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Since we didn't finish it. Last week, we will go back over a thing or two this week. I really do appreciate the way that we had discussions about it last week. And after Pastor answered one of the questions about the four aspects or types of forgiveness of, I'm sure some of y'all have too or maybe all of you have have reflected on that this week.

So, I wanted to point out, I know most, everybody is familiar with copy and pasting and ordinarily that, you know, I'm old school copy and pasting. So I asked him if he would send this to me and in order to get it on one sheet of paper, I had to copy and paste it.

So the coffee is not the perfect most perfect in the world. But there are some over there. Just encasing any of y'all would like to have that. Where you can look at it again, answering the question of the types of forgiveness and the parts about putting off bitterness or releasing the hurt or reconciliation, which is restoration of the relationship, the restoration of privileges and then finally removing or revoking punishment and penalties.

And then, at the end,

Pastor wrote some observances that he seen throughout his ministry and I included them in there because I think that is helpful for each. One of us to see, I have to admit, I have had to read this several times to get a little bit of a handle on it, so I trust.

I'm not the only one, that's this slow to absorb this sort of thing. Anyhow, they're on the back. There's several of them on the backup thing when we like them. Also wanted to point out that next week's lesson will be, how can I overcome lust? And I think is Oscar teaching it.

Okay, they're on the back table if you don't have one yet,

Excuse me.

So, I can get all my stuff shuffled around here.

Picking out where we left off last week When we had just finished was the work of forgiveness and how once we've we've granted forgiveness. It is not finished. Oh, it's just entered a new phase, So forgiveness sets the stage for healing and rebuilding, and that's what we're wanting to talk about.

So to start out with this morning or hitting is forgiveness, the outworking of love and I'd like to ask Emmett if he would read.

Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord. Very good, a lot of the grace various things. Go back to love and he loved us first so that way, I ask Mr. Phil, if he will read Luke, 6:27-33

But I say to you, who here. Love your enemies do. Good for those who hate you. Lest those who curse you and pray for those spitefully. Used you to dim his strikes, you on one cheek offer the other also and from him who takes away your flow, do not miss hold your tuning.

If everyone who asks of you and from, who takes away your goods, do not ask them back. And just as you want men to do to you, you also do to them. Likewise, thank you. If you love those who love you. What credit is that to you or even sinners?

Love those who love them. And if you do good to those who do get to you, what credit is that to you or even sinners do the same?

Very good. That brings to mind some conversations. I've had with my wife. This week over a fairness, it's very easy to get caught up in. What's fair, what's not fair?

This particular scripture teaches us that the Lord commands us to

If, if our neighbor takes our or shirt, give them our cloak. Also that, that sort of thing, that's a lot harder to do for me at least. But again, it's really helpful to read it in the Bible and to hear what the Lord says to us about it. So this one I like to ask mr.

Benjamin if he would read, Romans 12:14 through 21 bless those who purchase bless and do not occurge Rejoice with those who rejoice and weep with those who we have the same mind toward one another. You're not set your mind on high things but associate with the humble do not be wise and your own opinion, we pay no one he will.

For evil, have regard for good things in the sight of all men, but it's possible as much as it depends on you, with peaceably with all men. Love and do not avenge yourselves, but rather give place to rap for it is written. Vengeance, is mine? I will repay for just Lord.

Therefore, if your enemy is hungry, feed him if he is thirsty, give him a drink for in. So doing you would eat cold fire on his head? Do not be overcome by evil but overcome evil is good. Very good. Thank you all. So forgiveness is not dismissive or sin, there may well remain consequences and when someone sins against us multiple times and we forgive him 77 times 70, We may have to deal with the issue of the heart Granting forgiveness does not guarantee instant trust.

I think that's what we talked about last week and it is something that we keep in front of us, keeping no record of wrongs. Does not induce near beauty. Thank you. Say that, right? And when we forgive, we are to put on love and we just read. Jesus commands us to love even our enemies which doesn't mean that we have to become best buddies, but it does mean that we seek our God for a godly attitude that honors Him.

Scripture holds out for us. A minimum comportment for our treatment of others even though we may never recover any sort of level of intimacy with them.

So one of the things that he says here at the end is forgive and never forget.

