

Greater Love...



PART 3

Recap of session:

1. He who does not love does not love God, for God is Love 1: John 4:8
2. God is and must be our priority—this is the greatest commandment. Matthew 22: 37-38
3. Your measure of spirituality is determined by relationship with other people; if we do not contain this, we do not know the love of God. 1: John 4:12-18.

**We must understand the love that we have from God because this is
the foundation of our salvation**

So, do you understand that we need to make God our priority?

The measure of your spirituality is determined by your relationship with other people; if we do not contain this, we do not know the love of God. To love God is to love others and to love others is to love yourself—this is the foundation of God's love—if we do not understand this, we do not understand what Christianity is all about.

FORGIVENESS is an act of love

God created us, that's an act of love, we see His grace as an act of love too, and what is essential about Jesus dying on the cross, is forgiveness; this is something we really need to be captivated by.

- if we don't understand this, we don't understand what we were saying when we uttered the word; "Jesus I believe in you, I believe you died on the cross," but if we don't contain this and we don't understand that, then it's just words we used.

John 15: 4

⁴Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

- Here we see that Jesus is saying "abide in Me and I in you; so, we have to understand that when we talk about love, when God comes into our heart, we converted to Christianity and contained the Holy Spirit, we understood that Jesus would be within us (**right?**), and now that He is within us, we are channeled by the love that He has for us and the love we have from Him.

Luke 23:34

³⁴Then Jesus said, **Father, forgive them, for they know not what they do.**" ^a

We need to understand what this love is—we talked about it so many times but sometimes, we really do not understand what that love really is. What I'd like to discuss today is a Greek term called Agape Love—which is Unmerited, gracious, and is constantly seeking the benefit of the ones He loves; and obviously when we become a child of God, we are those ones and God would do all for us. And when we read the Bible, we see this common thread of love within it.

- We have this thing within the New Testament where love is given to us. When we look at how wonderful Jesus is, we really have to understand that when Jesus was in Heaven, the angels marveled at Him.
- This is the King of Kings, the Lord of Lords; this is someone whose glory is so massive that if it was in this room, we'd be blinded by it.
- And this very man comes down here in a mortal body to die for you, (**right?**), to die for you; let that SINK in... Someone so great! I once heard someone say that looking down from Heaven must be like looking at ants; let's say that I come through the body of an ant, and I die for them—its ants!
- You have to understand that this is how we look to God, (**right?**). This marvelous human omnipotent powerful being, came and died for us. And as He came into this world, people despised Him; when we talk about crucifixion—in looking at the terminology of it back in

the day, writers do not actually want to write about it—because it’s actually so offensive, it’s a word people didn’t even want to bring up!

- However, this is what Jesus did for us, (**right?**), as it is obviously seen in Luke, chapter 23 when Jesus was brought before Pontius Pilate and a multitude of them followed; people were shouting, “crucify Him, crucify Him!” Even Pontius Pilate said, “I don’t know what this man has done but I wash my hands and whatever is to be done, let it be done.”
- The Roman soldiers then takes Jesus, they beat Him as if with no sense; if you really look at the whips were actually made of, when it whips your flesh, it actually takes the flesh out.
- What I’m really trying to do here is give you a picture of what Jesus was going through; cause sometimes we talk about it, but we don’t understand. They were spitting on Him and saying, “if you really are the King of Jews, why don’t you show us that you are the King of Jews, (**right?**).
- They put this fake crown of thorns on His head and continue to beat Him, continue to spit on Him; and then they say, “here’s your cross, go and walk.”
- Jesus, the man that died for you, is going through this; and at that cross when He’s up there, they nailed Him to it—and He still says, **Father, forgive them, for they know not what they do.**” This is Agape love.
- I’m married, thank God for that; and one of the things that made me really want to propose and marry my wife was her character; her character. A lot of times when we want to get married, I have heard a lot of people say “before I get married, they have to have this—they gotta have a car, a good credit score—you know, he has to have this type of job or she has to have this type of job—she needs to do that; but honestly, the most essential thing someone needs to have is that love.
- When I looked at my wife and I saw that—that made me understand that this is the person that I want to spend the rest of my life with. So, if you are looking for somebody or, rather on the other side, is that you have to have that type of love within yourself.
- So many times, we’re like, “God, where is my partner” and we’re waiting and waiting, but sometimes God really does is He builds your character, and you may not realize that you have to be built your character.
- You’re waiting and you’re waiting and you’re not realizing that “oh God, you’re wanting me to actually become this... I see now. And the other side is when you bring someone into your life—I’m going to tell you, if you don’t have this within, it could be miserable.
- Because, if someone doesn’t have that heart, it’s gonna be tough cause we’re all imperfect people; and we need that willingness to forgive other people as Jesus forgave us, (**right?**).

