion; hence our heart (tender mercies, affections), where we now love from the heart which means we love from tender mercies. We love from that gut-wrenching feeling inside us which takes place when we behold value.

I want to say to you and I will close off with **1John 3:17**.

It is impossible to love someone with God's love outside of having compassion. It is impossible! The definition of God's love cannot be separated from feeling, cannot be separated from emotion, passion and compassion. John said it:

1John 3:17 But whosoever has this world's goods, and sees his brother have need, and shuts up his bowels of compassion for him, how dwells the love of God in him?

Do you see that the love of God cannot be separated from compassion? So, when you see your brother in need, when you see him suffering not having money and all those kinds of things, you cannot always behold his actions. You have to behold his value. And should he be in a place where he is really facing a hunger, where he is facing death, how can you see your brother die and shut up the bowels of compassion meaning you are not willing to look at him the way that God would look at you? You look at his actions. Yes, but he messed up in his business! Yes, this, yes, that... You shut up the bowels of compassion. If you shut up compassion, you will not be able to love.

If you see your brother has the goods of this world and you shut up compassion, then you will not be able to love or to give. That is what it is talking about

Everything God gives you, everything God has ever done for you and to you, everything God bringsThis morning someone phoned me from France. She was so ill. I tell you that you could see that she was almost drunk with illness. She was vomiting. She was so ill.... Massive migraine head-ache. She said, "Bertie, can you please pray for me?" She always calls me when she is ill. I said, "Okay, I will pray for you." I started to pray for her and I said, "Amen" and put down the phone. She sent me a message about a half an hour later. She said that she immediately fell asleep, a deep sleep, woke up and vomited once again and now she is healed and was going to open her shop in Nice.

Now, the good action that was done there was not simply born from a legalistic arrangement that God has with her or with humanity. It is born from the very compassion and the moving of the womb of Yahweh to bring forth healing in her body. I want to say to you that everything that God has ever done for you was not simply just because God is good outside of feeling compassion for you or a feeling towards you. You effect God! He loves you! Amen and Amen!

We've come to the end of this message and I trust that this has really blessed you. Know that God loves you! He loves you to the point that He comes and He gives His Son!

We end up with **John 3:16 For God so loved...** for God gave expression to what was moving Him. God was moved, in the inner man, in such a great way that He loved us by bringing forth a resurrected human being so that we will not die but have everlasting life... wanting us to be preserved, forever, with Him! Amen!

Know that God loves you and He will love you forever!