



# WEEKLY SERMON

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**Sunday** July 31, 2022

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**Message** The Mountain Peaks of Forgiveness – Part II

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**Text:** Mark 2:1-12; Ephesians 4:31-32

## “What A Friend We Have In Jesus “

But for a chance perusal of a little Sunday school song leaflet by Ira D. Sankey, this song might have been lost to the Christian church and literally millions of people would have missed the encouragement and blessing that it brings.

The author of the hymn “**What A Friend We Have In Jesus**” was Joseph Scriven who was born in Dublin, Ireland, in 1820. After graduating from Dublin's Trinity College, he had great expectations and plans. He would marry his beautiful Irish sweetheart and together they would begin a Christian home. He would put to use the fine training he had been getting at the college in starting a business. But this would never materialize, for tragedy struck. His bride-to-be was accidentally drowned the day before the wedding, and when Joseph Scriven saw her body as it was taken from the water, he suffered a shock which was to stay with him for the remainder of his life. In the hope of forgetting, which he never did, Scriven went to Canada where he spent his life helping the less fortunate in the towns of Lake Rice and Port Hope. Some thought him rather strange and eccentric but to the many he helped, he was God's answer to their prayers.

After being in Canada some ten years, Joseph Scriven received word that his mother was going through a time of testing and grief. To comfort her, he wrote a poem which he called, “**A Friend Who Understands**” and sent a copy of it to her in Ireland. That was in 1855.

Years were to pass and during that time a hymn would appear titled “**What A Friend We Have In Jesus.**” The music was attributed to C. C. Converse but the author of the words was unknown. It was not until around 1880 that the mystery was solved. “**What A Friend**” was the poem Joseph Scriven had sent to his mother. This came to light when a neighbor of Mr. Scriven's found the original manuscript in Mr. Scriven's bedroom while he was taking care of him during an illness. When faced with the discovery, the Irishman admitted that it was his but insisted that he and the Lord had really written it “between” them.

As to how the words first got into print no one knows, but it is a good conjecture that Joseph's mother was so blessed and pleased with them that she spread them abroad, and in so doing, someone sent a copy to some Christian periodical where it was found by Mr. Charles C. Converse who wrote the perfect musical setting for it.

**What a friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry**

Everything to God in prayer!  
Oh, what peace we often forfeit,  
Oh, what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!

Have we trials and temptations?  
Is there trouble anywhere?  
We should never be discouraged—  
Take it to the Lord in prayer.  
Can we find a friend so faithful,  
Who will all our sorrows share?  
Jesus knows our every weakness;  
Take it to the Lord in prayer.

Are we weak and heavy-laden,  
Cumbered with a load of care?  
Precious Savior, still our refuge—  
Take it to the Lord in prayer.  
Do thy friends despise, forsake thee?  
Take it to the Lord in prayer!  
In His arms He'll take and shield thee,  
Thou wilt find a solace there.

Blessed Savior, Thou hast promised  
Thou wilt all our burdens bear;  
May we ever, Lord, be bringing  
All to Thee in earnest prayer.  
Soon in glory bright, unclouded,  
There will be no need for prayer—  
Rapture, praise, and endless worship  
Will be our sweet portion there.

Again this week spend some time not only singing the above hymn but meditate again on the following two verses:

Colossians 3:16, “ Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

Ephesians 5:18-19, “And be not drunk with wine, wherein is excess; but be filled with the Spirit; (19) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; (20) Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;”

In ***HIS*** Amazing Grace,  
*Pastor David Miklas*

# “Two FORGIVE – Part II”

**INTRODUCTION:** The story I am about to tell is a powerful instruction to our message on **FORGIVENESS**.

After World War II was over, a US serviceman was assigned to Japan during the occupation. For the first 6 months after his arrival, there was the constant flow of letters back to his wife and children in the USA. However, the letters from this serviceman became fewer and fewer, until one day his wife and children received a devastating letter from their husband and father. The letter said how he had met and married a Japanese woman, and that he would not be coming back to the USA. Then after several years, they received another letter, just as devastating. This man now had several children by this Japanese woman, and he wrote that he had terminal cancer and would soon die. He asked if after his death would his American wife help to financially support the Japanese woman and her children by him, as she would be left penniless.

