

MOVING BEYOND THE PAST
Lesson 1: What is the Healing of Past Hurts?

Healing is part of salvation, and we need to see what salvation is in order to begin and stay in the process of getting well.

I. What is salvation?

- A. To be whole, made well, to be healed.
- B. Begins by being born again.
- C. Is continued by being sanctified and transformed.
- D. Is concluded by our bodies being transformed.
- E. The difference between knowing what we are saved from and what we are saved for...
- F. I am saved and being saved...

Throughout the New Testament, the words "salvation" and "healing" are used interchangeably, both meaning to be whole, in body, mind and spirit.

II. You are a new creation. II Cor. 5:17 states, "Therefore, if anyone is in Christ, he is a new creation; the old has gone (aorist tense in the Greek, pointing to a past completed event), the new has come!" (really meaning "all things are becoming new"—perfect tense in the Greek, stating an event that started in the past but continues in the present).

- A. We are a new creation with an old mind, emotions, and will.
- B. "Old things" are things in our past that God desires to heal, including past hurts. God wants us to move beyond the past.
- C. It is God's will that the power and sting of these past events are removed because He knows that they will hinder our relationship and intimacy with Him.

III. Healing of past hurts is not:

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Introspection, looking inward	Focusing on Jesus Christ, the Healer and what He desires to accomplish
Analyzing your life	Cooperating with God in the issues He surfaces
Glorifying the old man, becoming problem-centered	Cross and sanctification centered
Healing the old man-the old man is to die, not be healed.	Healing the hurts and effects that the old man has caused

Denying or rebuking hurtful memories	The renewing of our minds, redemptive remembering
Practicing psychology	Praying for God to heal our emotions (just as we would pray for our bodies)
Positive thinking	The actualization of the blood, the cross, and the resurrection applied through the presence and power of the Holy Spirit

IV. Healing of past hurts means to repair, to restore, to make thoroughly sound, to be whole in relation to our mind, emotions, will and body.

A. Healing of past hurts does not make us whole. Healing of past hurts is not the desired end-product, but rather the vehicle by which we come into fullness of fellowship with God and others, and thereby become whole.

B. Healing of past hurts is the vehicle by which God comes to rightfully occupy "the Holy Place" —our heart, and truly becomes our Lord. Become one with Christ.

1. Our Spirit is a type of the Holy of Holies, our heart is a type of the Holy Place, and our body is a type of the outer court. The "Holy Place" of the heart is where we commune with God, where His Holy Spirit indwells our human spirit and we become one with Him. (I Cor. 6:17)
2. The holy place of our heart is that place in us that God has created to receive His love, to love Him, and to love others.
3. If that holy place of our hearts is damaged (as a result of hurts, unmet needs, etc.), then our ability to receive God's love and Lordship is damaged also.
4. God's desire is to heal our hearts that we might fully know, trust, and receive Him into our lives, that we might become one with Him, and then transmit His love to others. (Ezek. 36:26)
5. The Fatherhood of God is of such value that there is a severe penalty for anyone who damages the holy place of the heart where He dwells. (Matt. 18:1-7)

V. Healing of our past hurts is a process that is to occur within our abiding and following after God.

A. Becoming whole is a process. It is "line on line, line on line, a little here, a little there." (Is. 28:10, NAS)

B. Healing depends upon the continual presence of the Lord in us to touch, love

and make whole. The more we quench or grieve the Holy Spirit the less healing we will experience and the more bondage we will have in our life.

- C. Those just desiring to escape from their own pain and difficulty will not get well but only remain in their self-centeredness.
- D. Our focus must remain on Christ and our abiding in Him. Self-centeredness grieves the Holy Spirit.

VI. Healing of past hurts is not "throwing away" our own selves to become different people. Rather, God raises up our new nature within the person we have been.

- A. God called us to be us! He loves us!
- B. God is in the business of healing and changing through death and resurrection, not erasing or invalidating ourselves.
- C. Jesus didn't come to replace us, He came to fulfill us.
- D. Nothing is ever wasted in our lives, but all things "work together for good." (Rom 8:28, NAS)

VII. The relationship and differentiation between forgiveness and healing:

- A. Forgiveness is the key and door to healing. Forgiveness removes the sin, allowing healing to take place. (Heb. 10:17, James 5:15).
- B. Healing is needed to remove the consequences and results of sin such as guilt or hurt. Confession of sins and prayer one for another promotes this healing. (James 5:16).

SANCTIFICATION AND TRANSFORMATION

The Holy Spirit does not intend to improve us or make us better and better. He intends to bring us to fullness of death and make us new. Transformation of the inner man does not once and for all fully reform our flesh this side of physical death, but rather slays its power to control us, while clothing us with the righteousness of Christ. Our flesh cannot be reformed. Our flesh must die. As the flesh dies it has no power over us. Until we receive our glorified body there will be a battle between the flesh and the spirit. However, as we unite with Christ and put the old man down, we become more and more transformed into the image of Christ. (1 Cor. 1:26-31).

The blood of Jesus washes away sins, and the cross redeems, justifies, and atones, while His resurrection restores and gives new life. But it is our daily taking up our cross, which continues the necessary slaughter of the old man. Only as that daily work of continuing sanctification happens to the fullest extent does the mature man of faith appear. (Eph 4:16).

We must not forget that underneath the shiny, new paint of Jesus, the rust of our own corruption waits to reassert itself if we turn away from Him. You can't peel off the paint and get down to good. The whole thing got corrupted, and now it's "Leave it there, and put on Him" (Col. 3). We have the new nature by wearing it.

We have gained by what we have been through, wiser and richer than we would have been had we never fallen. It is not merely that our waste places are comforted. Our deserts are turned to glorious gardens for the feeding of others. Fullness of victory for others. (Heb. 3:17-19) When we move beyond the past, our past experiences can be used as tools to help others move beyond the past.

Because of what we have been we are able to minister. The new creature in Christ now treasures the old. If he does not, and yet shudders, transformation is not yet complete, for in the failures and the corruptions of the old the gold of wisdom was formed, "tried in a furnace on the earth, refined seven times" (Ps. 12:6).

Transformation holds implicit that nothing in our lives is ever wasted. The grace of God is so complete that there is no event in our lives without which we would be better off, no structure in our souls which ought to be excised (cut out, as by surgery). Transformation, therefore, confirms that Satan has won no victories whatsoever among the saved, for from the ground plan of creation, even as God planned to turn the lowly cross to highest victory, so He has turned every aspect of our (seemingly) defeated lives to glory!
PRAISE GOD!!

Transformation is not synonymous with healing. Our carnal minds may need healing. Our bodies or a wounded spirit may need Healing. However, there is no structure in our carnal nature that is to be patched up; every part is to be slain and reborn (Matt. 9:16,17).

So who needs healing from Past Hurts? All of us. But some more than others, based upon their wrong choices on how they handled their past, or based upon the level of wounding.