

Compassion 06

We are now in week 6 of our teaching series on compassion, with our aim being to learn, understand, and renew our minds on the truth about compassion. As we do that (i.e. learn and understand more) we will move to being more compassionate.

2 Peter 1 v 3

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

I'm sure you would agree that showing compassion is a Godly attribute. This verse then says we have all need to be Godly, made manifest through knowledge of Jesus, Him who hath called us glory and virtue. So, by learning about Jesus, seeing His compassion, He is the example we should follow.

Looking at His compassion serves two purposes. We can look in two ways, first to God and then to self. He is express image of the Father, He can only do what He sees His Father do. Therefore we look to Jesus to see how compassionate God the Father is; we also saw that in the first couple of sermons.

And we know we are called to do greater things than Jesus, and we should know that we have been equipped for this (but more on that next week). As we can do what Jesus did, we can look to Jesus as our working example. Last week for instance we saw Jesus being compassionate to His enemies, so we can and should be compassionate to our enemies.

This is a challenge of course for most of us. But I don't see Jesus asking us to do anything in the Word without appointing and anointing us.

I want to take a wee detour this morning, go off on a wee tangent. I want to look at some aspects of Jesus, bit not explicitly about compassion. If 2 Peter 1 v 3 is correct however, and of course it is, we can move to being Godlier through knowledge of Him.

If Godlier, then we will be more loving, more forgiving, and of course more compassionate.

Throughout this series I been asking for feedback and comments, and we have been discussing each sermon in the Thursday night Bible study. This has been a help to me, also giving me food for thought, and I want to use some of your input today. I am hoping to use and then build on some of what you've said.

I am going to look at some of the typology coming out of this series so far. And it was marvellous to hear Sean talk about typology in his prophetic word just before the sermon began.

If you are 'regular' at MGF you will know all about typology, it is one of our 'things', and it excites us so much. Typology is where we see something in the Old Testament that can be used as a picture or analogy pointing to Jesus and His finished work.

I believe that the whole of the Old Testament is a work of typology, all pointing to the wonderful, finished work of Jesus Christ. Yes, they are actual accounts of real physical events, but they can also be interpreted as a picture we can use to describe the finished work of Jesus.

Abraham and Isaac's ram for example was a picture of Jesus and His sacrificial work. Noah's ark is a picture of Jesus; you were only safe in Ark, and today you are only safe in Jesus.

We can also see pictures, types and shadows describing Jesus in the Gospels, remember they are mainly in Old Testament times. Yes, we can see Jesus using typology to describe Himself.

His baptism is a picture of our salvation for example. Today I want to use my own revelations, but also the revelation of various saints in the fellowship to look at some of the typology coming to light in this series of sermons.

Do you remember back to sermon four when I had some revelation of my own about typology?

Matthew 8 v 1 to 4

When he was come down from the mountain, great multitudes followed him.

And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

This encounter is a wonderful piece of typology, a picture of His finished work.

In that society leprosy was seen as a sin disease, it was classed as a sin issue. The thought prevailed that sin caused this disease. If you had leprosy, you were an obvious sinner; you had some major sin in your life causing this disease and you were labelled as a sinner and as unclean.

Lepers were unclean, contaminated by sin as it were, so if you touched a leper you took on that uncleanness; we saw that in the Leviticus passage we read. This leper is helpless in state he is in, he cannot help himself. He would stay as a leper for ever, unclean and polluted, not able to get himself out of that state.

But Jesus came along and touched Him, and identified with that state. He took it on as it were, as remember He should have been classed as unclean, also tainted by that sin issue of the man. And the leper was made clean, he was purged and purified and made clean.

The leper is a picture of mankind in his state of sin, unable to free self from his sin nature. And then Jesus came along, and took that sin on Himself on the cross.

Isaiah 53 v 4 and 5

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

2 Cor 5 v 21

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

He was made sin, yes you read that correctly. If you read that verse in The King James version (which I love by the way) the words "to be" were added by the translators, and the original text reads "He was made sin".

When Jesus touched the leper and in a sense was made unclean (taking on sin), this was a picture of 2 Corinthians 5 v 21.

Hebrews 10 v 11 and 12

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

When Jesus took all sin, He did not miss anything.

1 John 2 v 2

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

All of mankind was forgiven and reconciled, so that they could be saved and made righteous. The leper being cleansed through Jesus is a picture of His finished work, His redemptive work for all men. And that flowed from compassion, His compassion and the compassion of the Father.

Jesus' compassion for the leper is a picture of His compassion for the whole of mankind. Both were in need, and both were unable to save themselves. They were both in need of a Saviour and Jesus was the answer; a Saviour full of love and care and compassion, and He met their needs Himself.

What a beautiful picture, we were the lepers. Now we have met Jesus, been cleaned and purged and purified, and in His eyes, we are now perfect, holy, and righteous.

When Jesus was laid on that cross on the ground, what did soldiers do to Him? Yes, they nailed Him to the cross. They nailed His feet and nailed His hands, but His hands were not at His side were they? No, they were stretched out.

I saw a vivid picture at this point, and I think it was from God, as it was a confirmation of His love. I saw myself and Lydia, (my grand daughter), and she was quite young and small. She was running towards me, and I went down on one knee to welcome her and what do you think I did?

I stretched out my arms, she ran up to me, and we hugged. I was welcoming her, showing her I wanted to hug her, showing her love. I was saying come to me, come here.

