

Part I: Forgiveness: Begin with Self

Forgiveness is man's greatest need. Without it, there is eternity in hell, and with it there is eternity in heaven. Without it on this earth, there is misery/ Often there is sleepless nights and long days from God-displeasing activities of sinning and being sinned against. Without forgiveness, you are unable to pay the price for your own sins and your sinfulness in Adam, and you are hostile toward God. With it, God draws close to you. By it, He has reconciled Himself to you and you to Him. Therein is the peace which transcends all human understanding. The term forgiveness is a pregnant one plumbing the depths of the riches of God's Being. It highlights His love, mercy, righteousness, anger, and justice. It spotlights the Person and work of Jesus Christ – His perfect life and His perfect death.

Today I begin a series of blogs covering the subject of forgiveness. I begin with a familiar passage: Matthew 7:1-6. I begin here because life is relational: vertical and horizontal. Every person relates to God and to others properly or improperly. Matthew 7:1-6 forces the reader to focus first on his own sin (his log) while he addresses the sin of the other person. Notice the focus is twofold but begins with his own sin (his log) including his response to God and the other person. His speck is the other person's sin because it is the other person's!

In our passage, Jesus calls for proper judging by putting forth the choice: judge or. not judge. He asks which one is it and answers why. Jesus addresses the subject of proper judging by referring each person to his own sin and the other's sin. Each person has a log and a speck. The log is his own sin and the speck is the other person's sin. Jesus is teaching that judging must begin with you. Make sure you are as aggressive about your own sin as you are the other person's sin. It seems so easy to think that being sinned against justifies sinning in return or making it easy for another to sin in the first place. This approach views the other person's sin against you as worse than "your response sin" against God.

Both sin and sinner need to be judged. But, by whom, and how? Since forgiveness is relational, check yourself before God and the other person before you judge. Ask: how have I made it easy for the other person to sin? What do I need to do to correct it? There may be no culpability on your part.

Relationships are key in forgiveness: God to you (1 John 4:18) and you to God and others (Matt. 22:37-40). The vertical controls the horizontal. Sinners sin. Everyone sins against others and is sinned against. In a fallen world you can expect it. Based on the believer's new capacity (2 Cor. 5:17), there must be a willingness and eagerness to forgive, even unbelievers. However, forgiveness is not "something" an unbeliever has, can do, or accept. He has no indwelling of the Holy Spirit.

The believer must relate properly vertically to any person, including the unbeliever with a willingness to forgive. The believer can't repent to or ask for forgiveness from an unbeliever. The believer can and should express sorrow for sinning against the unbeliever. The believer can't forgive the unbeliever but he can and must stand ready to forgive (Mark 11:25). As we will discuss in future blogs, willingness to forgive differs from granting forgiveness.

Application:

1. Pick two relationships and read Matthew 7:1-6 in the context of those relationships.
2. Write out your logs – your sins – and the other person's sins – your specks.

3. Determine how each may be fostering relationships that are less than pleasing to God.
4. Read the future blogs that address what forgiveness is, what it is not, its cost, and the subjects of cover/confront. Be ready to apply what you learned to your relationships.

Part II: Forgiveness: What is It?

This is the second blog addressing the issue of forgiveness. A short review is in order. Forgiveness is man's greatest need. In that sense man is a needy person. This position was not normal. Adam and Eve were created in harmony with God and each other. There was no sin, no judgment, no wrath, and no death, spiritual or physical. When Adam sinned his eyes were opened. He was guilty and condemned. He ran from God to no avail (Gen. 3:6-10). Man was thrust out of God's presence in need of forgiveness. God, in His mercy and justice, provided His forgiveness in Christ. Each believer is united to Christ and is thereby forgiven in Christ. What is forgiveness?

God's forgiveness is a transaction, a declaration, a promise by God to you that your sins are remembered no more – out of God's mind so to speak. Sin – guilt and condemnation – has been put behind God's back. They have been put out of His sight and out of His reach (Isa. 38:17; 43:25; 44:22; Jer. 31:31-34; Ps. 103:12; Micah 7:19; Ps. 51:1,9; Acts 3:19). Obviously the omniscient God does not forget. The above terms are metaphors to express God's declaration that He will NOT hold the person He has forgiven guilty and condemned. How can that be? How is it possible to forgive guilty people? Is God playing the game of legal fiction? You know the answer: emphatically NO. God remembers the believer's sins no more because He held His Son guilty and condemned at the cross. Jesus went to hell on the cross, thus paying it all. The guilt and condemnation due you, believer, Jesus took to Himself. This includes the guilt from Adam's first sin. WOW! God will not hold you guilty after He has held Jesus guilty. He would not mistreat and misrepresent the cross and His Son (Rom. 8:32).