Limitation of Forgiveness:

Philemon 1:12-21

Philemon is a very short verse in the Bible but it’s so powerful. Before we dive into versus 12-21, let me give a little background. So, in Philemon, it’s written by Paul but also helped by

Timothy; so, it starts with Paul with Timothy. As read, this I want us to think about the love and think about forgiveness—because it's very profound.

- So, what's interesting is that Paul starts off by saying he's a prisoner of Christ—that was the first thing that he says, "I'm a prisoner of Christ. I don't know about you, but it is amazing how someone is so proud to call themselves a prisoner of Christ, **(right?)** it shows what Paul's mindset is.
- It's a man that's been in prison and prison during Roman times is not something that you wanted to be in—so it's kind of a life and death situation. He's in prison obviously for being a Christian and for obviously being anti-Roman whatever Roman is; obviously they had Pagan Gods—they hear someone talking about Christianity and they obviously felt they couldn't have that in their country or their empire.
- So, they felt that the must imprison people with other beliefs—so they imprisoned Paul. Now, Paul is writing—obviously Paul had different ministries going on; Paul would go to different areas and would convert people to Christianity and when he feels like you're good, you're good and you're going to preach to others, **(right?)**.
- For instance, Pastor Bullus really wants to build people up and this is what our church wants to do; not just for you to say, "hey, I'm good, I'm a good Christian" but it's now time for you to preach to others as well too.
- Hence, therefore mentorship is very important. Whoever you call your mentor is essentially very important because that's your understanding of Christianity. Here's what Paul is doing, **(right?)**.
- Again, Paul had his different ministries and within that ministry, was a man call Philemon; and by having Philemon, Philemon was actually very successful; Paul was telling him, "Hey you're doing a great job I'm always in prayer about you, you're going out there and I'm hearing great things."
- But now Paul stumbles across a very interesting thing that; "I have a man here," he doesn't call his name, but he says "I have a man here, he's a servant of mine, he's doing great, and I think you might actually know him, **(right?)**."
- So, now, we'll get into that in verse 12.

¹²I'm sending him back.^a You therefore receive him, that is, my own heart.'

- let's stop there. So, Paul told him about this man called Onesimus, **(Okay?)** Onesimus, a very interesting name—it's a name that you have to say a couple of times because it's tough—try saying it three times in a row, it's tough!
- So anyways, Paul talks about Onesimus and Onesimus was actually a runaway slave; so, slavery was very rampant during Roman time, very rampant.
- Philemon was actually a well to do man who had his own slaves as well too; so here we go; in verse 12 he was talking about Onesimus, so, let's go to verse 13.

¹³whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel. ¹⁴But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were voluntary. ¹⁵For perhaps he departed for a while for this *purpose*, that you might receive him forever. ¹⁶No longer as a slave but more than a slave—a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord.”