Be reconciled to your brother, the income and worship me. So he sets forth, that following the conquest of the promise, Land under the leadership of Joshua, the Rubinites, the Gadites and the half tribe of Manasseh, sit out to return to their land, on the east of the Jordan River.

I don't know. A whole lot about that geography. But basically, the river is a natural dividing line between the tribes and there they're the smaller amount. So before they set out, and to across the Jordan, they pause to build an altar of imposing size. So When the nine and a half tribes

learned, what they had done, they mobilized for war, They gathered themselves together before the two and a half tribes and accused them of treason against the Lord.

Their God. So the transjordanian Jordanian tribes responded with great vehemence that they were doing no such thing rather. They had erected an altar not for sacrifice. But as a remembrance that they too were part of the people of Israel. So once their memories of war have faded, they did not want their descendants on either side.

To think that the natural boundary of the Jordan suggested, a division among God's people, and in Joshua 22:28 through 29, they laid out the reason. Therefore said we that it shall be when they should say to us or to our generations. In time to come, that we may say again, behold the pattern of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifices, but it is a witness between us and you, God forbid that we should rebel against the Lord and turn this day from following the Lord to build an altar for burnt offerings for meat offerings or for sacrifices, the sad altar of the Lord.

Our God, that is before His tabernacle. So, now he's drawing the point of what is our remembrance. So in like fashion, our Lord has given us an alternate not of sacrifice, but of remembrance that points to the true altar on, which sacrifice was made the cross of Calvary that held the Lamb of God, who takes away the sin of the world and those who partake of the elements, Remember his death until he returns, and we Lord willing will do that over here in just a little while.

And it is our sign of remembrance.

Not as a sacrifice for sin, once again, because that's been done, hasn't it? But to claim those for whom he died and this altar of remembrance is the communion table around, which is celebrated. The Lord's Supper those assemble come together with a living Lord. They point to his atoning, death for their mission of their sin and proclaim.

Unity among those of kindred faith. The cup of blessing which we bless it, is not the communion of the blood of Christ. Is it not the communion of the blood of Christ, the bread, which we break? Is it? Not the communion of the body of Christ. For we being many are one bread and one body for we all are partakers of that one bread.

Of course that's first Corinthians 10:16 and 17.

This altar, meaning the Lord's Supper stands as a constant, reminder, of where our forgiveness is found. And of the need to forgive as we have been forgiven in a reminder that we are one body. Every time we celebrate the sacrament, we hear the voice of our Lord Is there.

An offense that we are holding onto against a brother or a sister in Christ. Are you refusing to forgive their puddle of sin against you even though I forgave the ocean of your sin against me? That's very humbling to me as I read that and consider it, then he continues.

Let it go. If you can't then go with haste, leave the offerings. You brought be reconciled to your brother then come and worship me the God of peace. So that is why. So this is concluding and saying forgive and never forget, but we're not we're remembering what Christ has done.

For us, That ends the book. I suspect her a little bit early so we can. There's anyone that has any questions or thoughts? Yes. David. I would just say that in this forgiveness thing and loving and one, another doesn't always necess Louisiana

I think we have in our Christian world. Many times there's conflict. Well, there must be love or must not be loved and must be hatred that the parents doesn't necessarily

Forgiving. Also, that's all the time, not forgetting. When I say forgetting, I don't mean forgetting. Where you dwelling on where investors, I'm talking about remembering what brought that about, right? For instance, you know I like history the war 2016 for the place. There was a great injustice but one of their leaders was Robbie.

Lee said, the war is over, God is declared the end. Let us go forward. And basically, you know, live our lives in peace with these people. So, it's not to say that forgetting has to happen, but there has to be a letting go of that. And taking that is from the hand of God.

Well I agree. Otherwise we're going to get right back to the vengeance part. It's gonna be, it's gonna be hard. If we don't put that behind us as you say, making, it can take this mean, like you have to ignore Matthew and lay down, and I don't think that's the loss of teaching that's why I printed this off right here because this really does address that very well.

Not really thank Pastor for doing that for us because I think it does it. You know, I have to say that I read it several times and every time I read it I get something else comes to mind. That that makes it more clear of what the Lord would have us.

