

Fort Washington Baptist Church

Vacation Bible School 2023

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## **Fort Washington Baptist Church**

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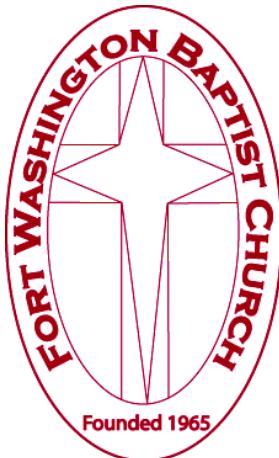
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## **Vacation Bible School**

June 21-23, 2023



**Teach me how to Forgive!**

**Session II**  
**Participant**

# What are we going to do in this Session?



- Welcome & Greetings
- Opening Prayer
- Purpose & Objectives of the Study
- What does it mean to forgive?
- How do we forgive others?
- Close in Prayer

# Purpose of the Study



How do we forgive others who have hurt us, disappointed us, or deeply angered us? What steps do we take to enable us to forgive others? The purpose of this study is to provide biblical/godly guidance on steps believers can take that can enable them to forgive others.

## Objectives



1. To learn the New Testament Greek verbs translated “forgive” in their context.
2. To learn practical steps to take to facilitate forgiveness.
3. To learn how God deals with us when we forgive and when we do not.

## True or False



1. It's hard to forgive because it feels like people are getting away with what they did that hurt us. **True or False**
2. It's hard to forgive because forgiveness without punishment, feels like I've minimized what they've done, as though it wasn't that serious or hurtful. **True or False**

3. It's hard to forgive because it feels like I'm giving someone the opportunity to hurt me again. **True or False**
4. It's hard to forgive because it feels weak, like I allowed someone to mistreat me and I did nothing. **True or False**
5. It's hard to forgive because it feels like people expect us to continue in the relationship with them like nothing happened. **True or False**
6. It's hard to forgive because it feels like people expect us to trust them again, to treat them as though their actions had no consequences on the relationship. **True or False**
7. It's hard to forgive when you don't see remorse or sorrow for what was done that caused you hurt and pain. **True or False**
8. It's hard to forgive when you doubt the sincerity of the apology or believe the person has no intention to change his/her behavior. **True or False**

**Question:** If someone is having difficulty forgiving someone because of any of the feelings above, what would you say to help him/her get to the place where he/she can forgive?

## How do we forgive others?



In the first session we learned that the verb “*Apo-loo-o*,” is translated “pardon or forgive.” This same verb is translated “put away, send away, loose, divorce, and release.” To forgive someone means to release someone, to set someone free, to send someone away – no longer bound, to free someone from any obligations to you, to set someone loose - to pardon someone.

A second verb translated “forgive” is the verb “*a-fee-ee-mi*.” This verb is used in more passages on forgiveness than any verb in the New Testament to teach numerous weighty passages that teach on how to forgive and how to be forgiven. Disciples of Jesus Christ are commanded by Christ to do both...to forgive and seek to be forgiven. Jesus gave clear guidance on both. What did Jesus teach on how to forgive?

<sup>21</sup> “You have heard that the ancients were told, ‘YOU SHALL NOT MURDER,’ and ‘Whoever commits murder shall be answerable to the court.’ <sup>22</sup> But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be answerable to the supreme court; and whoever says, ‘You fool,’ shall be guilty *enough to go* into the fiery hell.

<sup>23</sup> Therefore, if you are presenting your offering at the altar, and there you remember that your brother has something against you, <sup>24</sup> leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.

<sup>25</sup> Make friends quickly with your opponent/come to good terms with your accuser quickly, while you are with him on the way *to court*, so that your accuser/your opponent will not hand you over to the judge, and the judge to the officer, and you will not be thrown into prison. <sup>26</sup> Truly I say to you, you will not come out of there until you have paid up the last cent.

