Dwelling Place Ministries International 3-6-16

Forgiven of much

Fear not! I am your deliverer! Today is a new day! This week is a new week! Let faith arise in your hearts! Let My word dwell in you richly and let your hearts be filled with fresh pools of joy and gladness! Many will be afflicted and exceedingly sorrowful in the world, but you have been given grace, mercy and favor through My beloved Son! I have given you the keys of the Kingdom of God. Those keys fit into the bands and shackles of every sin and wicked prison where people find themselves enslaved. Your assignment is to set the prisoner free! I have come to seek and to save those who are lost. I found you! I am the Author and the Finisher of your life of faith and I have just begun to use you in the lives of the lost. The time of preparation is coming to a close for you and the time of release into the new season is before you. This season of open doors will bring with it many new opportunities to minister the life of God to those in need. This is a season of transformation for you and for those to whom I send you. There is a hunger for Me in the next generation and they will honor the men and women that I send them. This honor will be a sign to you that you are in the right place at My right time to give away what I have given to you. You carry the good news and the power and complexity it brings shall flow through you in simplicity.

*If you have been forgiven of much, you will love much and your Savior Great. If you see your transgressions as small, your Savior will be small and your gratitude will be minimal. Self-righteousness is the prison warden for the modern day Pharisee. Does the woman in this next story remind you of you? Or someone else!?*

Luke 7:36-50 Mesg The compassion of Jesus in contrast to condemnation

36 One of the Pharisees asked him over for a meal. He went to the Pharisee's house and sat down at the dinner table. 37 Just then a woman of the village, the town harlot, having learned that Jesus was a guest in the home of the Pharisee, came with a bottle of very expensive perfume 38 and stood at his feet, weeping, raining tears on his feet. Letting down her hair, she dried his feet, kissed them, and anointed them with the perfume. 39 When the Pharisee who had invited him saw this, he said to himself, "If this man was the prophet I thought he was, he would have known what kind of woman this is who is falling all over him."

40 Jesus said to him, "Simon, I have something to tell you."

"Oh? Tell me."

41 "Two men were in debt to a banker. One owed five hundred silver pieces, the other fifty. 42 Neither of them could pay up, and so the banker canceled both debts. Which of the two would be more grateful?"

43 Simon answered, "I suppose the one who was forgiven the most."

"That's right," said Jesus. 44 Then turning to the woman, but speaking to Simon, he said, "Do you see this woman? I came to your home; you provided no water for my feet, but she rained tears on my feet and dried them with her hair. 45 You gave me no greeting, but from the time I arrived she hasn't quit kissing my feet. 46 You provided nothing for freshening up, but she has soothed my feet with perfume. 47 Impressive, isn't it? She was forgiven many, many sins, and so she is very, very grateful. If the forgiveness is minimal, the gratitude is minimal."

48 Then he spoke to her: "I forgive your sins."

49 That set the dinner guests talking behind his back: "Who does he think he is, forgiving sins!"

50 He ignored them and said to the woman, "Your faith has saved you. Go in peace."

Eph 2:8-10 AMP How grateful am I to not be treated as my sins deserve?

8 For it is by free grace (God's unmerited favor) that you are saved (delivered from judgment and made partakers of Christ's salvation) through [your] faith. And this [salvation] is not of yourselves [of your own doing, it came not through your own striving], but it is the gift of God;

9 Not because of works [not the fulfillment of the Law's demands], lest any man should boast. [It is not the result of what anyone can possibly do, so no one can pride himself in it or take glory to himself.]

10 For we are God's [own] handiwork (His workmanship), recreated in Christ Jesus, [born anew] that we may do those good works which God predestined (planned beforehand) for us [taking paths which He prepared ahead of time], that we should walk in them [living the good life which He prearranged and made ready for us to live].

A record of Professor Charles Finney’s thoughts concerning The Lord’s Table April 1st, 1846

Hence this ordinance not only shows forth Christ's death, but shows that by his death we live. If the question then be asked--Why do you eat this bread? The answer might be--To show that we live by Christ. In him in a most precious spiritual sense, we live and move and have our being.