The believer is called to remember his forgiveness in Christ (actually, it is God's forgiveness of the believer). At least one activity should and will follow. The believer, being the most forgiven and loved person, should – and will – be the most forgiving and loving person (see Luke 7:36-50).

Forgiveness is never earned by us but was earned for us by Christ. Forgiveness is modeled after God's forgiveness of the believer (see above: Isa. 38:17; 43:25; 44:22; Jer. 31:34; Micah 7:19; Ps 51:1,9; 103:12). The omniscient God remembers no more because He remembers His Son's work and His own legal transaction of declaring His Son guilty and the believer, in Christ, as not guilty. God will never reverse this judgment (Rom. 8:33-34). Praise God.

For the believer, forgiveness is a gift and a duty. But it is also a privilege and a blessing to be forgiven and to forgive. Forgiveness probes the heart. Being forgiven and forgiving is a learning experience – about yourself and God, the cross, and God's love and mercy. For the believer, granting forgiveness means he goes on record as God did. He makes a promise and a declaration to the person, to God, and to himself that he will not raise the offense again in a judgmental (such as gossip), accusatory, or revengeful manner. The forgiver will not bring up the offense and or his own hurt to the detriment of the other person and the relationship.

Forgiveness is always vertical – to God – and horizontal – to man (Matt 18:21-35). Granting

forgiveness and willingness to forgive are not synonymous and will be the subject of our next blog.

Application:

1. Write out your understanding of forgiveness so far.
2. Read Luke 7:36-50 and Matthew 18:21-35. Write out what you learn about God, self, and forgiveness.
3. To which relationships do you need to apply these truths?

Part III: Forgiveness: Categories

This is the third blog addressing the subject of forgiveness. Not only is forgiveness man's greatness need, it is a commonly misunderstood truth. In the first blog, I emphasized that Matthew 7:1-6 was a cornerstone passage. Forgiveness is relational. Functioning as a forgiving person begins with an accurate knowledge of one's own sin. My sin and yours hinders a proper perception of our forgiveness in Christ and hinders a proper view of the other person's sin. The subject of the second blog was a proper definition of forgiveness. It is going on record declaring to and promising God, self, and the other person that you will not bring up the offense for the offender's hurt or detriment, or to hinder the relationship.

In this third blog, I set out categories of forgiveness in order to help understand the full spectrum of biblical forgiveness. The first category is Judicial Forgiveness. It involves God's forgiveness to you. It accompanies the transfer of the now-believer from the kingdom of darkness to the kingdom of light that occurs at salvation. It is a once-for-all activity on God's part. God is functioning as the Just Judge of all the earth (Gen 18:25). The result is given in Rom 8:1: there is no condemnation for those in Christ Jesus. God promised and kept His promise. When believers were forgiven in Christ at salvation, God "remembered their sins no more." He will not bring up your sin to the detriment of His relationship with you. In part, forgiveness of another is modeled after God's judicial forgiveness.

The second category of forgiveness is Paternal Forgiveness. In contrast to Judicial Forgiveness, God as Father forgives believers on an ongoing basis. He does "remember their sins" but not as a judge but as Father. Fatherly forgiveness is repeated and ongoing because His children displease Him regularly: Matthew 6:12. Being rebuked and being forgiven are joys to and for the believer.

A third category of forgiveness is Familial Forgiveness: believer to believer (Eph 4:31-32; Col 3:12-14). I will discuss this subject in later blogs. Suffice it to say that the believer has only two options in regards to sin and a fellow believer: cover or confront.

A fourth category is Non-familial Forgiveness: believer to unbeliever. Unbelievers can't repent and you, the believer, can't grant him forgiveness. Since he has no indwelling Holy Spirit, the concept of sin is foreign to him. He does not have the capacity to repent of sin and receive forgiveness. That, in part, means that much spiritual maturity on the part of the believer is needed. The believer must (is obligated) have a willingness – heart's desire – to forgive. A willingness to forgive is biblical (Mark 11:25). It differs from granting forgiveness. A willingness to forgive, at least, means no grudge holding, bitterness, and revenge. It means making it easy for the other person to repent to you and to God.

