

READ: Genesis 50:7-21.

II. EXHORTATIONS TO PETER.

READ: Matthew 18:21-22 (70 x 7!); John 21:15-17 (in view of his threefold denial of Christ at the time of the resurrection).

III. EPISTLE TO PHILEMON.

Onesimus was a runaway slave who had come to salvation under Paul's influence while he was under house arrest to Rome. In the Christian context of the Roman society, a slave was to be treated as an employee with dignity. Roman law may not be able to be thrown aside but within it, Christian ethics could be exercised. Onesimus had apparently defrauded Philemon, his owner, in addition to fleeing. Paul writes Philemon and rather than "pull rank on him," he reasons with him in light of the gospel paradigm (pattern).

READ: Philemon 17-19.

Summarization

Grace is getting something good that you do not deserve. Mercy is not getting the punishment you deserve. When dealing with fallen human beings, you have to extend grace and mercy or you will not be able to continue relationships.

The **INSIGHT** the gospel gives you (emphasizes the self-centeredness/fallenness of man), the **INDWELLING SPIRIT** that enhances such as well as effecting within the mind of Christ and the **INCLUSIVENESS** (with God) it brings about is healing.

In Robert S. McGee's book, *The Search for Significance*, he cites 4 basic issues fallen man has in varying degrees: **The Performance Trap** (Fear of Failure), **Approval Addict** (Fear of Rejection), **The Blame Game** (Fear of Punishment) and **Shame** (Feelings of Inferiority). He goes on to show how the gospel potentially remedies these mind sets through justification, reconciliation, propitiation and regeneration respectively – key aspects to the gospel.

The point is, **the more you come to understand the gospel**, the more you will be inwardly healed from the effects of sin.

BREAKTHROUGH CHRISTIANITY

"The Healing Nature of the Gospel"

"A bruised reed shall he not break, and smoking flax shall he not quench" Matthew 12:20

Introduction

READ: Matthew 12:14-21; Luke 4:16-21.

The gospel is more than just about the **HEREAFTER** – about getting us to Heaven! This is obviously of utmost importance **but what do we do in the meantime?**

The gospel addresses the **HERE AND NOW!** That it, it has to do with what being reconciled to God in our every day lives! The next sermon in this series will address this.

The gospel also attends to our past – the **HERETOFORE!**

Everyone in this room is dealing with their past – some better than others.

If I told you that God knew fallen people living in a world affected by that fall would experience emotional injuries would you believe me? Of course, you would.

Well, I am going to tell you that God knew what all the effects of Adam's fall would be and He dealt with such in Christ the last Adam, the replacement Adam!

Once saved, we need to come back to the gospel the rest of our lives in order to further experience the grace of God that is therein.

Have you ever wondered why the Old Testament saints repeatedly built altars unto the Lord prior to the days of the tabernacle and then once the tabernacle was built, they regularly offered sacrifices in the tabernacle and later the temple long after they were saved?

The answer is that God has revealed so much truth about Himself and mankind in the gospel that the more regularly we think and act on what it means the better off we are going to be in the here and now.

If you are not a joyful person, it is largely because of your past. You are letting it unduly affect you. It is keeping you from seeking in the present what is yours in Christ.

**Rejection, Failure, Guilt, Shame, Regret, Grief & Loneliness
+ GRACE = BREAKTHROUGH CHRISTIANITY!**

We cope in different ways with our past.

We become **CALLOUSED** and **NUMB**, or **CRIPPLED** and **NEGATIVE** or we can get **CURED** and be **ENCOURAGING** by regularly entering into the healing waters of the Gospel.

We often have hurts that we do not even realize are there that are negatively affecting our outlook - hurts that the Spirit will surface when the time is right for Him to deal with them.

Realize that the details God gave for the type and qualifications of the animals to be used in sacrifice pointed out different aspects to what Christ was going to be and do in the gospel.

Once the tabernacle was in place, all kinds of aspects of the gospel were highlighted.

Five major offerings and three minor offerings (Burnt, Meal, Peace, Sin, Trespass, Heave, Wave and Drink) were prescribed.

Not only were there eight different offerings, but there were several ways in which these offerings could be offered.

The setting of the tabernacle itself with its floor plan, furniture, furnishings, fabrications and functions previewed Christ, in the gospel, in numerous ways.

The fragrant anointing oil was made up of certain spices as was the incense that was burned.

Ideally, the teaching priests would bring out features to the sacrifices, the setting and the scents that heightened the truths

of the gospel with the result being **everyone went home with a fresh if not deeper perception of what God was doing** (present-tense) **for them in the gospel.**

NOTE: Moses surely came down from Mount Sinai with more than just the details for the tabernacle and its forms of worship. After 40 days of fellowshiping with a God who disdains worship without understanding and feeling, would he not know how all the prescribed activity was to preview the gospel?

The point is, why bring people back over and over to the tabernacle with a detailed mode of worship if the result was not going to be the people's faith kept vibrant!

Beyond this, in that Christianity is not so much a religion but a relationship **RESTORED, REVITALIZED** and to be **RECKONED** upon, why would one not be helped greatly in modeling the relationship related aspects of the gospel program?

If God was not going to exercise mercy, grace in truth then He could not have a relationship with fallen man. Accordingly, the gospel is a pattern even a grid for how we must conduct our relationships.

This is why we are to be quick to forgive. Our speech must be seasoned with grace, and so forth.

RESENTMENT, RETALIATION and **RIDICULE** cannot have a place in a Christian's life if he is to have the joy of the Lord - if he is not going to grieve and quench within, the Spirit.

Three Great Examples of the Healing (Therapeutic) Nature of the Gospel:

I. EXAMPLE OF JOSEPH.

After 17 years together in Egypt with his brothers and father, Joseph buries his dad. Shortly thereafter, his brothers are fearful of retaliation for the betrayal of their brother some 34 years ago. Notice Joseph's response: