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THEME:

FORGIVENESS

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GOD'S GRACE-THE BASIS FOR FORGIVENESS BY: *CLAYTON WINTERS*

TEXT: Ephesians 1:7⁷ In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

INTRODUCTION

- A. Although containing a library of books, the Bible in reality is one book-and its grand theme is forgiveness. Jesus summed it up in one line: Luke 19:10¹⁰ For the Son of man is come to seek and to save that which was lost.
- B. The basis of this forgiveness is God's grace. It is something totally undeserved by sinful man, and that which cannot be earned by his work or sacrifice.
- C. Open your Bibles with us as we scan its entire contents that we might develop a greater appreciation of God's love and mercy manifested in the remission of sins.

I. DEVELOPMENT OF THE SCHEME FOR REDEMPTION

- A. The eternal nature of the divine plan.
 - 1. Jesus was the sacrificial Lamb even before the world began (1 Peter 1:18-20; Rev. 13:8).
 - 2. The church was in God's eternal purpose (Eph. 3:9-11; Matt. 25:34).
 - 3. Our sonship is a matter of predestination (Rom. 8:28-30; Eph. 1:4,5,11).
 - 4. Our heavenly enrollment was taken care of in eternity (Rev. 17:8).
- B. The Old Testament system was merely a staging ground for launching God's redemptive plan.
 - 1. Its prophets foretold and prepared us for the coming Saviour (Deut. 18:18; Acts 3:22-24; 1 Peter 1:10-12; Isa. 7:14; Psalm 22; Isa.53).
 - 2. Its services predicted and prefigured redemption through Christ (John 1:29; 1 Cor. 5:7; Col. 2:16,17; Gal. 4:21-31; Heb. 9:1-9).
 - 3. Through the nation of Israel Christ was presented to the world (Rom. 9:3-4).

- C. All the plan came together with the coming of Christ and the New Covenant.
 - 1. Grace and truth came by Jesus Christ (John 1:17).
 - 2. All things gathered together in one in Christ (Eph. 1:10).
 - 3. Christ brought the plan to completion, and nothing more could be added, and none of that which was revealed deleted (Rev. 22:18-19).

II. REDEMPTION (FORGIVENESS) IS A MATTER OF GRACE, NOT MERIT

- A. Israel's selection was a matter of grace, not merit.
 - 1. She was selected because of God's love, not because of her righteousness (Deut. 7:6-8; 9:4-6).
 - 2. Their election (selection) was not of works, because it had been accomplished before they were born (Rom. 9:10-13).
 - 3. Thus she was the holy people of God by grace, not by meritorious works, or any goodness on her part (Rom. 11:5,6).
- B. The same is true of the age in which we live. Forgiveness came through grace, not merit.
 - 1. Romans 9:16 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
 - 2. Like Israel, our calling is not based on works, but on God's purpose; and goes back beyond the foundation of the world (1 Tim. 1:9-10).
- C. It was while we were yet sinners that Christ died for us (Rom. 5:6-8), and thus through His grace has been offered to all men (Titus 2:11).
- D. Of course, our acceptance of that forgiveness is not mandatory; we may reject it, or respond to it by obedience to the Lord's will (2 Cor. 6:1).

III. IMPLICATIONS FOR US OF GRACE AS THE BASIS FOR FORGIVENESS

- A. As unworthy recipients of this grace, we must be willing in the same manner to freely pass it along to others (Matt. 6:12-15,; 18:21-35).
- B. God did not forgive us because we merited it, but for the

sake of His Son (Eph. 4:32). Likewise, our forgiveness of others is based on the person Jesus Christ, not the merit of the offender (2 Cor. 2:10).

- C. Often the question is asked "Do I have to forgive a person before he has repented and asked for forgiveness?" The very question itself usually suggest an unforgiving attitude? God's forgiveness is extended on the basis of grace, not merit or works. He planned our redemption. It is there for all upon the acceptance of it. Perhaps when we have gone as far as God did to extend our forgiveness, we could legitimately ask for the above question, but not before.
- D. What a beautiful church we could have, if we could learn the grace of forgiveness.

CHRIST'S BLOOD: THE MEANS OF FORGIVENESS BY: *DON IVERSON*

INTRODUCTION: Some things in the scriptures are beyond comprehension.

- A. The riches of the grace of God is one example. (Ephesians 3:8)
 - 1. I have vainly searched to illustrate God's grace.
 - 2. "Unsearchable" < "past finding out"
- B. Text: I Peter 1:18-20
 - 1. "Peace" has been made through the blood of the cross (Col. 1:18-20).
 - 2. From what have we been "reconciled" or "redeemed?"
- C. Comprehending the severity of sin is beyond my ability.
 - 1. I have prepared sermons designed to illustrate the enormity of sin, but I came up short.
 - 2. The closest understanding we have is God's punishment if forgiveness does not exist.
 - a. The journey of human life is strewn with tears. Consider graveyards, a woman whose physical pain caused her to cry out through the night, kidney stones, arthritis, and emotional pain.
 - b. I Corinthians 15:21,22 "...by man came death..."
 - c. Present pain is insignificant compared to that which the unforgiven shall suffer in the future

(Luke 12:4,5).

- D. Without Christ's forgiving blood, we are not reconciled.
 - 1. I cannot imagine being an enemy of God.
 - 2. Romans 5:6-10

I. WHAT HAS THE BLOOD OF CHRIST DONE FOR ME?

- A. His blood sealed the New Testament.
 - 1. Hebrews 9:16,17
 - 2. Our system is not a system of works like the Old Testament.
 - a. Rules and regulations
 - b. We go beyond rules (Matthew 5)
 - c. We are motivated by the blood, the price.
- B. He washed us from our sins (Rev. 1:5)
 - 1. We are aware of people paying great prices for tangible things.
 - 2. The greatest price is His blood.
 - a. Because it is eternal
 - b. Because there is no substitute
 - c. Because that is what it took to satisfy God the Father. "He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isa.53:11).
 - d. Our works are as filthy rags (Isa. 64:6)
 - 1. I work hard to produce a new painting. Sometimes I could be insulted if someone offers me half of the value.
 - 2. "That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Jesus Christ." (Eph. 2:7)
- C. The blood purchased me (Acts 20:28)
 - 1. Oftentimes our problem is a warped sense of values.
 - 2. There are no options for the price paid for our freedom from sin. Jesus Christ is true. His blood is the only way.
- D. The blood prepared the way (Heb. 10:19,20).
 - 1. I want so badly to go the heaven. Heaven is my hope. This life is simply a journey to my destination.