A willingness to forgive is having an attitude of forgiveness. It is a must for the believer. It is

Christ-like (Luke 23:34; Acts 7:60; 2 Tim. 4:16), yet it is not granting forgiveness. An unwillingness to forgive may be due to ignorance, resentment, and bitterness. The latter two leads to grudge holding which is primarily against God.

Application:

1. Review the principles in these “forgiveness” blogs. What is your understanding of forgiveness?
2. How are you, believer, thinking, desiring, and acting as a forgiven person? As a forgiving person?

Part IV: Forgiveness: Forgiven and Forgiving

This is the fourth in the series of blogs addressing the all-important subject of forgiveness. I opened the series with Matthew 7:1-6. Jesus teaches the importance of proper judging in the context of relationships. Relationships matter. Since we live in a fallen world, everyone can expect to sin and be sinned against. A person’s response to each is a crucial issue. Forgiveness is one means by which God opens the flood gate of His goodness. In that light, we defined forgiveness as a transaction, at least between the forgiver and God, and often the other person, others, and self not to hold the offense against the offender. The forgiver goes on record promising and declaring not to let the sin harm the relationship.

Forgiveness of one believer to another believer is modeled after God’s forgiveness – I will remember your sins no more (Jer. 31:31-34; Isa. 38:17; 43:25; 44:22). This is not legal fiction. Because God has placed the believer’s sin debt on Christ (2 Cor. 5:21), there is no condemnation for the believer as he is in Christ (Rom. 8:1). Therefore as forgiven people, believers are to think and act forgiven (Rom. 6:11). The believer will be ready to grant forgiveness AND he will grant it as is appropriate.

Previously, I discussed various categories of forgiveness including Judicial, Paternal, Familial, and Non-familial Forgiveness. The believer always is to stand ready to forgive. It is Christ-like to forgive (Eph. 4:31-32; Col. 3:12-14). It is also Christ-like to be ready to forgive (Luke 23:34; Acts 7:60; 2 Tim. 4:16).

A forgiving attitude and the granting of forgiveness are to be directed from one believer to another believer (Matt. 6:12, 14-15; Mark 11:25). What motivation does God give for functioning as a forgiving person? God answers the question in Matthew 18:21-35 and Luke 7:36-50. Those passages highlight the magnitude of man’s indebtedness to God and man’s woefully arrogant, ignorant suppression of that truth. The first servant in the Matthew 18 passage, when confronted with “pay-up”, begged for mercy and received it. In his begging, he claimed he would repay his debt even though the amount was outrageously high and un-payable. His arrogance and ignorance toward God was manifested when he failed to respond to his fellow servant as the master did to him.

The Luke passage teaches that the degree of loving and forgiveness are linked. Mary considered forgiveness a supernatural and awesome gift. She understood God’s forgiveness of her as a gift of love. Therefore, as a forgiven person, she was quick to love Jesus. In contrast to Simon, as a forgiven person, Mary was much quicker to function as a forgiving person. Forgiven people are lovers of God and lovers of others. They have a willingness to forgive AND quickly forgive when the other party repents.

In regard to the unbeliever, the believer will maintain a forgiving attitude (Mark 11:25). However,

there is no requirement to grant forgiveness (some call this transactional forgiveness) to those who fail to repent, believer or unbeliever. Moreover, the unbeliever can't repent because he has no concept of sin and has no indwelling Holy Spirit. Therefore the believer can't grant forgiveness to the unbeliever although he must stand ready to forgive. The believer, as the spiritual mature one, must determine where the sin resides: with him and or the other person. To the degree that the believer has contributed to the broken relationship, he must approach the unbeliever expressing a desire to correct what he can. He must approach the believer ready to reconcile.

Application:

1. Continue to study the material on forgiveness. Determine your understanding of it.
2. What is your view of your own sinfulness? How does 1 Tim. 1:15 help you understand AND apply Matt. 7:1-6?
3. What relationships do you need to make application of the principles?

Part V: Forgiveness and Un-forgiveness

The subject of this fifth blog in the series on forgiveness is un-forgiveness. I address some of the reasons a believer may fail to forgive. In the next blog I will address consequences of this failure. I have alluded to several reasons as to why a believer may fail to forgive. Consider these. One such reason may simply be a failure to realize he has sinned against a brother. This failure may be understandable and even excusable. I will cover this issue in our last blog under the heading: Cover and Confront: When?