- So, what’s going on here is that Onesimus, what we’ve come to understand is that he stole something from Philemon and actually ran away; and during that time in Roman Empire, if you’re a runaway slave, they’ll put you back and the person who caught you were actually given awards, thanking them for bringing the slave back.
- So, Paul sees this and instead of Paul doing that—actually in Deuteronomy, there’s actually a law, a Jewish law that states if a runaway slave comes to you, you actually attend to them and take care of them, and a lot of people thinks that Paul was honoring this law.
- However, Paul was actually showing love to this particular slave, so he took him as his own; and as he took him as his own, he was seeing how wonderful this person is—how he was growing in scripture; growing as a Christian, and Paul was just marveled by this.
- Paul is now basically writing to Philemon on behalf of Onesimus saying, “I know this person was your slave” but if you look once again to that verse which is powerful—that he doesn’t want him to look at him as a slave anymore.
- Look at verse 16 again, ¹⁶no longer as a slave but more than a slave—a beloved brother; **(let’s stop there)**. So, obviously we know that before you become a Christian, **(right?)**, you are not necessarily a child of God **(right?)**, because you do not honor; you are not following God as a Christian—so therefore, you’re not a child of God.
- But now Paul is not looking, essentially a slave sinned; you’re having been redeemed from sin through the redemption of Jesus Christ dying for your sins with the blood, **(right?)**.
- So, Paul is now saying, “he is no longer this’ so don’t look at him as this anymore, because now he is a Christian and now look at him as your brother.” So, he’s telling him to look at Onesimus through a different lens, **(right?)**.
- Let’s continue here, let’s go back down to verse 17; ¹⁷“If then you count me as a partner, receive him as *you would* me.’ ¹⁸But if he has wronged you or owes anything, put that on my account.”
- So, the reason why I want to stop here too is that I want to make sure that we are understanding Paul’s perspective, **(right?)** and we’ll actually break this down further later; Paul once again is telling him to look at him differently and also to look at me, Paul on how I would actually take on whatever he owes you, I will take that for you, **(right?)**, so remember that was well as we go further.
- So, let’s finish this up; on ¹⁹“I Paul, am writing with my own hand. I will repay—not to mention to you that you owe me even your own self besides.’ ²⁰Yes brother, let me have joy from you in the Lord; refresh my heart in the Lord. ²¹Having confidence in your obedience, I write to you, knowing that you will do even more than I say.”

- Now let's break this down; so, once again, I want to look at this process of grace and forgiveness through Paul's letter to Philemon and what we just read; and these are the things that I know that as we within our own selves have—you know forgiveness is obviously a very touchy thing.
- You know, we all have been offended in multiple ways so I want us to look at Paul through Philemon on how he's doing this and how I believe it could better for us.
- So, number one Paul was in prayer; so, Paul was started in Philemon once again, having this greater love; this greater love in Paul—that Paul was praying for Philemon; so always remember that as a Christian, always be in prayer.
- Prayer is not just—obviously it's a conversation through God, but through God is how you're able to soften your heart, **(right?)**, through God you're able to channel more communication on how God is trying to build you up to into a particular place—and you'll never know who God is bringing into your life.
- Paul did not know that Onesimus was going to come to him; but here comes Onesimus and now that he understands what the Spirit has led him to do, to obviously treat Onesimus and build him up to be a great Christian and to send him back to who was his master, but now became his brother, all from prayer.
- Number two, be humble. You know it was amazing to listen to Bible study last week when the conversation around pride and on how pride is a dangerous spiritual poison; that's how I look at it—it's a disease to your Spirit, pride—it's the worst thing you could ever have.
- Because when you do have pride, you seal your ears from hearing the Spirit of God; it's the worst thing that you could have, **(okay?)**; and we see that within Paul that when he was being humble, his love for Onesimus.
- Paul's love for Onesimus; you have to understand who Paul is, **(right?)**, we look at so many great Christian's today, for instance, I was at a place yesterday, where Priscilla (I don't know who knows Pricilla), but she was there, and I saw how humble she was as a person.
- We have these BIG names in Christianity today, and Paul was that BIG name back in that day. So, imagine someone like Paul with a slave coming up to him and now him treating him as a brother, as an equal **(right?)**, "I am not above you, I will now take care of you, **(right?)**—calling him his son and asking a "master" to love his slave as an equal.
- So, here we see humility there—and I think for us if we go through forgiveness, you have to understand that when we're hurt when someone offends us; when we go through a trial within our lives; a lot of us have been used—some people have had people refuse you from their lives or neglected you; even some people have been abused, **(right?)**, there's a lot of situations where a lot of people have been hurt.
- However, within that make sure you are within prayer, and within that, as we said earlier, abide within the love of God; abide within Jesus that's within you; for your separating yourself from your flesh, within now your Spiritual, like your Spiritual self.
- Now, that's the thing that I really want us to focus on. And now secondly is now altering your lens. So, when we become Christians, our love now becomes unconditional—we are no longer slaves, but a child of God and we see others through that lens.

