

21-Sept-2021_what was actually right

(Jesus speaking:) Think of some of the people who got special recognition from Me for what they did. People who I held up as a good example to the world of doing what was best. Were they so called “good people” or law abiding and proper Jewish citizens of their day? No.

I seemed to make it a habit to make good public examples of those who were thought of as low class, poor, unrighteous, sinning, imperfect and looked down on. I even went so far as to say they were better than those who tried oh so hard to do what was right, in their eyes at least.

The man I said had more faith than those who considered themselves “God’s people who could do no wrong” was a Gentile, a Roman. He didn’t keep the Jewish law, yet he had humility, he had faith, he respected Me and My authority as greater than his, and he showed love to a lowly servant by getting Heavenly help for his healing. (Luke 7:1-10)

The woman I said who loved me more than many others, and forgave all her sins on account of her love, was one who had broken many of the Jewish laws and was thought of as oh so bad. But I commended her for her love shown in action to Me, giving generously to Me of her precious ointment. (Luke 7:36-48)

The widow, the broken and poor, the unsuccessful, the one clothed in very humble attire, I commended as having just given the biggest and best financial offering to the religious establishment. She wasn’t giving to them, of course, but to God. She only had two mites left, that’s all she could do. It seemed it wouldn’t even make a difference, but she gave it, she gave all. And that is the most anyone can do. It’s not like she had a chance to earn it or more back. So that was faith, and love, and hope all rolled up in one step of obedience. That was like Peter walking on the water, for her. She trusted to be sustained by the God she just gave to. (Luke 21:1-4)

Then we have the so called “Good Samaritan”. That is a total oxymoron of course. Because no Samaritan was considered good in anyway. Jews weren’t to socialize with anyone but other pure and holy Jews. Unless someone converted over to them and began to keep the religious rules and order. So to call a Samaritan “good” was completely wrong to them. Of course the text doesn’t use those words, but I made the hero of the lesson story on “love is better than being right all the time” be someone they utterly hated and despised. See, the “good folks” just passed by the wounded man and wouldn’t help. Why? Because they were good. To stop and help would have broken their rules and soiled them up, ruined their reputation, caused them time loss. If the man was dead or had died while they touched him, it had great and unpleasant repercussions for them. They were too good and thus couldn’t be used to help someone barely alive.

But the Samaritan, well they had no reputation—unless it was a bad one. They could afford to stop and do a loving deed that seemed wrong to the so called “good ones”. Why, it might even cost them in many ways, and as you know Jews weren’t quick to give out something unless there was a good pay back for their so called “generosity”. This is evident by the many mosaic laws and guidance about being givers and not just takers. They not only would make sure they got paid back in full, but also made a profit. It was a weakness. When people are overly “righteous” or told constantly that they are, then this bleeds into other areas of their life, like finances. They were and still are notorious for being far too concerned about keep and gaining money. But the so called “wicked” one was able to abandon his travel plans, forget about appearing clean and shiny, throw away some of us hard earned—or possibly wickedly earned—funds, because of the glaring need of love that was staring him in the face. His love instinct wasn’t turned off. Yes, he may have foolishly done this or that in life, but at least he could still give love without pulling out a rule that said he wasn’t allowed to help a poor and alone dying person; someone who didn’t quite make it gloriously; who was beaten and abused and fell upon hard times. I can use the good, but sometimes I can use the “unrighteous” just as much, or even more readily at times, when I have a sudden, unusual need to be tended to. The good can be too stuck on keeping their wings of glory aglow. But I Myself made Myself of no reputation. (Luke 10:29:37; John 8:48-49)

I commended the unjust steward for cutting some debtors a bit of slack and not making them pay back the full amount they owed. I said it was a good move, as when this one hit hard times, those he helped out, would return him the favour. Was I saying it’s good to lie and cheat and put false numbers in the accounting books? That’s what this steward did; and I said a puzzling thing about that parable. I said it was good that he did that, at that time. It was

a winning move to give these ones a bit of a break, take some of the stress out of their lives. It was a shocking thing for me to say, that he was wiser in some ways than My own children. He did something “unjust” yet it helped many families, and in the end, out of love and gratitude they would help him in return. So it’s not good to cheat, and the story shows that he was going to be fired for his financial mismanagement. That point is clear. But when he stopped thinking about getting all the goods and money from those debtors, and instead thought in practical ways of kindness what would bring survival to all involved, then he did what I commended. He helped others, so he could hope to be helped later whenever he had a need. (Luke 16:1-15)

This flavor seemed to carry on in the hearts of my dear followers and believers later on.