Another reason may be a lack of understanding of what forgiveness is and a failure of the forgiver and forgivee to understand their own status and identity as forgiven people. Such was the case with Simon (Luke 7:36-50) and the first servant (Matthew 18:21-35). Forgiveness is relational: God to you, you to God, and you to others. Being forgiven places the believer in a position of understanding how important relationships are and functioning accordingly (Matt. 22:37-40). This fact is highlighted by the simple truth that this is God's world and not yours or mine. We live in it His way for His glory and we are blessed exponentially. When relationships are God-honoring, there is joy, peace, and contentment. Building and holding onto biblically strong relationships is facilitated by forgiveness. Such is the impetus of Matthew 5:23-24 and Luke 17:3-10.

Another reason for failing to forgive is simply that the person does not want to give up control. Failing to forgive and grudge holding go hand-in-hand. The un-forgiver perceives the sin against him as so heinous that he has a right to hold a grudge. He has no willingness to forgive as nurse his own hurts. Being sinned against justifies his grudge holding. Failing to forgive or at least failing to be at peace as far as it is possible is an attack on God, His power, goodness, and wisdom (Rom. 12:17-21 especially v.17). The grudge holder functions as a troublemaker. Proudful, he functions as if relationships are not important; as if he carries the power and control of the situation by holding the offense over the other person; as if God's forgiveness of him at the cross is "no big deal." The cross does not motivate him to forgive as he has been forgiven.

Application:

1. Where are you in your relationships – at home, church, work, socially?
2. Which ones do you need to reevaluate according to the biblical principles that we have been discussing?
3. Prioritize your answers and seek to think, desire, and act as a forgiven person.
4. Record the results.

Part VI: Forgiveness: Consequences of Un-forgiveness and Grudge-holding

What are some consequences of an unwillingness to forgive and initiate reconciliation? Failing to forgive carries its own burden. As we have discussed, grudge-holding is a major consequence (Matt. 18:21-35; Luke 7:36-50). Grudge holding is an attack on God – His character, wisdom, and goodness. It is based on a view that God is a debtor God (owes you) and a degraded God (your works, no matter how tainted, should suit God just fine). Underlying grudge holding is the belief that your sin of grudge holding is not a sin or is less of a sin than that done to you. Moreover, it is based on the false belief that being sinned against allows you to sin against the other person because you deserve better treatment than God gave His Son – Jesus Christ. The grudge holder functions as if relationships don't matter: God to him, him to God, and him to the other person. The un-forgiver can expect angst within himself and misery in this life (Prov.13:15b).

Another consequence and effect of un-forgiveness is the failure to apply Ephesians 4:32 and Colossians 3:13. Conversely, failing to apply those passages leads to grudge holding. In effect the person removes those passages from his Bible or were never there. Prideful, the grudge holder assumes that he is a higher authority than God's Word. Since forgiveness is relational, it is vital to and for body life – at church and home. Proper horizontal activity (person to person) reflects a correct view of one's vertical reference (to God) both individually and corporately, at church and at home.

One other consequence of grudge holding is attempting to forgive yourself. First, there is the fact of being sinned against. Second, wrong thinking and desires produce bitterness and resentment. Third, the hurts of being sinned against, a sinful response to it, and to the other person produces an inner-man unrest. This inner-man angst is a logical and predictable consequence of trying to forgive oneself. Instead of seeking God's counsel in His Word, the "self-forgiver" takes matters into his own hands. Trying to forgive oneself is impossible and utterly foolish. It leads to greater angst. Simply, there is no biblical command to forgive oneself. The idea is that you "sin against self." Rather you are the sinner. Definitions are important. Sin is a whole-person, anti-God rebellious act against His standard. Forgiveness understands and acknowledges this vertical reference first and foremost (Ps 51:1-3). The "self-forgiver" considers himself more important than God. He has been hurt and in a desire for relief of bad feelings he seeks to forgive himself. All the while he has missed the fact that being sinned against is somehow worse than his sinful response. He is not concerned about his sin against God, the True Forgiver (Rom. 3:21-26; 8:1; 2 Cor. 5:21). He places himself in the position of God. Forgiveness is not about making a person feel good. It is about God restoring Himself to hell-deserving sinners. Attempting to forgive oneself is stealing and competing with God. It makes a statement that Christ's active obedience (a perfect life before the cross) and His passive

obedience (His death and going to hell on the cross) is impotent. Functionally, the self-forgiver claims that God failed, Christ's cross-work did not do the job, and he must be his own savior.