- And when we look at that verse when Paul speaks of no longer looking at Onesimus as a slave but to look at Onesimus as your brother, **(right?)**, so when we're hurt, let's go through that process where when you had a terrible thing that probably happened in your life where someone probably neglected you, someone probably offended you, someone probably hurt you in a terrible way, **(right?)**, and you're sitting thinking, "how dare can this person do this to me?" Why me, why did you offend me?"
- As a Christian, you have to separate yourself from thinking within the flesh to now thinking within, obviously as now this redemption with who you are as a Christian and alter that lens on how Paul does that.
- When we look at Jesus earlier on, when I showed you when He was on the cross, we showed you how that love should be channeled; we see how now when I'm hurt and someone hurts me, forgiveness is not for that person—forgiveness from me is for me and for my salvation; and it's to obviously show God that I will continue to contain that Agape love that we spoke about earlier.
- Some of us may think that we forgive, we're weak or foolish. When Jesus was on the cross when going through all that He went through, a lot of people can say that that's foolish when He forgave. Some might say how are you going to forgive these people when they whipped you, they're spitting on you, they're chanting horrible things to you and you still tell them, "I forgive you."
- So, even now when you're going through your own things in life, you might think you're foolish—but remember Jesus—what did Jesus do? He did not—like I said earlier that people thought He was foolish, but He still said, "I forgive you."
- So, remember that—alter your lens within that; don't think through the flesh, but think from this NEW heart that you now have from Jesus Christ your Lord obviously saving you and obviously imitate Jesus.
- So, Paul took the debt of Onesimus and told Philemon "I'll pay for it" as Jesus paid for our sins. So, once again when we look at that story, we see how once again number one, Paul is talking to Philemon on behalf of Onesimus, **(right?)**, so this is different dynamics that are going on—that I want to make sure that I make clear.
- First, you have Paul, you have Onesimus, and you have Philemon; Paul is telling Philemon that, "hey, I know this person robbed you, I know that he's your slave and according to the Roman Law, he is your property. But when I told you about Christ, we no longer look at it in that way—he is now your brother, **(right?)**."
- So, now there's another thing in the dynamic of Paul to both of them; is that "hey, I know he owes you, but through how Jesus Christ saved us, I will pay for that debt for you." **(Right?)**, so now we see how Paul is now mimicking Jesus to both of them.
- So, once again, going through the process of forgiveness; be in prayer, be humble, alter your lens, and make sure you imitate Jesus.
- So, one of the reasons why I actually wanted to preach on this, is when we had **RevCon** last year, someone actually had a question about forgiveness and we all gave our answers—but I'm going to be honest with you, something actually haunted me a little bit—where I felt like I didn't give the full answer, **(right?)**.