Do just forgive but not forget very strongly. Implies retained. Bitterness about it. So it's a hard principle to defend or think through what would be the difference or how would you differentiate I guess between, you know, how I've heard it, how I've heard my grandmother tell me, you know, like, well, you forgive me.

It's like, well, that's not really right or what y'all are saying. You know, of course the same. I look I'll start it and you help me if I needed The part about forgiving. If you, if you read the book where he says forgive and not forget, he's talking about not forgetting the sacrifice of Christ on the cross is not.

If and I think I entered it, right, I'll read at a bunch of times because It is a tongue twister and it also in mind twister. But his point is in again, he brings it pretty well in the book of We're not remembering the sin of our brother. We're remembering our sin and that wants for all sacrifice that Christ made.

And then back to the altar, we're not, we're not sacrificing on the alter anymore. That Jesus did do that once for all the altar that we're that he's pointing out is communion and it's it's an author of remembrance. Thank. Would you like to add to that pastor? Yeah. Is not saying, don't forget what you have forgiven.

Then you say, thank you that with the Lord has forgiven you and that helps to forgiveness a few things. One on the same point that they was making. You notice in the passage of a friend from Romans 12. So if at all possible as far as it depends on you limit, peace with everyone that that corroborates, that agrees with reinforces that there are some things that we use the word forgiveness to mean that actually require something of someone else.

So sometimes that it's not possible and it doesn't depend on you, you may release all bitterness and lawners any hurt and still what you mean. He doesn't have to be done Another. One of the facets of the breast is Matthew about the turning, the other cheek, and giving your clothes and so forth That must always be done internally as far as the travel spirit.

But one of the things that you young men have to be prepared for is when you become a husband, it's not your cheek and it's not your cloak. You belong to your wife now and there are

things that you can't just unilaterally, give up because the Lord has given them to you for the provision of her family.

So when you're in, when you're authority, when you're a provider you still mustn't nurse any bitterness or be closing distance. But remember that he who doesn't take care of his own household? Does not defaith and it's worse than an unbeliever according to the scripture So it can feel very spiritual to give everything away.

But you might deny the faith and be worse than an unbeliever because you're giving away that which God was given to you for the care of your family. It's one thing to lead your family in sacrificing together. It's a very different thing to sacrifice your family. In order to minister to somebody else that that takes wisdom and grace, and there was one more thing that actually remember now.

Yes, Some said something about like not being a doormat. So I'm curious what the Line would be of like not being bitter about things, but under understanding that you can't have the same trust for someone anymore because they've broken your trust in us of your way or something. Yes, such a good line of being wary, but also not always trying to think the worst about the person.

That's a good. It's a good observance. Again I'll point you back to these things on this paper because it really does answer a lot of that, I think Mr. Wrencher is one that said that but and that goes back to what pastor was just saying about sacrificing our family.

You don't want to become the doormat because then your sacrificing something that's really not yours to sacrifice. Yes. So the doormat thing is really answered at the end of Romans 12, when he talks about his engines. So if you have, if you have great confidence that your sin is a turn for the Christ in Secured for you, the favor of God and everything that was possibly be good for you and that God has avenging.

You Then you can not nurse bitterness or hurt, but you can also love your enemy in a way that doesn't indulge their follies, their wickedness. So someone demonstrates a pattern of behavior. Someone demonstrates, a facility sin particular area of Christian, lack of grace and maturity or even an unbeliever.

There are the loving. Your enemy does not mean letting him do whatever he wants to do. Loving your friends, loving your children, does not mean letting them do whatever they want to do, right? But it's that confidence and what the Lord has done for you and the forward is an avenger that enables you to think and feel and reason from a position of strength, says, you know, here's how I should love this child who, you know, lies 75% of the time.

I'm not gonna believe everything that comes out the mouth of my child. We're gonna have discipline and we're going to have instruction and and we're gonna use the means of grace. And as the Lord helps them, tell the truth. More I can have more confidence in what my child says, right?

So, that's even with someone that you love dearly and are not nursing any kind of bitterness towards. So, when you love your enemy, you definitely are not just letting your enemy do whatever.