2. All along the pathway, there lies the blood of Christ.
 - a. In every sermon, every prayer, every relationship, every hope, every illness.
 - b. Our daughter talks about dying all of the time.

II. JESUS' BLOOD HAS ESTABLISHED WONDERFUL RELATIONSHIPS FOR US.

A. I John 1:7-9

1. We have fellowship one with another.
 - a. That fellowship is evident through the relationships of the disciples throughout the book of Acts.
 - b. That fellowship is evident by the relationships we have one with another.
2. In Jesus Christ we have our greatest friend.
 - a. I have had fair-weather friends. When I needed them I did not know where they were.
 - b. When I was an enemy to Christ, I had a great need. He died for me. He gave His blood for me.
 - c. My forgiveness is like those sermons that I have lost in my word processor when the power goes out briefly.

B. The blood of Jesus provides us with...

1. Bold access through prayer (Heb. 4:16) "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in a time of need."
2. Constant intercession (Heb. 7:25) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."
3. He provides the open door (John 10:9) "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."
4. Through his blood we have sympathizing comfort (Heb. 2:18).
5. Perfection from the good shepherd (Heb. 13:20,21).

CONCLUSION: A prayer that we remember grace, mercy and always be thankful for the blood of Christ.

GOD'S CONDITIONS FOR FORGIVENESS

BY: CHARLES MOORE

- I. SOCIETY, AS A WHOLE, HAS MADE LIGHT OF SIN AND MULTITUDES HAVE BEEN BRAINWASHED INTO THINKING THAT SIN IS NOT REALLY SO BAD.
 - A. Sin and evil have been subjected to humorous stories and jokes.
 - B. Proverbs 14:9

- II. SOME SAY, "JESUS DID IT ALL" AND THERE IS NOTHING FOR US TO DO TO OBTAIN FORGIVENESS
 - A. If there is nothing for man to do to be forgiven, then what is the meaning of:
 1. Hebrews 9?
 2. Matthew 7:21?
 3. James 1:21-22?
 - B. If man can do nothing because Jesus did it all--
 1. Saul (Paul), did not know it (Acts 9:6).
 2. The philippian jailer did not know it (Acts 16:30).
 3. John, did not know man had nothing to do to reach heaven (Rev. 22:14).
 4. Jesus, did not know that He had done it all and man had nothing to do (Matt. 7:21)
 - C. Suppose someone came to you and told you he had paid for everything-- "Here are the keys to a condominium in Hawaii."
 1. Though he had paid for everything, you still must respond to his gracious offer.
 2. You must respond by going to Hawaii and participating in the joys the person had graciously financed.
 3. Likewise, Jesus has paid for salvation (forgiveness) with His precious blood.
 4. But for us to enjoy the benefits of His gracious offer, we must accept His offer.
 5. We must go to Christ (John 14:6), if we are to receive eternal salvation (I John 5:11) that He has graciously offered to those who obey Him (Hebrews 5:9).

III. FOUR THINGS NECESSARY FOR OUR FORGIVENESS OR FOR ETERNAL SALVATION

- A. God's Grace
- B. God's Word
- C. Man's Faith
- D. Man's Obedience

IV. THE OLD TESTAMENT DEMONSTRATES THIS GREAT TRUTH!

A. Note three examples from the Old Testament.

1. THE ISRAELITES' HEALING FROM THE FIERY SERPENTS...Numbers 21:4-9.

- a. God's Grace is offered
 - (1) God offered the Israelites a way to escape the fiery serpents.
 - (2) Did Israel immediately receive healing from these serpent bites when the offer was made?.....Of course not!
- b. God's Word is Given---i.e. Instructions are given as to what the people needed to DO in order to be saved from these serpents.
 - (1) God told Moses to make a brazen serpent and place it upon a pole.
 - (2) God said those bitten must `look` at the brass serpent-- Numbers 21:8.
- c. Man's Faith--Man had to believe God's Word for the blessing to be granted!
 - (1) Man cannot please God without faith....Heb. 11:6.
 - (2) The question now is, `Did the Israelites believe God's Word concerning these serpents' bites?
 - (3) Man's faith must be manifested (James 2:18).
- d. Man's obedience to God's Word
 - (1) NO ONE received the blessing until he had obeyed God's command.
 - (2) Those bitten had to "LOOK" upon the brazen serpent on the pole.

2. THE ISRAELITES' CONQUERING OF JERICHO (Joshua 1 6:1-21).

- a. God's Grace Offered

- (1) God offered Israel the city of Jericho (Josh. 6:2).
 - (2) Did Israel immediately receive the city of Jericho? NO!
 - b. God's Word is Given--Instructions as to what they must DO.
 - (1) Have all the men of war compass the city.
 - (2) March around the city once each for six days.
 - (3) Seven priests were to bear seven trumpets before the ark.
 - (4) On the seventh day they were to compass the city seven times.
 - (5) The priests were to then blow the trumpets.
 - (6) Then all the people were to `shout`.
 - c. Man's Faith--Man must believe God will do as He has promised!
 - (1) Hebrews 11:30
 - (2) They had faith before they ever took one step in obeying God by marching around the city.
 - (3) Faith without works (obedience) is DEAD (James 2:17).
 - d. Man's obedience to God's Word
 - (1) God commanded no less than 15 acts of obedience in taking Jericho.
 - a. They were to march around the city `13` times.
 - b. They were to blow on the trumpets
 - c. They were to shout!
 - (2) Did their obedience nullify their faith, or God's grace? (Joshua 6:2)
3. NAAMAN'S CLEANSING OF LEPROSY.... 2 Kings 5:1-4
- a. God's Grace Offered--"And thou shalt be clean" (2 Kings 5:10).
 - b. God's Word is Given--Instruction as to what he must DO to be healed.
 - (1) Go
 - (2) Wash (dip) seven times in the Jordan River
 - c. Man's Faith
 - (1) At first Naaman was angered by God's Word

(instructions).

(2) Later Naaman believed, but he was not cleansed the moment he believed.

d. Man's Obedience to God's Word

(1) Naaman dipped the first time, but he still had his leprosy.

(2) Why? Because he had not obeyed ALL God had commanded.

(3) When Naaman obeyed (dipped seven times), he was cleansed!

(4) God always bestows His blessings in this manner.

(a) First, there is God's Grace--God's blessing offered.

(b) Then God's Word instructs us as to what we must DO.

(c) Then Man must have faith in God's that it is true!

(d) Man's Faith is followed by his Obedience to ALL God's Commands.

(e) Following man's obedience God bestows His promised blessing.