The American wife responded with a letter in which she wrote, "Sorry that would be absolutely impossible for us to send support money for we barely have enough to live on. However, if you will make the arrangements for your Japanese wife and children to come to the United States, we will do what we can, nurturing them, teaching them and caring for them." That's exactly what happened. The Japanese woman came with her children and this serviceman's American wife in turn cared for them as they were nurtured into the American way of life.

My friends, the only way this story is even believable or could have taken place is through an understanding of God's forgiveness. This story is an illustration of the definition of forgiveness. "Forgiveness is a **CHOICE**, to reconcile with an offender by erasing their debt, and agreeing to live with the consequences of their sin."

Did you take note of that last part, "...and agreeing to live with the consequences of their sin."? Literally that America woman agreed to live with the consequences of her husband's sin. She truly forgave that man. To recap the definition of forgiveness, "Forgiveness is a **CHOICE**, to reconcile with an offender by erasing their debt, and agreeing to live with the consequences of their sin."

**Forgiveness is a CHOICE.** In order for you to truly forgive, it has to be a choice of your **FREEWILL**.

**Forgiveness is a CONCERN.** You must be concerned "to reconcile with your offender."

**Forgiveness has a COST.** It cost the forgiver to forgive the forgiven. Forgiveness comes with a price tag.

**Forgiveness carries a CONSEQUENCE.** True forgiveness comes when you agree to live with the consequences of what that person has done to you.

In Ephesians 4:32 we again read these breathtaking and arresting words, "And be ye kind one to another, tenderhearted, **FORGIVING** one another, even as God for Christ's sake, hath **FORGIVEN** you." What a phrase, "**FORGIVING** one another, even as God for Christ's sake, hath **FORGIVEN** you." The hymn writer wrote:

Since the Lord our debt did pay, Saved our soul in grace one day  
We like Him should try to live, Always ready to forgive.

Now as we continue our study of "The Mountain Peaks of Forgiveness" we want to look at "T-w-o Forgive – Part II."

**There are T-W-O, Two PARTS of Forgiveness.**

Number 1: There is **Judicial forgiveness**. Please turn with me to Mark 2, where there is a story of a paralytic man who couldn't get to Jesus because of the crowds. Four of his friends carried him up to the roof top, where they proceeded to remove some of the roof tiles and then they lowered this man down through the roof to Jesus. Jesus was so

overwhelmed by their faith, He healed that man first of his sins and then he healed the man of his physical infirmity. Please follow me as I read, beginning with verse 4 on through to verse 12,

**“And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. (5) When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. (6) But there were certain of the scribes sitting there, and reasoning in their hearts, (7) Why doth this man thus speak blasphemies? who can forgive sins but God only? (8) And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? (9) Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? (10) But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) (11) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. (12) And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.”**

Notice in verse 5 it was Jesus who said, **"Son, thy sins be forgiven thee."**

Notice again in verse 7 the question of the Pharisees, **"Who can forgive sins but God only?"**

Notice in verse 10 that the Lord (the Son of man) was proving Who He was by forgiving this man's sins.

What I want you to note is that it is God who forgives sins. This is what is called **JUDICIAL FORGIVENESS**. All sin is a violation of the Laws of God and only the Judge of the universe, God himself, can forgive the penalty of our sin.