Application:

1. Where are you in your vertical and horizontal relationships?
2. How has your relationship with God, and God to you, affected your relationships with others beginning at home and working outward?

Part VII: Forgiveness: Cover and Confront

This is the penultimate installment of the series addressing biblical forgiveness. So far I have defined the term; discussed the implications of the believer as being forgiven and functioning as a forgiver; discussed false views of forgiveness and potential ramifications; and discussed the perils of attacking God through grudge-holding and "self-forgiving." Throughout these discussions I hoped you have been gripped by the greatness, beauty, and the sweetness of God as The Forgiver. Only a right understanding of Who God is and who you are as a believer will motivate you to forgive as you have been forgiven as God's chosen people (Col. 3:12-14).

There is one more aspect of forgiveness that I must address in order to complete our excursus into the biblical view of forgiveness. That aspect is confront or cover – how do you decide? As you might imagine the Bible offers more than enough guidance in this matter. Every believer when faced with another's sin has two options and only two: cover or confront.

Covering is an Old and New Testament concept (Prov. 10:12; 17:9; James 5:8; 1 Peter 4:8). In the New Testament the word in the original language (*kalupto*) means to hide or veil. The ideas conveyed in these passages are the necessity of covering sin and love being the instrument that does it.

How is sin hidden and from Whom? Clearly sin must be "hidden" from God. How is that possible since He is the all-knowing, all-seeing, and all-understanding God? We plumb the depths of God's love and mercy in answering the question. Forgiveness is God's answer. Sins are placed on Jesus's account and our punishment and guilt is reckoned to Him by the Father (Isa. 38:17; 43:25; 44:22; Jer. 31:34; Micah 7:19; Ps. 103:12). The sheer amazement of God's forgiveness is captured in Ps. 130:4: But with you there is forgiveness; therefore you are to be feared. God has covered – actively and completely – the guilt and condemnation due to original sin and the believer's subsequent sins. In like manner, there are times in which the believer can and must cover another's sin – hide it from himself.

Covering is an inner-man activity – a promise to and between the coverer and God. It is the activity of the person who has been sinned against or thinks he has been sinned against.

Covering is giving a response to God and the other person BUT not necessarily visibly to the other person. Here is how it works. The coverer (thinking he has been sinned against) says to God and himself: "I will not let this presumed sin interrupt or rupture my relationship with him and You." He considers it a private matter between him and God. Once covered it is done. The coverer is called to keep his promise. He has God as his model – God is the true Promise Keeper. At other times confronting the person about his sin is required (Luke 17:1-10; Matt. 18:15-18). The biblical concept of confronting is often misunderstood. Confrontation is a biblical concept although the word is not commonly used. Consider these examples. God had plans for His

people and Pharaoh opposed God. Moses was told to confront Pharaoh face to face – take a stand against him on the Lord’s side (Exodus 8:20; 9:13). A similar theme is conveyed in Ps. 17:13: Rise up God, confront them... : meet them head on, face to face looking for results which is God’s glory.

On what basis and for what reasons does a person confront instead of cover? These are practical questions. Consider these guidelines which I will flush out in the next and last blog:

1. Confrontation may be required; covering is always to be considered. That said, confrontation may be the most loving activity a believer may engage in with another believer.
 2. When there is sin, attention must be directed to a potential rupture of the relationship. The more mature believer must decide. If he can cover the sin he should. If he cannot he must confront. Reconciliation and preserving the relationship are key.
 3. When sin is public and harming the cause of Christ, confronting the person is the loving thing to do and is required.
 4. When the sin is patterned and without change, confrontation is a serious consideration.
- In our next and last blog I will tie up loose ends.

Application:

1. What is your view of God as the Great Forgiver? How does that fact influence your relationship with God and others?
2. What is your view of yourself as a forgiven person? How does that fact impact your relationship with God and others?