B. A study of the New Testament reveals the same principle!

1. Hebrews 5:8-9

a. God's Grace is offered---"Eternal Salvation"

b. God's Word (instructions) as to what we must DO--"Obey Him" (Christ).

c. Man's Faith--we must believe in Christ (John 8:24)

d. Man's obedience to God's Word--"unto all them that obey Him."

2. James 2:14-26

a. God's grace offered---Salvation...i.e. salvation by faith and works.

b. God's Word--instructions as to what we must DO.

c. Man's Faith--i.e. Trust in God's Word.

d. Man's Obedience to God's Word

(1) Man is justified by works (obedience)..(James 2:24).

(2) Salvation by faith through works (obedience) is

God's only way!

3. God's Word shows that no believer is saved until his faith in Christ leads him to be baptized for the remission of his sins.
 - a. Mark 16:15-16
 - b. Acts 2:37-38 and 40-41
 - c. Galatians 3:26-27
4. There are "conditions" that God has placed on the blessing of forgiveness!

IV. EPHESIANS 2:8-10

- A. Paul here refers to salvation--"For by grace are ye saved through faith..."
 1. Salvation is "by grace"
 2. Salvation is "through faith"
 3. Salvation is a "gift"
 4. Salvation is "not of works" (i.e. works of merit).
- B. There are two sides to Salvation--Divine Side (Grace) and Human Side (Faith).
 1. "Grace" always refers to the Divine Side of salvation.
 2. "Faith" expresses the Human Side of Salvation.
- C. These two sides of salvation are clearly illustrated in God's Word.
 1. Matthew 23:37
 2. John 11---At the tomb of Lazarus
 3. Acts 2:37-41
 - a. Peter told them what to do to be forgiven (Acts 2:38) and then added: "SAVE YOURSELVES..." (ACTS 2:40).
 - b. When Peter told them... "save yourselves", they responded---Acts 2:41
 - (a) By God's Grace salvation was offered to man.
 - (b) God's Word instructed man what he must DO to have forgiveness.
 - (c) Man's Faith is essential for us to please God (Hebrews 11:6).
 - (d) Man's obedience is essential to obtain forgiveness (Acts 2:38).

V. INDEED, FORGIVENESS IS CONDITIONAL

- A. Forgiveness is conditional on MY FORGIVENESS OF OTHERS!
 - 1. Mark 11:25
 - 2. Matthew 6:12
 - 3. Matthew 6:14-15
- B. Forgiveness is conditional upon the GRACE OF GOD!
 - 1. Ephesians 2:8-9
 - 2. Romans 5:20b-21
- C. Forgiveness is conditional on OBEDIENCE!
 - 1. Hebrews 5:8-9
 - 2. 2 Thessalonians 1:7-9
 - 3. Romans 6:16-18
- D. Forgiveness is conditional to OBEDIENCE TO BAPTISM!
 - 1. Acts 2:38
 - 2. Acts 22:16
- E. Forgiveness is conditional to OBEDIENCE TO REPENTANCE!
 - 1. Acts 17:30
 - 2. Acts 2:38
- F. Forgiveness is conditional to MAN'S FAITH!
 - 1. Hebrews 11--this entire chapter shows that saving faith demands obedience.
 - 2. John 8:24
- G. Forgiveness is conditional upon GOD'S WORD!
 - 1. God's Word will one day judge us...John 12:48
 - 2. God's Word demands...
 - a. Faith (John 8:24)--"Except ye believe that I am..."
 - b. Repent Acts 17:30; Luke 13:3)--"Except YE repent, ye shall..."
 - c. Confess (Matthew 10:32)--"WHOSOEVER therefore shall confess me..."
 - d. Be Baptized (Galatians 3:26-27)--"For as may of YOU as have been..."
 - e. Be Faithful (Revelation 2:10)--"Be THOU faithful unto death..."

MAN'S RESPONSE TO FORGIVENESS

BY: JERRY BROWN

I. INTRODUCTION

A. Topic: "Man's Response To Forgiveness"

1. Emphasis on response
2. Importance of forgiveness

B. Purpose of lesson

1. To love the Forgiver
2. Joy of salvation
3. God's forgiveness--the channel for forgiving others

II. THE FORGIVER--GOD

A. Promise of forgiveness

1. Demonstration of God's forgiveness
 - a. Humble and prayerful-2 Chronicles 7:14
 - b. Penitent wicked-Isaiah 55:7
 - c. Forgiveness through Christ-Luke 24:47; Acts 5:31; Col. 1:14.
2. Biblical examples of the forgiven
 - a. Jews at Pentecost-Acts 2:36-41
 - b. Saul of Tarsus-Acts 22:16
 - c. Christians today-Romans 3:23

B. Conditions of forgiveness

1. Scriptural teaching on mutual forgiveness
 - a. Sermon the the Mount-Matt. 6:14
 - b. Christ's statement to Peter-Matt. 18:21-22
 - c. Christ's teaching His disciples to pray-Luke 11:4
2. Instruction to first century Christians
 - a. Corinthians-2 Cor. 2:7
 - b. Ephesians-Eph. 4:32
 - c. Colossians-Col. 3:13

C. Demonstration of love for the God of forgiveness

III. THE JOY OF SALVATION

A. Alien sinner

1. Joy of Remission of Sins
 - a. Faith in Jesus as Christ-John 8:24; Heb. 11:6; Rom. 10:17.
 - b. Repentance-Luke 13:3; 2 Peter 3:9; Acts 2:38 Acts 17:30.

- c. Confession of Christ-Rom. 10:10; Acts 8:37.
- d. Baptism-Acts 2:38; Acts 8:26-40; Gal. 3:26-27; Rom. 6:3-4.
2. Joy as a Christian, a new creature in Christ
 - a. Eunuch-Acts 8:39
 - b. Jailer in Philippi-Acts 16:34
3. Joy in obedience today
 - a. Newness of life-Rom. 6:4
 - b. New birth-John 3:3-5
 - c. New beginning-2 Cor. 5:17

B. Christian

1. Service to others
 - a. Message to Romans-Rom. 12:1,2
 - b. Message to Galatians-Gal. 5:13
2. Fellowship with others
 - a. Teaching others-Mark 16:15-16; Matt. 28:18-20
 - b. Worship with others-John 4:24; Psalm 122:1