- One thing I felt like I omitted that a lot of people don't really understand about forgiveness is how it actually can taint your salvation—we don't understand that. God has blessed us with the power of actually having a choice; you could either this, or you could do that.
- So, I want us to look at two different versus here; think about it once again when you have been hurt or when someone offends you, or you've offended somebody, it can go both ways; think about this—there can be this one choice you can have where you are like, “no, you hurt me, I ain't going down that way—I don't want to talk to you, bye.”
- Get out of my life, I don't want to see you anymore. Honestly, we do, do that, **(right?)**. But a grudge, **(right?)**, like we might even say, “I forgive you but you're not stepping in here no more.” You know, “get out, I ain't talking to your no more, **(right?)**, we have that choice.
- Or, it can be the other choice as well too so, let's talk about that choice and how if you're calling yourself a Christian, how that's detrimental—so let's look at verse 14:

Matthew 6: 14-15

¹⁴For if you forgive men their trespasses, your heavenly Father will also forgive you. ¹⁵But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

- So, going back once again to that **RevCon**, I feel like I omitted this, when I said that. Someone asked a question that, you know, they were having a challenge about forgiving somebody, **(right?)** and when I gave that answer, I was like, “I left this out, oh no!”
- So, I knew that when I have an opportunity, again when Pastor Bullus reached out to me, I thought to myself that I'm going to have to have to talk about this because people have to know this.
- And a lot of people that I know within my life that have gone through tough things whether it's a relationship with their father or their mother, a brother that they haven't talked to in years, a sister that they haven't talked to in years; a friend that you're like, “what happened to so and so?” and they're like, I don't know, I don't want to talk about it kind of thing.
- And you're calling yourself a Christian, you have to understand what's really going on, the full picture. So, I want to talk about that foundation one more time—the foundation of Christianity is God's love.
- How the act of God's love was dying for us on the cross through forgiveness. Now, if you have that situation where you're having an issue with somebody and you're saying that “I don't want to forgive you,” it's almost like looking at that foundation of Christianity and literally choosing the option like, ‘you know what, I don't want to apply that within my life.’”
- That's literally what you're doing. Looking into this common thread of love through scripture and this act of Jesus dying on the cross and showing you forgiveness at its highest, perfect level, and now when it's time for you to do it and you refuse to do it, you're refusing that as well too.
- Hence why when now when we see scripture here, when God is telling you, cause a lot of people might look at this and be like, “God how, how could I forgive this person?”
- So, a lot of people; there's different levels obviously when people are being hurt, I want to be sensitive to that; I've seen terrible stories for people that, they were hurt, **(right?)**; and

we're actually going to look at one particular too story later; I'll show you how this person did that that they actually marveled me.

- But, I want us to understand that when we look at Christ, and that we cannot refuse that; because if we do that, now when we get to Heaven's gates, you're like, "I fed this amount of people, I saved this amount of people, oh I was good, I got in front of the church I sang, I saw people were moved; I did all of this!"
- And when you get up and the worst thing that can happen is when God says, "I don't even know you."
"Like God, how can you not know me, I did this and that—what are you talking about? Look at the people who were saved—look in the back at the line of people I actually saved—how can you tell me that you don't know me, how?"
- And God says, "well, do you remember this person, this person you had a grudge with—this person that you didn't talk to in years; I know they hurt you, but that was an opportunity for you to tell them about me and you didn't, you didn't."
- "I don't know you, and you will spend eternal life in a place that you don't want to spend a second in; and that's the rest of your life because you couldn't forgive somebody; is it worth it, is it worth it?"
- "I feel foolish for forgiving this person; the way that they treated us, really? And I'm supposed to forgive this person? I'll tell you what, I'll forgive them in a heartbeat if I know that I'm going to have to spend the rest of my life in eternal fire!
- **(Right?)**. So, you know that you could either have this power, or you have this choice:

Ephesians 4:31

³¹Let all bitterness, wrath, anger clamor, and evil speaking be put away from you, with all malice.