I. **Disciples of Jesus Christ are to \_\_\_\_\_**  
**(Matt. 5:21-26).**

In Matthew 5:1-2, Jesus ascended the mountain, where He sat down to teach His disciples (**Matt. 5:1-2**). In verses 23-25, Jesus taught his disciples to prioritize reconciling with those who have something against them. Jesus taught His disciples that before presenting your offering to God, first be reconciled to your brother, who has something against you. **In order** to reconcile, whatever someone has against you, whatever someone believes you did, whatever fault someone believes you committed, must be addressed, so that forgiveness leading to reconciliation can take place. Disciples are not to consciously ignore reconciling with someone who they know has something against them.

**Question:** How does forgiveness happen? In this scenario...

1. **The offender must go to the one\_\_\_\_\_.**

If you're the offender, when someone has something against you, you are not to resort to physical violence (**5:21**) or verbal insults (**5:22**). Instead, you are to go to the person offended to reconcile. When you're the offender your attitude should not be, "If he/she is angry or hurt, let him/her come to me and say something." Disciples who are the offender, when they know someone has something against them, are to prioritize going to the person that was offended or hurt by their actions to reconcile with that person.

**Point:** To go to someone you've offended takes\_\_\_\_\_.

2. **The offender must prioritize \_\_\_\_\_.**

Before giving an offering, the offender is to go to the offended to discuss the issue, to resolve any misunderstandings, to express regret for any hurt that was caused, to seek forgiveness and to extend forgiveness if needed, to reconcile the relationship. Since offerings are given weekly, offenders should not wait weeks and weeks before going to the offended to reconcile. The offender is not to go to the offended to justify his/her actions or to argue or to fight or to prove his/her innocence. **The purpose of the offender going to the offended is to reconcile, to**

**make peace with the offended**, to acknowledge the offense, to acknowledge the hurt it caused, to listen to the offended share his/her heart, not to minimize the incident that caused the hurt, but to ask for forgiveness. “Mistakes are always forgivable, if one has the courage to admit them” (Bruce Lee).

**Your thoughts:**

- If the offender waits weeks and weeks before going to the offended, what goes through the mind of the offended and possibly through the mind of the offender?
- If the offender goes to the offended and justifies his/her actions or points out offenses committed by the offended or blames the offended for his/her action, what can happen?

**3. The offender must \_\_\_\_\_.**

The offender must acknowledge that he/she did something that requires forgiveness, that has compromised a relationship, that has hurt another (5:23). Disciples of Jesus Christ are not to live like they don't know or don't care that someone has something against them. Just as disciples of Jesus Christ prioritize seeking God's forgiveness for sin, they must prioritize seeking forgiveness when someone has something against them. Disciples are not to live like the hurt they've caused does not matter – like they don't care – like they can hurt people and move on as though nothing happened.

Disciples of Jesus Christ are to acknowledge and prioritize their need for forgiveness when they offend God and when they offend others. Disciples of Jesus Christ are reconciled with God through forgiveness and are to be reconciled with others through forgiveness. **Seeking forgiveness is to be a priority for disciples of Jesus Christ.**

**4. The offender must prioritize \_\_\_\_\_.**

The Lord commands us to reconcile because people are not to be viewed as expendable. Disciples of Jesus Christ are to show by their actions that they value relationships. We are not to view others or treat others like we don't care about their feelings or the relationship we have with them. The Lord values His relationship with everyone. **Disciples of the Lord Jesus are to view relationships the same way.** “God so loved the world...”

**Question:** Sometimes the offended is not ready to talk to us? How do you determine when you should go to the offended person? If they're not ready to talk to you, what do you do next? At some point, do you go to the person a second time or wait until they come to you?

## 5. The offended must

In this scenario, the offender has gone to the offended person acknowledging the offense that affected the offended. For reconciliation to take place, if you're a disciple of Jesus Christ, and you've been offended, you must prioritize extending forgiveness when forgiveness is sought. **Forgiveness** is to be granted when forgiveness is sought! When someone acknowledges the pain caused and comes seeking forgiveness, forgiveness is to be granted. **Thomas Fuller said**, “He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.”<sup>1</sup>

Jesus taught that forgiveness is to be sought by the offender and graciously given by the offended. This is how God operates with us. We seek forgiveness, He extends forgiveness. This is how disciples are to operate with others. We come seeking forgiveness, confessing our sin, and God graciously forgives. We are to do the same for one another. Forgiveness is to be granted when forgiveness is sought so that people can reconcile – have peace with one another.

**Major point:** God forgave Adam and Eve but the sin had consequences. God forgave David after he slept with Bathsheba and killed her husband Uriah...but the sin had consequences. It's not a sin when sin has consequences! Consequences are

<sup>1</sup> [http://www.brainyquote.com/search\\_results.html#5S4WbtwE1BiiFZW5.99](http://www.brainyquote.com/search_results.html#5S4WbtwE1BiiFZW5.99)

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what reap when sin is sowed. Too often people sin, ask forgiveness, and expect that forgiveness means there will be no consequences.

When they've been offended **Disciples of Jesus Christ** go their offender with the intention of forgiving the offender when the offender asks for forgiveness to reconcile. If an offender comes to a Disciple of Jesus Christ asking forgiveness, a disciple is to extend forgiveness to reconcile. Christ taught that disciples are to reconcile and not live estranged. **When Forgiveness is sought, forgiveness is to be extended.**

Clarissa Estes asked, "How does one know if she has forgiven? You tend to feel sorrow over the circumstance instead of rage, you tend to feel sorry for the person rather than angry with him. You tend to have nothing left to say about it all.<sup>2</sup> When forgiveness takes place, our emotions change toward that person and time is no longer spent discussing what took place!"

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<sup>2</sup> Ibid

## Benefits to Seeking & Extending Forgiveness



1. **Extending forgiveness** prevents you from sinning in your anger: from becoming violent (5:21) and from becoming verbally abusive (5:22). *Raca* is an Aramaic word meaning “worthless, senseless or empty headed.” When people become angry, sometimes they become violent, sometimes they become verbally abusive.
2. **Extending forgiveness helps you to avoid the guilt caused by sinning in one’s anger (5:21-22).** The one who became violent was liable to the court (a court of seven men who judged one’s innocence or guilt) (5:21). The one who was continually angry was guilty and merited judgment by the **same court of seven men (5:22a).** The one who was verbally abusive “*Raca*,” was guilty before the council/the supreme court/Sanhedrin – 71 members consisting of Pharisees and Sadducees who judged whether someone was innocent or guilty of an offense...and then determined the punishment (5:22b). Whoever called his brother “Fool,” a judgement of one’s faith in God, this person was guilty enough to go into the fiery hell/Gehenna – a valley south of Jerusalem where filth and dead animals were burned. Nothing good comes out of unresolved anger.
3. **Extending forgiveness enables people to find peace.** When you go to another to deal with the issue that caused you anger, you can get rid of the anger and have peace. The offender can get rid of the guilt of having offended you and now have peace.
4. **Extending forgiveness prevents you from causing another to sin.** When an angry person vents, rarely do they vent alone. Usually they vent, they pour out their anger to someone, hoping to find allies to agree with them, to support them, to align themselves with them against another – now causing someone else, who only knows one side of the story to pass judgment on a situation and/or a person without all facts.

**5. Seeking forgiveness enables you to reconcile and save a relationship (5:23-24).**

These commands are given to disciples because the Lord wants His disciples to reconcile with others. He does not want us losing relationships or giving up on relationships...just as Christ came to humanity to so we could reconcile with God. Bernard Meltzer said, "When you forgive, you in no way change the past - but you sure do change the future.<sup>3</sup>

**6. Seeking forgiveness reveals to another that you care about them and value having them in your life.** When you go to someone, express sorrow, and ask for forgiveness, you prove that you value that person in your life. This is what love does.

**7. Seeking forgiveness can enable you to avoid the consequences of unresolved anger and not reconciling:**

- a. Violence against another,
- b. Verbal abuse of another,
- c. Guilt of sin because of unresolved anger,
- d. Causing another to sin with you against another,
- e. A failure to show another you value the relationship,
- f. Losing a relationship that could have been saved,
- g. Living without peace,
- h. Being judged guilty for the sins of unresolved anger and a refusal to seek reconciliation (25-26).
- i. Behaving like someone who is not a disciple of Jesus Christ.

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<sup>3</sup> Ibid