IV. GOD'S FORGIVENESS-THE CHANNEL FOR FORGIVING OTHERS

A. Priority-forgiving self

1. Example of Peter
 - a. Denial of Christ-Matt. 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-18; 25-27.
 - b. Peter's work as a Christian-Acts 2; Acts 10; 2 Peter 3:9.
2. Example of Saul of Tarsus
 - a. Persecutor-Acts 9:1-3
 - b. Conversion-Acts 9:4-19
 - c. Evangelist-Rom. 1:16
 - d. Soldier-2 Timothy 4:6-8
3. Example of Jews
 - a. Accusations at Pentecost-Acts 2:23,36
 - b. Obedience to Christ-Acts 2:38-41
 - c. Strength in persecution-Acts 8:4
4. Importance of forgiving self today
 - a. Personal examples of past guilt
 - b. Forgiveness and joy in service

- B. Forgiveness in Christian living
 - 1. All sin-Rom. 3:23
 - 2. Forgiveness by the blood of Christ-Heb. 9:22; 1 Peter 1:18-19.
 - 3. Conquering the sins of neglect-James 4:17
 - 4. Overcoming the sins of lust-1 John 2:15-17
 - a. Lust of the flesh-sins of passion
 - b. Lust of the eye-sins of materialism
 - c. Pride of life-sins of boasting
 - 5. Elimination of sins of indifference
 - a. Example of Laodiceans-Rev. 3:14-22
 - b. Forsaking the assembly-Heb.10:25
- C. Necessity of forgiving others
 - 1. Scriptural teachings
 - a. Words of Jesus-Matt. 5:44
 - b. Jesus on the cross-Luke 23:34
 - c. Stephen at death-Acts 7:60
 - d. Paul to the Corinthians-2 Cor. 2:3-7
 - 2. Examples of forgiveness of others
 - a. Onesimus-Philemon 1:8-16
 - b. Persecuted toward Paul-Acts 9:18-22
 - c. Simon, the Sorcerer-Acts 8:14-24

V. CONCLUSION

- A. Love for God for forgiveness
- B. Joy of forgiveness of man by God through Christ
- C. Necessity of Man's forgiveness of others for happiness for himself.
- D. Forgiveness, the key to man's destiny in eternity.

FORGIVENESS AND SPIRITUAL HEALTH

Colossians 3:13

BY: *David Pharr*

Introduction:

- 1. Much is said about the necessity to forgive others(Matthew 6:14-15; Mark 11:25; Matthew 18:21-22, et.al).

2. Our subject is forgiveness as it relates to spiritual health. Two parallel texts show a forgiving spirit as one of the traits of the "new man" (Ephesians 4:31-32; Colossians 3:13) A spiritually healthy person is a forgiving person. We will look especially at how Colossians 3:13 defines spiritual health as it relates to forgiveness.

Body:

- I. A spiritually healthy person will have few complaints about others--*Forbearing one another*.
 - A. To forbear literally means to hold oneself back; to accept and endure without complaining or ill will. It is to treat most wrongs as insignificant. It overlooks most faults found in others. (Cf. Ephesians 4:2; I Corinthians 13:7.)
 - B. Consider in contrast two personalities:
 1. One suffers every wrong, real or imagined--"No one spoke to me"; "He didn't even thank me"; "I wonder what he meant by that"; "Why wasn't I asked?" This person remembers every wrong, even treasures the memory of it. Such a person carries the burden of other people's faults. There can be little joy in such a life. This is not spiritual health.
 2. But here is another. He or she takes little notice of being slighted. She excuses the carelessness of others. When wrongs seem deliberate, she assumes it was not malicious. Good motives are assigned to questionable acts. This spiritually healthy person enjoys a happy life. She does not have to bear the burdens of others' shortcomings.
 - C. Life is full of little abrasions. We are talking about pin pricks, not dagger stabs. There are differences in personalities and circumstances which produce numerous irritants: habits, talks too much, peculiar acting, boring, bragging, sour, crabby, argues trifles, gets on nerves, differs on politics, etc. We are not talking about words and deeds that are willful sins against God. We are talking about the many ways that all human beings, even Christians, even ourselves, frequently get cross ways with others.

- D. For the sake of our own spiritual health, we should learn to ignore and forget.
- ii. A spiritually healthy person forgives even when complaints are significant--*And forgiving one another, if any man have a quarrel against any.*
- A. This part of the text assumes that there may be a legitimate cause for complaint--"if any man have a quarrel against any." The sad reality is that people do sometimes treat us badly. We are talking about real injuries--theft, slander, abuse, cheating, etc.
- B. The question is asked, "Must I forgive the one who does not repent?"
1. Certainly his repentance is important (Luke 17:3-4).
 2. But the question may sometimes have a bad connotation. One might be looking for justification for holding a grudge, even revenge. See Matthew 5:43-45; Romans 12:19-21; I Corinthians 13:5.
 3. The failure of another to repent does not give us the right to exact justice. See I Corinthians 6:7.
 4. Maybe we have not looked at Luke 17:3-4 in a very practical way. It would be our inclination to think that if the offender repeated his offence two times, three times, even seven times, he was not really repenting. Further, Jesus did not say that he demonstrated repentance, only that he said he had. What if he says he repents, but in his own heart is not sincere. Have we done wrong in forgiving impenitent man?
 5. Matthew 18:15-17 is significant. The aim of the reconciliation is as much for his good as for my own.
- C. The enemies of Christ could not be forgiven until they obeyed the gospel (Acts 2:38-41), but Jesus prayed for it (Luke 23:34). See also Stephen (Acts 7:60) and Paul (II Timothy 4:16).
- iii. A spiritually healthy person is Christlike even in forgiveness--*Even as Christ forgave you, so also do ye.*
- A. We should seek to be like Him in every way--conduct, obedience, reverence, kindness, etc. I Peter 2:21-23 tells us

to follow His example and specifically includes His forgiving spirit.

- B. The forgiveness we extend to others can hardly be compared to the degree to which he has forgiven us. It is in regard to this that the Lord shows the unforgivableness of an unforgiving heart (Matthew 18:23-35).
- C. Someone has observed, "Doing an injury puts you below your enemy; revenging one makes you but even with him; forgiving it sets you above him."
- D. A wise lawyer said, "If I had my way I would change the marriage promise to read, 'to love, honor, and forgive.'" Someone else has said, "Unless you forgive, you cannot love. And without love life has no meaning."

Conclusion:

A certain young man went to the South Pacific during the war and was grievously wounded and maimed for life. He had to wear braces on his arms and legs. He said to a friend of mine: "I'd met a girl and dreamed of loving her, and she wanted to love me. We had dreamed and talked about a family. She was captured and put in a concentration camp--her father had a sugar plantation on one of the islands in the mid-Pacific. When it was all over and we finally got together again, I had the bitter news that, as a result of my injury, I was no longer able to be a partner in the process of creation. For me, she had the bitter news that, because of her experience in the concentration camp and the nature of the disease that she had contracted, she'd never be able to be one of God's partners in the process of the creation of new life. For a long time we debated; and finally, we made the decision to marry. For a long time, we devoted ourselves to hating the Japanese. We wanted to keep them in a permanent state of suffering. We came together out of our hate, not out of our love."