So when we receive Jesus as our Savior, all our sins are erased and forgiven forever. **That is JUDICIAL FORGIVENESS.**

Ephesians 1:7 reads, **"In Whom (That is in Christ) we have redemption through His blood, the forgiveness of sins."**

I John 2:12 tells us, **"I have written unto you little children, because your sins are forgiven you for His name sake."**

Psalms 103:12 declares of God, **"As far as the east is from the west, so far hath He (God) removed our transgressions from us."**

Number 2: There is **Fellowship forgiveness**. In Matthew 6, the Lord gives us a pattern for prayer. In verse 12 we can read a part of this prayer, **"And forgive us our debts, as we forgive our debtors."** Then in verses 14-15 Jesus goes on to say, **"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 your trespasses."**

Notice the first two words of this prayer in verse 9, **"Our Father"**. Those two words make this a fellowship prayer between us and our **"heavenly Father"**. My friends, you are NOT in fellowship with God unless you are in right fellowship with one another.

If you are a believer, Judicial forgiveness has been granted forever, and you will never be held responsible for those sins here or in eternity. But my friends, to think you can withhold forgiveness from others, and maintain fellowship with your **"Father in Heaven,"** you are mistaken. Again note verses 14-15, **"For if ye forgive men their trespass, your heavenly Father will also forgive you. But if ye forgive NOT men their trespasses, neither will your Father forgive your trespasses."** Just like you forgive others to have continuous fellowship with them, so God forgives us in order to maintain fellowship with us.

If you are not right with those who have done you wrong, then don't think you are going to be right with God. This is why we call it **FELLOWSHIP FORGIVENESS**. Here again is that definition of forgiveness. **"Forgiveness is a CHOICE, to reconcile with an offender by erasing their**

debt, and agreeing to live with the consequences of their sin."

If you do not forgive those who have sinned against you, then don't expect God in Heaven to forgive your sins against Him.

The entire book of I John speaks of our fellowship with God and with one another. In I John 1:7 we read, "But if we walk in the light, as he is in the light, we have fellowship one with another..." Then in verse 9 we read, "If we confess our sins, He is FAITHFUL and JUST to FORGIVE us our sins, and to cleanse us from all unrighteousness." Now if we confess our sins, God is FAITHFUL and JUST, that is He grants fellowship forgiveness so we can stay in fellowship with the Lord.

You know, I think some of us have problems with forgiveness because we think we have the ability to grant or withhold judicial forgiveness from an individual.

**Pastor, I have a RIGHT to be unforgiving. Look what he did to me.**

**Pastor, I have a RIGHT to be angry. She said that about me.**

Therefore, you are unforgiving. The offense may not be something big, like abuse; in fact it may be something very small.

**It may be that you did not like their decision over some matter, or  
It may be they did something or said something to you.**

My friends please allow me to remind you that only God has the right to give judicial forgiveness, only God can forgive them of their sins.

**We can't hold their sin over them.**

**We don't have that right to withhold forgiveness of their sins.**

How can we hold a sin over them when we don't have the power to do that?

If someone comes to you and asks forgiveness, who do you think you are to say NO to them? You are trying to put yourself in the place of God when you say, "I'm not sure if I am going to forgive you." Well excuse me, if you want to really see where the lightning will strike, it won't be upon the one asking for forgiveness, but it will be upon you, the one who is unforgiving. Our fellowship forgiveness comes when we forgive another and things are made right between us. That brings restoration. Oh, how God desires that there be restoration between brothers and sisters in the Lord.

As I mentioned before, there are **TWO PARTS** to forgiveness, **Judicial forgiveness** and **Fellowship forgiveness**.

**Next: There are Two PLANS related to Forgiveness.**

**Plan A involves the one who was OFFENDED.** Here we need to understand what our Lord said to us in Matthew 18:15-18,

**"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. (16) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. (17) And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. (18) Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."**

The Key to this passage is **RESTORATION**.

The Goal of this passage is **RECONCILIATION**.

Notice please verse 15, **"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."** If you are sinned against, it is your responsibility to go to that individual in **PRIVATE. DOES NOT THE TEXT SAY "Go and tell him his fault between thee and him ALONE"**? Great good can be done by a Christian who quietly and privately approaches another Christian.