(See end of file for the verse texts.) Paul says: 1 Cor. 4:8-14; 1 Cor.1:26-29. James says: James 2:1-4. Paul and James commend Rahab the harlot: Hebrew 11:31; James 2:25.

Did I ever do the right thing? Did I ever do what was expected and truly good according to the rules of the day, when I walked the Earth? Let’s review some of the more radical things that I baked into the script of My life as a man.

Firstly, I was conceived into the womb of an unmarried woman. That was totally taboo of course, and could have brought her death, if Joseph hadn’t watched over her.

Then I was born in a stable, a dirty, low class place. Imagine, the Son of the Almighty living God of all creation, the Earth and all that is in it and beyond, is resting where animals feed. How low can you get? It wasn’t even safe. You just don’t do that to a baby. Or do you? I did, to make a point.

When I was at last considered a man, or beginning manhood, I caused great heartache and grief by breaking away from my family. What a disgraceful thing to do. Everyone heard about it. But if I hadn’t done that, few would have even known of my existence on this planet. I needed there to be a record of the wisdom and special qualities that was granted me at that time in My life. I couldn’t ask for permission to do this, as my parents would have never allowed me to stay and linger on. It’s just something I was meant to do, no matter what the consequences were. And the fact that you never hear or see Me again in the records shows how very closely I was kept at home and work, and how closely I did stay to My humble Earthly family. Time past and at last I could do the preaching and teaching that I was meant to do—though I only had a few years, not all my youth that would have been great if I had been free to use it. But this was the way it was meant to be, for many reasons.

What else did I do that was right? Did I stick with teaching and preaching and partying with the good people only? No. And that brought Me so much criticism for sure. I was often seen teaching and telling stories to people of very low class. I wasn’t “above them” for I was made the same as any man. I had all the same physical needs as they, and so I showed that I was not above them; just as you aren’t above others, but are there to help and encourage one another to keep taking steps upward. Of course knowing what is right, and knowing the way of righteousness puts you into a class all on your own—being a called out disciple and citizen of Heaven. But when you are on Earth, you do have to mix and mingle with the so called “unrighteous” just like I did, or it would be pointless to be there, walking on the Earth. I may have just as well stayed in My spotless robes of Heaven, if when I came down to Earth I wouldn’t so much as touch a wicked person. But I was there, as a shepherd to lead, yes, but also to hold and to touch the lambs of God, and to bind up their wounds.

And what about that time did go so far as to physically touch a person with leprosy? There couldn’t have been something more foul and bad than that. It was totally against the religious rules, the health guidelines, and just common sense. But that is what was needed for this man to feel a surge of faith, he needed to feel the touch of God, then he could be healed. See there is a time for “say the word and thy servant shall be healed” but there is a time also for the touch of the Master; the touch of love. A lack of touch is what causes so many health issues. People in this world don’t see it. Even My called out and chosen ones miss this point that I made all throughout the Bible—love in a form of a physical touch is very important. “I will have mercy” I said, and love was the sum up of all the laws and all the prophecies of the Bible’s Old Testament.

So, let's see... the list could go on and on. I broke one custom and rule after the next, because it was time to break away and spread both the Word of God and the love of God. That is what would make the Words take an affect, and actually be lived out. Why was the woman who was living unmarried with a man, after five divorces, the best one for Me to talk with, to get the word out that the Messiah had at last come? She was shocked that I cared about her. I, for once, as a Jew, put aside the barrier and talked with her as a person, rather than a problem to be cut out. She was ready for true love, and I showed it to her. For love, that is after being given love in a way that deeply touches a person, they will do some wonderful and brave things. So she goes fearlessly announcing about the next man she's been talking to. But she doesn't care, her heart has come alive. The love of God presented to her in the way she could grasp it, set her heart on fire. So being a disciple and winning the lost isn't only about, or rather is seldom about keeping a set of rules and trying to maintain some sort of righteous record. It's all about getting the job done, in all the various and revolutionary ways that made the job actually get done.

So was there anything that I did do right? –That is according to the rule makers of the day? No. And they made sure to watch and record all the misdemeanors or bold crimes that they saw Me commit, according to their false balance standards. If all you have is a black sheet of paper and you judge everyone else by it, to see who matches up, anyone who is of any other colour will be marked as not coming up to your standard. Colour might be better than a black sheet of darkness; but it's still marked as wrong, if you say the 'black sheet' is the only right way. Then when I came along with a splash of very colourful disciples, and I only did what was good and right according to what My Father directed Me to do—I was like a sheet of pure white. When they tried to compare Me to their black sheet of rules and death penalties, I really stood out.