One day, a very wise friend said to the couple: "You two will die in your hatred. Somehow, you ought to take its blazing energy and use it for something good."

And so it came to pass that, after Hiroshima and Nagasaki, the

couple made a decision that altered their whole lives. They decided to take their enormous energy, born out of hate, and turn it to an enormous love for children. They adopted five Japanese children.

FORGIVENESS AND PHYSICAL HEALTH

BY: RAY FRIZZELL, JR.

INTRODUCTION

- I. **AS A CHRISTIAN, OUR STEWARDSHIP RESPONSIBILITY INCLUDES THE PROPER CARE OF OUR BODY**
 - A. Our bodies belong to God by design, by purchase and by dedication (Psalm 100:3; 1 Cor. 6:19; Rom. 12:1-2; 6:13).
 - B. As the avenue of impression and expression of the soul, we must take care that nothing is taken into the body that is harmful or destructive in nature.
 1. The use of alcohol and drug abuse are clearly destructive to our physical health.
 2. Since there is an interaction between the mind and body, we must keep free from any thought patterns which have an adverse effect upon our body.
 3. Just as godliness impacts us for time and eternity, so ungodliness in thought and conduct has an impact of great consequence (1 Tim. 4:8).
 4. If it can be shown that the results of an unforgiving spirit, or any other attitude or conduct, is harmful to the "temple of God" then effort must be made to rid ourselves of such.
 - C. A number of principles given in God's word can be clearly seen to enhance our physical welfare (Exodus 20:12; 1 Peter 3:8-12).

- II. **OUR STUDY WILL FOCUS ON THE RELATIONSHIP BETWEEN FORGIVENESS AND PHYSICAL HEALTH**

DISCUSSION

- I. **NEGATIVE THOUGHTS ADVERSELY IMPACT OUR PHYSICAL/**

EMOTIONAL HEALTH

- A. God has so made the body that all emotions, thoughts and attitudes produce effects upon the body (Prov. 23:7; 4:23).
 - 1. Medical studies have revealed that not a single cell in the body is totally removed from the influence of the mind and emotions.
 - 2. The whole body reacts to the thoughts in our minds; our health and happiness necessitates that we not allow wrong emotions/attitudes to control our lives.
- B. A study of our immune system reveals that our body fights a war every day and night.
 - 1. Our immune system is a complex web of protective cells and biological "fighters" that resist the constant insurgence of infectious pathogens.
 - 2. Numerous studies have revealed a connection between negative emotions and altering or adversely affecting our immune system; psychological distress can suppress the body's defenses to the point of inducing physical illness.

II. FORGIVENESS OF OTHERS IS VITAL TO OUR PHYSICAL AND EMOTIONAL HEALTH

- A. God has so arranged the Christian life that our relationship with Him is linked with our relationships to others.
 - 1. In our relationships with others, all of us are hurt at times; when hurt is not dealt with properly, it turns into bitterness and "unforgiveness".
 - 2. The poison of an unforgiving spirit damages the entire person.
 - 3. The high cost of getting even is a common trait of humanity.
 - a. The sin of anger is not in the mere fact that anger wells up within us, but in what we allow anger to do to us (Eph. 4:26).
 - b. Tragically, our anger rarely motivates constructive enterprises; more often it fuels punishment and destructiveness (James 1:19-20; Eph. 4:31-32).
- B. The failure to forgive others as seen in such attitudes as anger, bitterness and hate has devastating effects upon

our physical health.

1. Anger is a big stressor that has an incredible effect on the body.
2. Hate is not only a moral and spiritual poison but also a mental and physical poison as well.
3. Jesus' instruction concerning forgiving "seventy times seven" is not only vital spiritual counsel but also valuable medical advice as well.
 - a. When we replace anger, etc., with forgiveness, we are saving our bodies from ulcers, heart attacks, high blood pressure and numerous other physical ills.
 - b. An unforgiving spirit hurts the one who has it more than the one he needs to forgive.

III. FAILURE TO FORGIVE ONE'S SELF TAKES A GREAT TOLL ON OUR PHYSICAL HEALTH

- A. The burden of guilt can have a devastating effect upon our physical/emotional health.
 1. There is a proper and needful guilt which causes one to regret having violated God's will and results in atoning for such by making necessary corrections.
 2. False guilt harbors a continuing subjective condemnation, a feeling of remorse that assumes a judgmental posture toward one's self.
 3. We need to learn from our mistakes but to allow guilt feelings to take control of our life uses up energy in the present about an historical happening.
 4. David is a classic case of the harmful effects of unresolved guilt in one's life (Psalm 32; 51).
- B. An oppressive sense of guilt, resulting from an unwillingness to forgive self, is destructive to our bodily and mental health.
 1. Theologians and psychiatrists are discovering anew that there is a real connection between unresolved guilt and disease.
 - a. Medicines accomplish little when the real cause lies in a stricken conscience.
 - b. Unresolved guilt is an enemy of healthy-

mindedness, as seen in nervous breakdowns and emotional maladjustments.

2. We must learn/take the course which will rid ourselves of unresolved guilt and a failure to forgive ourselves.
 - a. We must humble ourselves in genuine penitence (Psalm 51:4,5,16,17; 1 John 1:8,9).
 - b. We must put matters right with our fellow man, in so far as possible.
 - c. We must accept God's wonderful pardon
 - (1) When we seek and gain forgiveness, we must be as good to ourselves as God and others are willing to be.
 - (2) We naturally regret having done the wrong(s) for which we have gained forgiveness, but we must not keep punishing ourselves when we have been forgiven (ex. of Simon Peter; Saul of Tarsus; David).
 - (3) We must not dwell on the past and waste present opportunities for doing good and experiencing growth.
 - d. With God's help, we can come to terms with the past in order to have both a present and a future (Philippians 3:13,14).

CONCLUSION

- I. FORGIVENESS-HOW WONDERFUL TO EXPERIENCE AND TO EXPRESS SUCH!
 - A. Our physical health, as well as our spiritual welfare, is related to our willingness to both give and receive forgiveness.
 - B. Forgiveness is one of the most intense actions of our lives, as well as one of the most beneficial.
 - C. Life would be forever miserable without forgiveness-we must forgive to survive!
- II. WHAT ACTION NEEDS TO BE TAKEN IN YOUR LIFE RELATIVE TO FORGIVENESS, EITHER IN RECEIVING FORGIVENESS OR IN EXTENDING FORGIVENESS?