Notice the important aim of this private visit: **"thou hast gained thy brother."** Your primary aim above all else, is to go to him with the idea of winning your brother, **NOT WINNING AN ARGUMENT. IT IS POSSIBLE TO WIN THE ARGUMENT AND LOSE YOUR BROTHER.** If somebody has done you wrong:

**There are things you need to consider, before you go.**

**There are things you need to consider, when you go.**

**There are things you need to consider, after you go.**

Now this person perhaps has said something bad about you, maybe they have misrepresented you, or gossiped about you, or sinned against you.

### **First: There are things you need to do BEFORE YOU GO to the person.**

**1. Before you go** be sure you have an attitude to forgive them. If your attitude is, **"I am going to show them a thing or two,"** then my friends, don't go to them. If you don't have an attitude to forgive them don't go, because the whole purpose of going is to gain thy brother and the only way to do that is to forgive the offense..

**2. Before you go** make sure your motive is to **"RESTORE"** the broken fellowship that has come between you and thy brother or sister.

**3. Before you go** be sure you get the **BEAM** of Matthew 7:1-3 out of your eye before you get the speck out of your brother's eye.

**4. Before you go** have all the facts right.

### **Second: There are things you need to do WHEN YOU GO to this individual.**

**1. You need to be LOVING but HONEST.** Remember the whole purpose of Matthew 18:15 is to restore a brother. So be **LOVING but HONEST.** Don't go and sugar coat their wrong.

Yes, they did do you wrong, there was an offense.

Yes, there was a sin against you.

But in going be **LOVING but HONEST.**

**2. You need to be OPEN but DEFINITE.** Be open, they may have something to say, details to give or circumstances to reveal that you did not know about. Often time we come with a closed mind, or an attitude which says, **"Boy, I am going to correct that person, I'll show him a piece of my mind."** Perhaps there was a reason for their action, or reaction, or decision. However if your facts are right and there was a sin or offense be clear and definite with them to identify that sin or problem.

**3. You need to be TENDER but STRONG.** In Ephesians 4:32 we read, **"And be ye kind one to another, tenderhearted, forgiving one another..."** Tenderness is not a weakness. Yet at the same time strength is needed because you **ARE** confronting them about a serious sin, wrong, or trespass.

**There are things to do BEFORE you go to an individual.**

**There are things to do WHEN you go to an individual, and**

**Third: There are things you need to do AFTER YOU GO.** When you have gone to this individual, and met with them **ALONE**, and you have gained a brother, and you have now left them, there are two things you need to do.

**1. You release them from that offense or sin against you.** You have forgiven them and now you need to release them.

**2. You are to remember that sin or trespass NO more.** As we said last Sunday, this doesn't mean you'll forget what they did immediately, but it does mean that you **DON'T** keep bringing it up to them. You no longer hold it over their heads or use it against them any longer. There you have Plan A, the things that the **OFFENDED** are to do

**BEFORE you go,  
WHEN you go, and the things you do  
AFTER you go.**

**Plan B is for the one who was the OFFENDER.** Here we need to apply the instructions of Matthew 5:23-26,

**“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; (24) Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (25) Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (26) Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”**

If you are the **OFFENDER** who has committed the wrong and you know you have done it, it is much easier if you the **OFFENDER** would go to the **OFFENDED** and ask for their forgiveness. It is much easier for that individual to forgive you when the offender initiates asking for forgiveness. Here is what the **OFFENDER** ought to do.

1. **Confess** your sins to God and then to the one or ones you have sinned against.
2. Don't **defend** or even try to **excuse** yourself.
3. Don't be general, but be **specific** with your sin. Here is the classic statement that doesn't cut it, **"I want you to forgive me for all the things I have done to you."** No, No, No! Be definite in what you did as you ask for forgiveness.
4. Clearly **ask** for forgiveness of the specific sin you committed against the individual. Spell out what you want them to forgive you for, not this general stuff, **"If I have done anything wrong please forgive me."**

We have discussed the **two PARTS of Forgiveness.**  
We have discussed the **two PLANS related to Forgiveness.**

**There are also TWO PURPOSES for Forgiveness.** As I bring this message to a close, let me call your attention to the two purposes for forgiveness.