It comes to mind that. I believe the definition of meekness is strength under control and that's often misused in our society, but I think that does speak to some of what your question was is the Lord gives us strength but he gives us control over it That, right? They're not the same thing.

Okay. Phil. I saw your hand first. Well probably.

Forget not forget, Jeremiah 31 31 through 34, to hold the days are coming, says the Lord. When I will make a new covenant with the House of Israel with the House of Judah, not according to the other covenant that I made with their fathers in the day that I put them by the hands of lead.

Them out of the land of Egypt, My covenant, which they broke though? I was a husband for them so that they Lord, but this is the covenant that I will make with the House of Israel. After those days, the Lord, I will put my law in their minds and write it on their hearts.

And I will be their God. They should be my people. No more. Shall every man teaches labor. And and his brother. So the Lord for they all shall know me from the least of them to the greatest event, such the Lord, for I will forgive their iniquity and their sin that we remember no more.

I think there's a huge difference between not remembering and that's a significant enough scripture that it is quoted again in Hebrews chapter 8 and it's quoted again in Hebrews chapter 10, The model that our God as chosen to not remember, and he doesn't say I'm not trying to take away the point that you've made, especially regard to things to consider in and around the world's table.

Right. There is a big difference between this this never forget and not remember, they are not the same thing because if you think about even practically The more you try to not forget, you're really just remembered to not remember really would mean, you have to replace it with something else.

Urban to remember that Will a little different way. And maybe that way is this was really ugly, but it grew me up. Just gonna add just the way the Lord remembers used in this churches, It doesn't just mean intellectual recall, it means to act upon the memory of something.

So there's something significant there and I remember the last thinking, I remembered the last one and it was at the Lord's Supper, and you read it for the first Corinthians 10. One of the things that we're supposed to be doing at the table, is eagerly expecting one another's. Partaking, That was one of the big sins among the Corinthians that they were eager for their brothers and sisters to partake.

And one of the things that we do at that table is we realize these brothers and sisters are also one for hidden Christ died. These brothers and sisters are also one to zoom. Christ's life is being given week by week. Just to just as I am, These are these brothers and sisters are ones to whom Christ is affirming.

Not only is on with them, but our bonds together. As a covenant people, It's a covenant, covenant, a covenant table, there's a binding together of one another. That's one of the reasons why the, the highly individualized internalized, way that a lot of us grew up taking the supper isn't really consistent with first Corinthians 10.

First Corinthians 11, the priority at the table. Not only on how we're interacting with the Lord, but eagerly expecting one another's is good to watch the meal, be passed and to pray for and desire. Each brother and sister to be blessed in the partaking. Even as you are desiring your own blessing.

And if you're nursing offense against somebody, it is hard to sincerely desire, that they will be blessed in the partaking and then you'll become insincere and pulse at the table of the Lord, which is, which it, which is terribly frightening to me, for myself, or for you. So you really do need to deal with that heart towards everyone else.

In the congregation said that you can follow Christ's instruction about that part of what we're doing at the table and waiting for one another easily expecting brothers and sisters for taking not touch their own. Okay. Thank you Mr. Enter has been very patient back here. Yeah. For one areas that I struggle with forgiveness, patience in my heart, is in the political arena, where we have elected officials, who made promises to us to a violate those.

And in my flesh, I want fire to come down from heaven, like, Elijah consumer. And I have to remind myself that God saved me and yet. But for the grace of God, I could be just the same place that they are. And not pray, start praying, God, be merciful to them that you've been merciful to me to change their arms guitar.

Okay, so if any other discussion I think we will wrap it up and Pray. Thank you all for listening and considering it it's, I really appreciated the, the some of the questions that tested my ability to answer. Thank each one of you. Let us turn to the Lord. Father, we do come before you to this day, with thankful hearts, that you have drawn us out of ourselves out of our selfishness, our desire to be like the gods came all the way from the garden follow.

We pray that you would work in each one of our hearts, on this Lord's day, as we seek to worship. You the spirit and truth to do, pray that you would continue to work in our hearts as we consider not remembering sin. As you have set before us while I do, pray for each one of these your children, She would strengthen each one of us as we go to worship.

You this day? What is in Jesus name? We pray. Amen.