They were intent on making Me appear black and bad; they so wanted me to conform. But I couldn't, just as much as a fireman helping those trapped in a burning building can only politely use the door and knock and wait to be accepted in. He can't if he is going to save those semi-unconscious ones who can't even make it to the door due to the flames that are blocking their way out. No, I had to break their rules, even good ones that were there for their own good, so that I could rescue those who would not have been saved unless I did. I broke through customs and reached those in need, and the story of saving the lost is still going on. It would be so nice and proper if all you had to do to get the gospel preached was knock on the door of a few hearts and bang, the doors would swing wide open, and in you could step to see the tea party prepared for you to sit politely and attend. But the fire has been lit by satan, to engulf those trapped in their own little lives, and who are spiritually asleep. So sometimes you do need to break through some of the doors that used to be there to protect people, but now are what are blocking the rescue team from getting the poor victims out of the death trap.

So are you called to only do what is so called "right"? Not when I am telling you something different. And just like I took My orders from Headquarters, My Father in Heaven, not from those who wanted to control Me, so must you too, as My ambassadors, do only what is the "will of your Father". Don't let even so called "good things" stop you from doing what is truly right. And there is only one right thing—whatever I need you to do, right now. The only right I want you to think about is, "Right now!" What am I needing you to do today, or right at this moment in time? You have to be listening to find out.

Yes, I fulfilled all the prophecies written about me. But I could only do that when I broke away from the confining customs that were in place to hinder Me from fulfilling My destiny. Not just customs but people, well meaning and loving people, who wanted to steer Me in a different direction, because they could only see as far as their vision took them.—What happened in their lifetime, and that present moment.

Think of this this way. What if you were in a tent in a field. You thought you were alone. You saw the walls. You felt you were in private. You didn't like the darkness, so you turned on a light and you undressed, and perhaps did who knows what else. Your vision and ears told you it was fine and right. It was just the two of you there anyway, right? But what if you found out, to your dismay, the next morning, that there were people all around. They had been there watching you the whole time. And you didn't realise that having the light on in the tent made everything visible to those sitting in the darkness.

Your mind told you one thing—that your eyes and ears confirmed—but the reality was very different.

Yes, what if I wanted you to be a light to all those in the field, sitting in the darkness, who didn't have the warmth of tent walls, and were getting bitten by the bugs, troubled by the beasts, and who were stumbling over themselves to

find a place to relieve themselves. What if you knew that a light would help them, yet would expose you to their judgmental criticism? What if you knew that turning it on would make you a spectacle, something to gawk at and to laugh about? What if by the morning, not one person thanked you for sacrificing your privacy so that they could have some light to see with, and be better able to care for their children. What if you also knew that in turning on the light, more bugs would be attracted to it, and swarm around the tent more, and trouble other's less. What if in turning on the light and giving them something to look at, it caused a bit of peace to come over the camp, as it gave them something interesting to see, rather than rambling around in the darkness. What if the light made those around try to behave better, because their deeds couldn't be as cloaked in the darkness, and it helped to expose those who were up to no good, trying to rob this and that, or creeping up to do some sort of harm. And due to the fact that all eyes, or most eyes were on the lit up tent and what was going on in there, it perked up the ears of the crowd to try to listen to what was even being whispered inside, and thus you could tell them interesting and helpful things.

Would you turn on the light? It would cost you your reputation, but help many.

And so was I as a light, and so must you too, let your light shine. The world needs it, and you just need to put aside your pride and reputation, and let it shine, as it does so much good for so many others. It costs you and it's uncomfortable, but it's good too.

1CO.4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

1CO.4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

1CO.4:10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

1CO.4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

1CO.4:12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

1CO.4:13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

1CO.4:14 I write not these things to shame you, but as my beloved sons I warn you.

1CO.1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

1CO.1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

1CO.1:28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

1CO.1:29 That no flesh should glory in his presence.

JAM.2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

JAM.2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

JAM.2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

JAM.2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

JAM.2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

JAM.2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

JAM.2:7 Do not they blaspheme that worthy name by the which ye are called?

JAM.2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

JAM.2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

JAM.2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

HEB.11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.