And God said that's what Jesus' crucifixion was all about.

Jesus could have been killed or sacrificed in so many ways. He could have been stoned, hanged, throat slit, poisoning, you make up other ways; there were many ways He could have died. I wondered why He was crucified (apart from it being a prophecy written before crucifixion was even thought of). For Jesus to die with his arms stretched out, with Him reaching forth His hands is so symbolic. It is a gesture of welcome, a gesture of come to me, a gesture of openness and love.

He was then lifted up; this brings me to another piece typology pointed out by Sean. As ever, the first time I preach it I give the person credit, now it is my revelation, LOL.

I looked last week briefly at the account of Jesus and the woman taken in the act of adultery.

John 8 v 10 and 11

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

John 12 v 32

And I, if I be lifted up from the earth, will draw all men unto me.

This act of compassion is a picture of His finished work also. In this account the woman taken in adultery is picture of you, of me, of us as Mankind. You may be thinking, well I'm not an adulterer, how can this be about me? This is a picture of you in your previous sinful state, born with sin nature, hopeless and helpless, unable to deal with sin, and suffering the consequences of sin.

The Word says as Jesus lifted Himself up, He forgave the woman, and as He was lifted up on cross He forgave mankind. In John 12 v 32 "men" is in italics, so it is not in original manuscripts. The verse before is talking about judgement, (look later for yourselves). What Jesus is saying is that as I am lifted up, as I go to the cross, I will draw all judgment to me.

How much of our sin did go on the body of Jesus? According to Isaiah 53 and Hebrews 10, all our sin was dealt with by Jesus.

When the woman was thrown at feet Jesus, she benefited from His forgiven. As we come to faith, are born again, we throw selves at feet Jesus as it were, recognising Him as Saviour through faith, and we too receive the benefits of His forgiveness.

He was made sin for us, so that we might be made righteous, and before we are made righteous we have to benefit from His forgiveness.

When put our faith in Jesus, we benefit from that forgiveness that all men can have, and we are saved and made righteous. He does not condemn us, He forgives us, and send us on our way to sin no more.

The word says there is now no condemnation to them that are in Christ Jesus.

Romans 8 v 1

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

We are safe in Him, like being safe in the Ark. If we are in Him, in His eyes there is no condemnation, and there is no condemnation from Father. Now, this is in the spirit remember. We condemn ourselves, other people and even religious leaders can condemn us, but not Jesus.

Not a licence to sin though, Jesus did say go and sin no more. And that is as valid for us today as it was when Jesus first said it.

I am going to finish today with one more piece typology, and this ties this everything together for me. Today we have been looking at typology about Jesus' sacrifice, you could say about His role as our sacrificial lamb. But He played another role as well.

We see this amazing piece of typology in one of the accounts we studied in the last sermon.

Luke 17 v 11 to 16

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Do you remember that I had some questions about this account last week? I wondered why the leper did not do what Jesus asked and show himself healed to a priest? He said something very similar to the other leper, go shew yourself to the priest.

I asked last week, why did this one leper come back Jesus, and not do as suggested? Well, actually this leper who was healed did, He did do what Jesus asked him. He did show self to a priest, and not any old priest, a High Priest, our High Priest.

Hebrews 9 v 11 to 15

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Everything we see in the Law is a type or shadow of Jesus, they are all pieces of typology; the writer to the Hebrews says this here. We see through the Old Testament about the Sabbath, sacrifices, High Priest, his garments and robes, the tabernacle. They are all pictures, types and shadows of Jesus and His finished work.

This is Nunsy's 'thing', and this revelation from Jesus and leper about Him being the High Priest is from hers. And I did not see this last week, but now, another layer revelation has been revealed for me, a deeper revelation.

This is not just the leper coming back to say thanks. This leper is showing the Law fulfilled through Jesus, showing he was healed of leprosy through grace. He has been healed and he is showing self to the priest, Jesus who is our High Priest, the final last High Priest, whose work was so perfect that we don't need another High Priest anymore.

Hebrews 10 v 11 and 12

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Jesus was the sacrifice, but He sacrificed Himself. He was the sacrifice but also the one who offered up that sacrifice. Hebrews 9 v 14 says He offered Himself without spot to God. In Hebrews 10 v 12 we read He offered one sacrifice; He did the offering.

In that sense He was the sacrificial lamb and the High Priest at the same time. And it was a perfectly perfect work, once done He sat down, with His work finished.

Other priests of the Law were standing, standing, standing, doing the same sacrifices over and over again. They could not take away sins, pointing to the need for a Saviour. These sacrifices were a shadow of the truth and grace yet to come.

Well that truth and grace is now here, and we see that by the leper coming to his priest, Jesus, purged and cleansed and made whole, healed from leprosy.

This is a beautiful picture. No lepers ever went to the priest healed under the Law, but now through Jesus, through grace and truth this was fulfilled and that is just wonderful. The mysteries are there to find if we study and want to find them

Typology like these examples can be seen all the way through the Gospels, we just looked at a few today.

The picture of Jesus dealing with the sin of mankind.

The picture of Jesus' finished work on the cross.

The picture of Jesus being our High Priest as well as our sacrificial lamb.

In our studies in compassion we have seen this truth through the typology of these accounts; marvellous typology pointing to Jesus and to His finished work.

AMEN