FORGIVENESS IN EVERYDAY RELATIONSHIPS BY: JOE GALLOWAY

INTRODUCTION

1. Our forgiveness of others is tied to God's forgiveness of us. Matt. 6:11, 14-25; Luke 6:37; Mark 11:25-26; Matt. 18:21-55; Col. 3:13; Eph. 5:32.
 - A. We will not be forgiven if we do not forgive others.
 - B. We should learn from and imitate God in forgiveness.
 - C. Vine: "human forgiveness is to be strictly analogous to Divine forgiveness..."
2. We shall examine who God forgives and things that accompany His forgiveness to learn how we ought to forgive.

DISCUSSION

I. PROPER REACTION TO BEING WRONGED

A. God's reaction when we wrong Him.

1. He is slow to anger; longsuffering. Nahum 1:3; Exodus 34:6; Numbers 14:18; Neh. 9:17; Psalm 103:8; Psalm 145:8; Romans 9:22; II Peter 3:0.
 - a. If punishment was immediate, none of us could make it!
 - b. Anger was not lacking. (Judges 2:14; Mark 3:5).
 - c. But, God was slow to punish (Acts 16:17; 17:30; Romans 9:22; Ezekiel 21:3; Psalm 50:21).
 - d. Why God was slow to punish:
 - (1) He wanted man to come to repentance (Ezekiel 33:11; II Peter 3:9,15; Rom. 2:14).
 - (2) He knew Christ was coming to atone for our sins. (Isaiah 30:18)
2. His slowness to anger and longsuffering is connected with His mercy and grace (Exodus 34:6; II Chron. 30:9; Neh. 9:17; Psalm 103:8; 145:8; Micah 7:18; Rom. 9:23; Eph. 2:4-5; Titus 3:3-7).
 - a. Mercy-"forbearance from inflicting punishment; compassionate treatment of an offender.
"Graciousness-"implies kindness and helpfulness to an inferior."

- b. We should be thankful: no such mercy or longsuffering extended to angels that sinned. (II Peter 2:4; Jude 6).
- c. Examples of God's longsuffering and mercy:
 - (1) Adam and Eve
 - (2) The Gentiles. (Rom. 1:29-32; Acts 14:16; 17:30).
 - (3) Israel. (Psalm 95:10; Acts 13:18 (Often call, "stiff-necked")).
- d. His warnings show His mercy:
 - (1) The world in Noah's day (II Peter 2:5; I Peter 3:19-20; Genesis 6:3).
 - (2) The plagues of Egypt, Amorites 400 yrs. to repent (I Sam. 15:3), Nineveh (Jonah).
 - (3) By Hosea, Joel, Amos, & Micah regarding the impending captivity.
 - (4) Regarding Jerusalem's destruction (Matt. 21:43; 23:34-38).

3. God wants to forgive (Exodus 34:7; Isaiah 55:6; Daniel 9:9).

B. What our reaction should be when someone wrongs us.

- 1. Like God, we should also be slow to anger; longsuffering. (Prov. 26:32; James 1:19-20; Ecc. 7:9; Prov. 19:11; Eph. 4:26-27,31; I Cor. 13:4).
- 2. We, too, must be merciful. (Matt. 5:7; Prov. 11:17; James 3:17; 2:13).
 - a. Mercy shows compassion (Matt. 18:27; 6:44-45).
 - b. Doesn't rejoice at enemy's downfall (Prov. 24:27; I Cor. 13:6).
- 3. We must be ready to forgive (Acts 7:60; Matt. 18:23-35; Col. 3:12-13)

II. IMITATING GOD IN FORGIVENESS

A. How God forgives

- 1. God "will not clear the guilty." (Nahum 1:3; Exodus 34:7).
 - a. Needed punishment is not hindered by His patience. (Ecc. 8:11; II Peter 2:1,3)
 - b. His holy nature cannot condone sin (Hab. 1:13).
- 2. God made the first move (Rom. 5:6-8; I John 4:19, 8-

- 11).
3. His forgiveness not conditioned on our ability to recompense (II Timothy 1:9; Titus 3:5).
 4. God forgives only when we come to repentance (II Cor. 30:9; 7:14; Luke 23:34 cf. Acts 2:38; II Peter 3:9; I Tim. 2:4; Heb. 5:9; I John 1:9).
 5. Once forgiven, our sins are "remembered" no more (Heb. 8:12; Micah 7:18-19; Psalm 103:10-12).
 6. Will forgive time after time when we truly repent
 - a. Repentance involves restitution as far as possible (Luke 19:8).
 - b. Yet, forgives what we are not able to restore (Acts 2:23).
 7. His forgiveness is not permissiveness (Rom. 6:12-14).
- B. We must forgive as God forgives us.
1. We do not clear the guilty either, but:
 - a. Leave vengeance to God (Rom. 12:17-21; Prov. 24:29).
 - b. Try to save the one guilty (Gal. 6:1; James 5:19-20).
 2. When wronged, we should make the first move also.
 - a. The one doing wrong has an obligation (Matt. 5:23-24), but he may not realize his need to act.
 - b. Our obligation when we are wronged (Matt. 18:15-17).
 3. Those wronging us may not be able to repay-we still must forgive.
 - a. Matthew 18:23-27,35 - Note how this clearly obligates us in such cases!
 - b. Primary meaning of "Forgive" is "To send away," so, "to cancel a debt."
 4. If the one wronging us repents, we are to forgive (Luke 17:3).
 - a. If he refuses to repent, although not worthy of forgiveness, we still must not take vengeance or hold malice against him nor abuse him.
 - b. When he repents, proper treatment confirms our love for him (II Cor. 2:6-8)
 5. Once forgiven, we should not keep bringing it up again!

6. We, too, must forgive time after time (Matt. 18:21-22; Luke 17:4).
7. Our forgiveness does not endorse the sin we forgave.

CONCLUSION

1. Forgiving others is more difficult certain times than others: has a lot to do with the depth of pain, hurt, and insult that we feel.
2. Harboring hatred, resentment and hurt eats away at us physically, mentally, emotionally and spiritually.
3. Realizing forgiveness translates us from a state of guilt, conflict, and helplessness to one of completeness, strength and happiness - we no longer feel the need of hiding, we are no longer afraid of truth, and we no longer feel ill at ease.
4. When we are forgiven by God, things are as if they never happened, to the best of our ability this should be the way it is when we forgive others.