Part VIII: Forgiveness: Relational Significance

Here is the last blog addressing the subject of forgiveness from God’s perspective, the forgiver’s perspective, and the forgivee’s perspective. Only the believer is able to view himself, others, and circumstances through the lens of biblical forgiveness because his God is the Forgiver, par excellence. Forgiveness originated in the mind of God and reaches His people via the cross and the resurrection.

Forgiveness highlights the relational emphasis given in Matt.22:37-40 and 1 John 4:7-12,19. God is love – He is the Lover. In response to being loved, the believer, who was formerly God’s enemy, loves others as a testimony to being loved. God is to be feared and loved because He forgives (Ps. 130:4; Luke 7:36-50). The key is relationships. No un-reconciled relationship should exist between believers. As far as it depends on you believer, be at peace – no grudge holding (Rom. 12:18-19).

Reconciliation in the original language means a cessation of enmity and hostility and in its place friendship. The relationship in varying degrees is to thrive. Matthew 5:23-24 indicates the importance of this truth Reconciliation trumps worship.

The following points should help you decide how you should proceed in terms of relationships especially among believers:

1. Matthew 18:15-18 addresses one aspect of being sinned against. If your brother sins against you and the sin can’t or should not be covered, the relationship is at stake and God’s name is at

stake. This decision is a wisdom issue. In general, the one sinned against must go to the other person. He knows he has been sinned against – or assumes he has. The one who goes to the other person is to bring the sin to light (what biblical principle is violated). The goal is for the person to “see” the sin as sin. The word for confront in Matthew 18:15 is a legal term. You go with the idea that sin is a real issue, the relationship is at stake, and sinners must be reconciled.

2. Luke 17:1-10 gives instruction on how to go. If your brother sins, rebuke him. The word for rebuke differs from that in Matthew 18:15. It carries more of a tentative aspect to it. It allows for and calls for data gathering. The desired effect is reconciliation through repentance and forgiveness. Simply on the basis of repentance the rebuker is to forgive. The passage teaches that this initial forgiveness is not based on the other person’s fruit (v.3-4), the forgiver’s faith (v.5-6), or feelings (v.7-10). God expects His people to be reconciled.

Remember believers are justified (records are clean – no guilt or condemnation) and forgiven. Therefore, they are to think properly about God, themselves, and others (Rom. 6:11). What wonderful words to hear and mediate upon: forgiven in Christ. Struck by who and what you are in Christ, you should be motivated to think and desire vertically and horizontally. When you do relationships will prosper and God’s name will be glorified (John 13:34-35; 1 John 4:7-12).

Application:

1. Give special attention to your relationships starting at home and work outwards.
2. What are your conclusions?
3. How are you in the relationship area?
4. What do you need to change?
5. Using biblical principles begin to reconcile and improve each relationship one relationship at a time.

Part IX: Scriptural Studies: Confession, Repentance, Forgiveness

- I. Read and study 1 John 1:9:
 - A. What is your reason for confessing your sin(s)?
 - B. What is your hope in doing so?
 - C. What is John’s teaching?
 - D. What is your response to the verse?
 - E. How does God’s truth in verse 9 affect your thinking, desires, and action?
- II. Read and study Romans 8:1, 32-34:
 - A. How is it possible that there is no condemnation or guilt?
 - B. How is possible that neither God nor Christ will bring charges against you?
- III. Read the following passages regarding God’s forgiveness.
 - Psalms 51:1,9; 103:12
 - Micah 7:18-20
 - Isaiah 1:18; 38:17; 43:25; 44:22
 - Jeremiah 31:34
 - Acts 3:19

- A. What do these verses teach about God's forgiveness?
- B. What does God do when He forgives? How is that possible?
- C. What does the Bible teach about sins once forgiven?

IV. Believers are the most forgiven people on earth.

A. What was your condition prior to being saved? See Isaiah 59:1-2; Romans 5:6-10

B. Functioning as a believer means forgiving as you have been forgiven.

1. According to Ephesians 4:31-32 and Colossians 3:12-13, what is your model for forgiving?

2. How is that possible?

a. How does Matthew 18:21-35 help you answer that question?

b. How does Luke 7:36-50 help you answer that question?

3. What does Luke 17:3-10 teach about forgiveness and fruit, faith, and feeling?

V. Being forgiven and forgiving are great facts/truths, privileges, and blessings of all believers.

A. Keeping your promise of forgiveness is something that you can and must do.

B. What does Mark 11:25 say is one cause of unanswered prayer?