**First: Forgiveness is meant to comfort us.  
Second: Forgiveness is meant to convict us.**

I am sure glad God does not go by my list of sins, or by your list of sins. We certainly have our lists. If someone commits one of those sins on our list, we sit there in judgment and decide whether we are going to forgive them. I remind you, God forgives every kind of sin.

**Thank God, with Him, sin is all the same.  
Thank God He doesn't have a TOP 10 LIST.**

God forgives every **KIND** of sin. Aren't you glad for that?  
God forgives every **TIME** we sin. Can't you rejoice over that?  
God forgives the very **MOMENT** we sin and ask for forgiveness.

Aren't you glad God is not having these thoughts?

**"I'm not ready to forgive him."**

"I need some more time to think about what you did."  
"Let me think it over before I say, I'll forgive you."

Does it not comfort your heart that God forgives us the moment we confess our sin? **Praise God, He not only forgives the offense, He doesn't ever bring it up again.** That too is a comfort to my heart. As the song goes, in God's sight "Yes, my sins are Gone, Gone, Gone G-O-N-E, Gone!"

You cannot study forgiveness and it not **COMFORT** your heart.  
You cannot study forgiveness and it not **CONVICT** your heart.

Again in Ephesians 4:32 we read these breathtaking and arresting words, "**And be ye kind one to another, tenderhearted, FORGIVING one another, even as God for Christ sake, hath FORGIVEN you.**" When somebody does something wrong to you, think about what Christ has done at Mt. Calvary by comforting you with forgiveness, and then do the same.

**You can FORGIVE that guy at work.**  
**You can FORGIVE your brother or sister or parent or children in the flesh.**  
**You can FORGIVE your brothers or sisters in the faith.**  
**You can FORGIVE your husband or wife.**  
**You can FORGIVE anyone of anything without carrying a grudge.**

My friends, if that American woman can forgive her husband for leaving her and her children and then receive into her home the children and wife from his other relationship, then God can forgive you of the sin you have committed against Him.

There are people, sitting in churches all across America today, maybe even right here that have grieved the Holy Spirit of God because they will not forgive. And we wonder why we don't have revival in the church or victory in our lives. If Jesus Christ could hang on a cross and pray, "**Father, forgive them,**" how much more should we forgive? You say, "**It's hard.**" Yes, it's hard, but it's possible.

In fact if you have never experienced God's forgiveness in your life and the cleansing of your sin by the blood of Jesus, then right where you are all you need to do is recognize you are a sinner and believe that Jesus died for you, and right there say simply "**God be merciful to me a sinner and save me for Jesus' sake.**"

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If God has spoken to your heart after reading the sermon "**Two FORGIVE – Part 2**" then right now talk to God about what He has spoken to you.

Do you have the assurance that one day you will go to heaven? If you have no assurance that you know Jesus Christ, then I trust you will decide to accept Him as your personal Savior. The Bible tells us in

Acts 16:31, "**...Believe on the Lord Jesus Christ, and thou shalt be saved...**"  
Romans 10:13, "**For whosoever shall call upon the name of the Lord shall be saved.**"

This prayer is here for those who need to ask Jesus to be their personal Savior: "**I do want to go to Heaven. I know I am a sinner, and I do believe Jesus Christ died for me. I realize I cannot buy this great salvation, nor can I earn it. Knowing Jesus died on the cross and arose from the grave to pay my sin debt and to purchase my salvation, I do now trust Him as my Savior, and from this moment on I am completely depending on Him for my salvation.**"

If you made the decision to accept Jesus Christ as your personal Savior, please let me know. Please send an e-mail to [pastormiklas@aol.com](mailto:pastormiklas@aol.com) and I will send you some literature that will help you in your Christian life.

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