FORGIVENESS AND ACCEPTABLE WORSHIP BY: *WAYNE BOSWELL*

TEXT: Matthew 6:14-15; John 4:24

INTRODUCTION

1. "To err is human...to forgive divine" - Alexander Pope
2. Forgiveness is an attribute of God.

DISCUSSION

I. FORGIVENESS

- A. ---is tender
- B. ---is beautiful
- C. ---has far-reaching consequences

II. FORGIVENESS AND HUMAN RELATIONS

- A. The destiny of the soul
- B. Must forgive to be forgiven

III. ACCEPTABLE WORSHIP

- A. Proper attitude is necessary (Matthew 5:23-24).

B. Worship in Spirit and Truth

IV. WHAT IS WORSHIP

- A. Not simply the performance of certain acts
- B. Takes place in the heart
- C. Emotions

V. ESSENTIAL CONDITIONS OF TRUE AND ACCEPTABLE WORSHIP

- A. Spirit and Truth (John 4:22)
- B. The Right Way
- C. A truthful conception of the object worshipped (John 8:32)

VI. THE OUTWARD EXPRESSION OF ACCEPTABLE WORSHIP

- A. Singing
- B. Praying
- C. Teaching/Preaching
- D. Communing
- E. Giving

CONCLUSION

- A. To neglect forgiveness and true and acceptable worship is in violation of God's will (Romans 12:2)

FORGIVENESS AND CHRISTIAN UNITY

BY: *MARK CARTIER*

- A. PETTINESS DEFINED
- B. SCRIPTURES TO OVERCOME PETTINESS
- C. PETTINESS IN THE CHURCH
- D. PETTINESS IN THE FAMILY
- E. PETTINESS IN PERSONAL RELATIONSHIPS

THE PRODIGAL SON

BY: *EDDY CRAFT*

INTRODUCTION

- A. In this parable our Lord give us an example of a forgiving father and an unforgiving brother.
 - B. In order to understand this parable on forgiveness, we must keep in mind who the Lord is talking to, the Pharisees and the Scribes. Luke 15:1-2 ¹ Then drew near unto him all the publicans and sinners for to hear him. ² And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. The Scribes and Pharisees represent the elder brother and conversely.
 - C. Lost sinners came to Jesus, not because He catered to them or compromised His message, but because He cared for them. He understood their needs and tried to help them while the Pharisees criticized them and kept their distance.
 - D. Three words summarize the message of this chapter: Lost, Found, and Rejoice.
- I. FORGIVENESS INVOLVES THE JOY OF FINDING (LUKE 15:1-10)
- A. The Lost Sheep (verses 3-7). The sheep were lost because of foolishness. Sheep have a tendency to go astray, and that is why they need a shepherd (Isa. 53:6; I Pet. 2:25).
 - B. The lost coin (verses 8-10). The sheep were lost because of foolishness but the coin was lost because of the carelessness of another but both needed to be found.
- II. FORGIVENESS INVOLVES THE JOY OF RETURNING (LUKE 15:11-24)
- A. Jesus give the parable of The Prodigal Son but it could have been called the Parable of the Loving Father, for it emphasizes the graciousness of the father more than the sinfulness of the son.
 - B. Rebellion--He went into a far country (verses 11-16).
 - C. Remembrance--He remembered what is was like at home (verse 17).
 - D. Repentance--He came to himself and went home (verses

17-19).

E. Rejoicing--He came to the father (verses 20-24).

III. THE ELDER BROTHER WAS NOT WILLING TO FORGIVE (LUKE 15:25-32)

- A. In describing the attitude of the elder brother, Jesus presents a clear picture of the folly of the Pharisees and Scribes who were dissatisfied with him for receiving publicans and sinners.
- B. The Pharisees and Scribes were very unforgiving. Why? Because of their attitudes and way of life. Notice the following statements about the Pharisees and Scribes and remember they represent the attitude of the elder brother:
1. They say and do not (Matt. 23:3)
 2. They want to be seen of men (Matt. 23:5-6)
 3. They like flattering titles (Matt. 23:7-10)
 4. They shut up the kingdom of heaven against men (Matt. 23:13)
 5. They devour widows houses (Matt. 23:14)
 6. For pretense they make long prayers (Matt. 23:14)
 7. What they would do to make a proselyte (Matt. 23:15)
 8. They would swear falsely (Matt. 23:16-22)
 9. Omitted the weightier matters of the Law (Matt. 23:23).
 10. Strain at a gnat and swallow a camel (Matt. 23:24).
 11. The outside looked good but what was on the inside? (Matthew 23:25-28)
 12. They do just the opposite of what they saw (Matt. 3:29-35).
- C. When you examine the sins of the elder brother, you can easily understand why he pictures the Scribes and Pharisees.
1. He was self-righteous, he openly announced the sins of his brother, but he could not see his own sins.
 2. Pride was another one of his failings, pride keeps many people from looking at their own sins.
 3. His anger uncontrolled caused him to sin.
- D. Jesus taught that the two greatest commandments is to love God and to love others (Luke 10:25-28), but the elder brother broke both of these fine commandments.

CONCLUSION

- A. We all stand in need of forgiveness. We all have a loving Father who stands ready to save if we will respond.
- B. God has always pitied His wayward children - Psalm 103:8-14 ⁸ The LORD is merciful and gracious, slow to anger, and plenteous in mercy. ⁹ He will not always chide: neither will he keep his anger for ever. ¹⁰ He hath not dealt with us after our sins; nor rewarded us according to our iniquities. ¹¹ For as the heaven is high above the earth, so great is his mercy toward them that fear him. ¹² As far as the east is from the west, so far hath he removed our transgressions from us. ¹³ Like as a father pitieth his children, so the LORD pitieth them that fear him. ¹⁴ For he knoweth our frame; he remembereth that we are dust.
- C. Jesus Christ came to seek and save the lost (Luke 19:10). It is interesting to note the parallels between the prodigal's coming to the father and our coming to the Father through Christ (John 14:6).