- The reason why I put this scripture here is—when we're going through that process of forgiveness, I understand how you feel; I want to be sensitive to the human mind; cause when you're hurt, I understand that the automatic thing to do is to just wild out, **(right?)**.
- I am marveled at how some people have mastered being able to say "it's okay" when they've been hurt. A lot of people will look back and say w h a t? Especially those instigators; they'd be like, "what, what you gone do about it!"
- He hurt you, what you gone do, what you gone do? And again, the person is like, "you know what, its all good—don't worry about it." This is something that we have to master; and then in Ephesians 4:32, please write this verse down, because this verse did so much for me.

³²And be kind to one another, tender hearted, forgiving one another, even as God in Christ forgave you.

- Please mark that down and master that verse! And the reason why you must master that verse is that you have to understand the process of forgiveness; the process of how this greater love really is; its being tender hearted, it's being kind, it's loving one another.
- Cause the reason why I do that, it's the same thing that Jesus, my God has done for me, and I'll do through others—through thick and thin—it doesn't matter who it is; love is long suffering, **(right?)**, no matter how tough a situation may be, I'm going to emulate Jesus and radiate that love to others.
- And then when you do that, as depicted in the seesaw displayed here, you see that one side of the weights is heavier than the other—in case you're wondering why I did that.

Does anyone know this man (picture displayed) Brandt Jean? I was going to put a video up, but I'll just talk it through. Back in 2019, in the height of (I want to be sensitive and not go into too much detail), **(right?)**, but for you I would say, you can read more about it later. So, Brandt Jean's brother was shot and killed, in Dallas; and the heart of the story is again, that his brother was shot and killed, and they convicted the defendant of murder. The court said, okay, this person is guilty; and we all know now that when a person is found guilty, the family can come up and tell them Hey, this is how I feel about you.

- On a side note, there was something that I saw recently on another case where I see how it usually works; some comes up and they'll be like, "how dare you, you're going to spend the rest of your life in jail—you're going to rot...". Usually, that's how it goes; people are like, I despise you," that how the story usually works!
- Brandt Jean was different. Brandt Jean did what a Christian is supposed to do; he got in front, his family didn't even know what was going to happen; he even said, "my family doesn't know what I'm about to say," he got in front of them, and Brandt Jean said, "you know what, I forgive you and I actually love you."
- Brandt Jean then said, "I hope that through all this, you find Jesus—I really do." He even said that the person you killed, would hope that you do also." That's what he said...
- Brandt Jean used the opportunity through a time where the majority of people would say that he was justified to say that you know what, forget you; how dare you kill my brother, how dare you do that!
- No, he didn't say that; Brandt Jean said, "I hope you find salvation through this." The whole courtroom was so marveled by this, that you can hear tears, people were sniffing about it—that he even asked, "can I actually hug this lady, can I hug her, can I?"
- And they actually said yes—you can go hug her and they hugged. This influenced the judge so much that later what happened was the defendant or now the convicted murderer; the judge came to her, because she wanted a hug from the judge too.
- And the lady whispered something to the judge and (they later asked the judge what the lady said to her), and the judge said, "she asked, 'do I have purpose in life?' And the judge said to her, I hope you will figure things out." The lady will only spend ten years in jail, so she asked," will I have purpose in life after this? Like I'm ruined."