Again, this ordinance is intended to remind us of our sins, and of our relation as sinners to the death of Christ. When he gathers us round his table and spreads before us those elements which represent his mangled body and his flowing blood, and says so mildly and impressively, "This is my body which was broken for you," who can fail to think of those sins of his own for which Christ died? And who can be so hard of heart as not to be melted under the thought--my life, and peace cost the Son of God such a death--a death of fearful agony!

Yet again, this ordinance reminds us how hopeless was our condition as sinners, without Christ's interposition. Surely we cannot fail to reason this;--The Father would not have given up his well beloved Son to such a death if any sacrifice less costly could have sufficed. If man could have wrought out his own redemption; or if there had been any other eye to pity and other arm of adequate power to save, then would the sacrifice of the blessed Jesus have been spared?

The hopelessness of our condition sent up its imploring cry to the throne of God for help. Deliverance could come from no lower source.

Still another object of this ordinance is to awaken and quicken our compassion for sinners. Around this table we see the fresh manifestations of the Savior's compassion for sinners;--this should enkindle ours. Did he feel compassion for sinners, and shall not we also? Did his compassion burn so deeply and so strongly that he could die for sinners, and shall not our compassion at least move us to pray and weep and toil and deny ourselves that they may live? Shall there be no power in Christ's example to make us feel as he felt?

Yet again, this ordinance should keep alive in our hearts a sense of that great love which Jesus had for his enemies. We must not forget that it was for enemies--for us while we were yet sinners, that Christ died. Let us never lose sight of this fact, nor of the lesson it reads us respecting the feelings we should cherish towards all the enemies of God.

Oh, what a flood of light does this great fact shed upon the infinite compassion of Jehovah! Could he send his own Son to die for his enemies! Then we may hope in his mercy--if we will repent and trust him. †

1 Cor 11:23-33 AMP The Lord’s Supper

23 For I received from the Lord Himself that which I passed on to you [it was given to me personally], that the Lord Jesus on the night when He was treacherously delivered up and while His betrayal was in progress took bread,

24 And when He had given thanks, He broke [it] and said, Take, eat. This is My body, which is broken for you. Do this to call Me [affectionately] to remembrance. 25 Similarly when supper was ended, He took the cup also, saying, This cup is the new covenant [ratified and established] in My blood. Do this, as often as you drink [it], to call Me [affectionately] to remembrance.

26 For every time you eat this bread and drink this cup, you are representing and signifying and proclaiming the fact of the Lord's death until He comes [again].

27 So then whoever eats the bread or drinks the cup of the Lord in a way that is unworthy [of Him] will be guilty of [profaning and sinning against] the body and blood of the Lord.

28 Let a man [thoroughly] examine himself, and [only when he has done] so should he eat of the bread and drink of the cup.

29 For anyone who eats and drinks without discriminating and recognizing with due appreciation that [it is Christ's] body, eats and drinks a sentence (a verdict of judgment) upon himself.

30 That [careless and unworthy participation] is the reason many of you are weak and sickly, and quite enough of you have fallen into the sleep of death.

31 For if we searchingly examined ourselves [detecting our shortcomings and recognizing our own condition], we should not be judged and penalty decreed [by the divine judgment].

32 But when we [fall short and] are judged by the Lord, we are disciplined and chastened, so that we may not [finally] be condemned [to eternal punishment along] with the world.

33 So then, my brothers, when you gather together to eat [the Lord's Supper], wait for one another.

Col 2:7-10 AMP

7 Have the roots [of your being] firmly and deeply planted [in Him, fixed and founded in Him], being continually built up in Him, becoming increasingly more confirmed and established in the faith, just as you were taught, and abounding and overflowing in it with thanksgiving. 8 See to it that no one carries you off as spoil or makes you yourselves captive by his so-called philosophy and intellectualism and vain deceit (idle fancies and plain nonsense), following human tradition (men's ideas of the material rather than the spiritual world), just crude notions following the rudimentary and elemental teachings of the universe and disregarding [the teachings of] Christ (the Messiah).

9 For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form [giving complete expression of the divine nature].

10 And you are in Him, made full and having come to fullness of life [in Christ you too are filled with the Godhead — Father, Son and Holy Spirit — and reach full spiritual stature]. And He is the Head of all rule and authority [of every angelic principality and power].