The Prodigal

He was lost (v. 24)

He was ignorant (v.17)

He was dead (v. 24)

The Christ

"I am the way"

"I am the truth"

"I am the life"

FORGIVENESS AND IMMORALITY**BY: WESLEY SIMONS****INTRODUCTION**

1. The purpose of this lesson is to show a proper Christian attitude toward those who formerly practiced grossly immoral lifestyles: homosexuality, adulterers, and those constantly lapsing into sin.
2. Forgiveness is something we all need.
3. If we will not forgive others, then God will not forgive us: Matthew 6:14-15 ¹⁴ For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
4. I must always have the attitude of forgiveness: Matthew 18:21-22 ²¹ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? ²² Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
 - (1) The Lord had a forgiving attitude: Luke 23:34 ³⁴ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
 - (2) Stephen had a forgiving attitude: Acts 7:60 ⁶⁰ And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

I. GOD FORGIVES WHEN PEOPLE REPENT

1. The Lord will not forgive until one repents. We are not to forgive people until they repent: Luke 17:3 ³ Take heed to

yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

2. Sodom and Gomorrah were destroyed because they would not repent: (Genesis 18-19).
3. If a member of the church gets involved in homosexuality, we cannot do as some in the religious world and try to forgive him in his sin. If this individual will not repent, then we are obligated to stand against him.
4. If a member of the church leaves his wife for another woman, we cannot go around saying let us be big enough to forgive him. If this individual will not repent, then we are obligated to stand against him.
5. If one of our young ladies gets pregnant out of wedlock, we cannot say well, that is no big deal now, let us give her a baby shower. If this young lady will not repent, then we are obligated to stand against her.
6. I have known of members of the church who would help young ladies get abortions. This is not the way to pursue forgiveness.
7. However, if the aforementioned people repent, then we are under a God-given obligation to forgive them and to help them on their journey from here to heaven.

II. EXAMPLE OF THOSE WHO HAVE FALLEN INTO IMMORALITY

1. Rahab the harlot. The Bible speaks of her great faith and works (Heb. 11:31; James 2:25).
2. David and his adultery with Bathsheba (II Sam. 11:1-5).
3. Matthew 21:32 ³² For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.
4. John 4:16-17 ¹⁶ Jesus saith unto her, Go, call thy husband, and come hither. ¹⁷ The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
5. Mark 6:18-19 ¹⁸ For John had said unto Herod, It is not lawful for thee to have thy brother's wife. ¹⁹ Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

6. John 8:10-11 ¹⁰ 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? ¹¹ She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.
7. 1 Corinthians 5:1 ¹ It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 1 Corinthians 5:4-5 ⁴ In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, ⁵ To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Corinthians 5:11 ¹¹ But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
8. 2 Corinthians 2:6-11 ⁶ Sufficient to such a man is this punishment, which was inflicted of many. ⁷ So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. ⁸ Wherefore I beseech you that ye would confirm your love toward him. ⁹ For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. ¹⁰ To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; ¹¹ Lest Satan should get an advantage of us: for we are not ignorant of his devices.
- (1) Discipline is called a punishment.
 - (2) It inflicts sorrow.
 - (3) We are to confirm our love toward the brother that has repented.
 - (4) If we do not forgive, Satan will get an advantage over us.
9. 1 Corinthians 6:9-11 ⁹ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰ Nor

thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. ¹¹ And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

III. WRONG ATTITUDES TOWARD THE IMMORAL

1. Leave them alone. They cannot control themselves anyway.
2. We do not need their type.
3. What good would they be if we got them back.
4. We don't want the world to know that people like that attend here.
5. We would be better off without them.
6. They know right from wrong so leave them alone.
7. I don't want them around my children.
8. I cannot forgive them because they do not deserve it. (Did we deserve God's forgiveness?)

IV. THE RIGHT ATTITUDE TOWARD THE IMMORAL

1. We are to realize that we are not perfect and one day we will need the help and forgiveness of others.
2. God forgave us after we had done many immoral things against Him.
3. Do not gossip!!!!!! What we say about someone might mean the difference between his repenting or his not repenting.
4. We are to realize that this is our brother or sister for whom Christ died.
5. Do not try to defend his ungodly actions.
6. If the elders and the church have to stand against him, then take a stand.
7. When he repents, forgive him, and as much as is humanly possible, forget it.

CONCLUSION

1. We must make Christianity beautiful by loving one another.
2. We must practice the great principle of forgiveness when one repents.
3. Matthew 5:7 Blessed are the merciful: for they shall ob-

tain mercy.

4. James 2:13 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

FORGIVENESS AND ETERNAL DESTINY **BY: JOSEPH BARR**

Text: Matthew 6:14-15, "For if ye forgive men their trespasses your Heavenly Father will also forgive you: But if ye forgive not men their trespasses neither will your Father forgive you."

Introduction:

No two concepts are greater linked than "Forgiveness and Eternal Destiny." No person will enjoy the eternal joy of heaven without the Forgiveness of God, (Rom. 3:23). No person will receive God's forgiveness unless he forgives others. Therefore, forgiveness must be an attitude that characterizes a Christian's life. It must at all times be in abundance in the heart and ready on the lips of every child of God. This state of mind must be in all of us while realizing our own personal short comings, and the constant need for our Heavenly Father to forgive us. I must at all times be aware that I am a trespasser. Therefore, I must be willing and ready to forgive other trespassers, (Luke 6:37).

Defining the term, "Forgive."

Old Testament renders the word to mean; to lift, bear up, carry, or take. Could also mean; to sustain, to support, or endure.

The New Testament gives it's meaning to be; to leave, to send away, to let go, to let alone, to forsake, to give up, and etc.

I. God Is A Forgiving God.

1. God was sometimes called upon to Forgive.
 - a. I Kings 8:30-50 the term forgive is used 5 times

- b. Twice God is asked not to forgive: Isa. 2:9; Jer. 18:23.
2. God is always ready to forgive.
 - a. Psalms 86:5, "For thou Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon thee."
 - b. Jonah 4:2, "...Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."
 3. God's Forgiveness was always conditional.
 - a. II Chr. 7:14
 - b. Jer. 36:3
 4. In the N. T. Jesus Christ is the instrument of God's forgiveness.
 - a. Acts 5:31
 - b. Eph. 1:7
 - c. John 14:6
- II. The Two Components of Forgiveness
1. Readiness to forgive 70 x 7 (Matt. 18:21-22).
 2. Readiness to ask for forgiveness (Luke 17:3-4).
- III. Forgiveness Is An Important Element To Any Relationship.
1. In our relationship with God.
 - a. I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."
 2. In our relationship with ourselves.
 - a. We must forgive ourselves. (careful not to excuse ourselves)
 - b. Forgive others to release ourselves from the burden of anger, wrath, malice, and hate. (Eph. 4:22-32; Col. 3:8; Heb. 12:1; I Peter 2:1).
 3. In our relationship with others.
 - a. People not in the body (Matt. 5:42-44).
 - b. People in the body (congregations where we each la-

bor). Col. 3:12-13, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

IV. Conclusion:

In order to get something we must first give it. If we want compassion, we must give compassion. If we want mercy, we must show mercy to others. If we want forgiveness from God, we must forgive others. I leave you with this message from our Lord:

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again, (Luke 6:35-38)."

We can be our own best friend, or our own worse enemy.