- The judge said, you know what, hold on; and she went to call someone and told them, “Go and get my Bible.” They got the Bible for her and turns to [John 3:16](#) and she witnessed her towards Christianity.
- Now where that lady goes now, obviously she was able to hear about salvation and redemption and this is probably one of the greatest versus to illustrate that.
- The reason why I put Brandt Jean up there is because this is the process of how we’re supposed to be about forgiveness. I understand that; I know people that for murder, for heinous crimes, that things have happened.
- I know people that they’re father walked out on them, their mother walked out on them, husband walked on them; wife walked out on them—did something terrible to them; I understand that, and I want to be sensitive to that. It’s tough, really tough.
- I hope you’re really listening to this; because this is what life really is. Life gives you good apples, life gives you bad apples—it’s how you deal with those bad apples, **(right?)**. So, I understand that; but as a Christian, it’s the opportunity to decide, “I’m not going to live according to my flesh, I’m not going to allow this situation where I could be broken by—I could be...
- Brandt Jean could have wild out on her too and a lot of people would take revenge; there are places in this city whereas if this happens, they’re going after that person. And then the kill and they commit something where they could never see Jesus ever again.
- Because they’re now, they’re like, forget all that; because as a Christian, we take this opportunity to look at that and now say, “you know what, I’m going to live according to how Jesus wants me to live; I’m going to witness to this person and tell this person—“you know even though you hurt me, I hope you find Jesus through this—and I’ll even show more love to you.”
- You know love is another interesting thing too that—this just came to my mind; last week, Martin Luther King, obviously on Monday, that’s one of the people I look up to—to see how he operated.
- And one thing that I saw that I was reading about is that they have this organization that was back in the south, and they were like, “you know what, we’re actually going to move out of the south to Chicago.
- So, they went to Chicago. It was Martin Luther King, Andrew Young, Jesse Jackson—this was the crew of the crews, **(right?)**, back then; so, they’re out there in Chicago. And as they were out there in Chicago, they didn’t know it was going to be tough—Chicago was tough!
- It was the south! There was actually a larger crowd that hated them; this lady comes up to Dr. King and she spits on Dr. King; spouts these terrible slurs to him, terrible slurs—and Dr. King says, “you know what lady, you’re too beautiful to that; too beautiful to do that” and he walks on by.
- The very next day, she sees Dr. King and says, “Dr. King, I was here yesterday, and I really want to apologize—I’m sorry for spitting on you.” See what love can do, do you see what it can do?

- There may have been a thousand people that were saying, “hey, this and that and that and that, but that one lady will now when she has children, will tell her children, “I spat on him, but he showed me some great love.”
- Now her children might say, “mom, you spat on Dr. King?” But in all seriousness, this just shows you the power of what love can do, what forgiveness can do. So, I want us to ask ourselves today,

Who must we forgive today, who is that person in your life that hurt you?

Further, who is that person in your life that, “you know what, I was really hurt by this person, I have spoken to this particular person in years.”

- I’m a sports fan and Shack was talking about when Kobe passed, that he didn’t have the chance to text him and say, “hey man, are you good?” They had already reconciled in the past, but he wasn’t able to text him and just check on him.
- He also said that he lost a sister around the same time too. Don’t let that be you; don’t let that be you when that person moves on and you’re like, “I didn’t get a chance to reconcile with that person.”
- Don’t let that be you where you never forgive and when you get to judgement day and when you’re like, “God I did all this, I attended church, I was part of the ministry—you could be like, I was part of the women’s ministry, I was part of the men’s ministry—we were good, we had all these children here—to the thousands.”
- I fed this amount of people, I donated this amount; I was so good God, I was amazing—and God tells you, “I do not know you,” because of that one person that were unable to forgive.
- Look, I understand that sometimes we think that we’re being foolish, forgiveness is a part of healing, **(right?)**. Cause when you do forgive, that’s your first step, **(right?)**. When you forgive, you’re telling God that, “you know what God, I understand that this happened, I’m going to forgive this person, but I know through Jesus, you’re going to heal me.”
- You’re not forgiving that this person is going to heal you; some people done even have to say “I’m sorry” for you to forgive; let that sink in...
- People don’t have to say I’ sorry; someone can still hurt you and within your own like Brandt Jean, that lady didn’t say I’m sorry; but Brandt Jean told her, you know what lady, I forgive you and I hope you find Jesus through this.
- And when you do forgive that person, take the opportunity to witness to them, tell them about Jesus; tell them— “hey you know what? You hurt me but I serve a greater God, I serve a good God, I serve a merciful God.”
- I serve a God of grace and through that same grace, I’m going to deliver it to you and forgive you and I hope that you hear this as well too.
- I pray that you all can understand that **(okay?)** Amen.