

# Weaving the Word

## *Choosing to Forgive*

November 10, 2019

***Welcome to where we're learning to forgive to the fullest extent!***

I get to do the best thing today! I get to admit **I was wrong!**

*So wrong*, last Sunday. And, along with forgiving, admitting we're wrong is one of the best faith and humility skills we can hone.



The Last Supper Scriptures locked in so tight that I got excited, and broke my own rule of interpreting without using *every piece*.

I said it looked like Judas, the beloved *betray*er, was *also* the beloved *disciple* leaning against Jesus. ***Not possible!***

On the beach, at Jesus' third appearance *after* His resurrection ...

Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?") – John 21:20 NIV

***I know that Scripture!***

But, **I saw what I wanted to see ... until** a kind email on Monday questioned me.

I love when you have my back. We're in this together, **carefully assembling every word in those four Gospels**. And **we'll use a loose grip until everything locks!**

I printed that Last Supper section so you can check my work.

Last week we talked about loving our enemies, which raised a lot of questions afterward regarding forgiving versus trusting, and excusing or downplaying sin, and enabling or encouraging more.

**Ever feel incapable of forgiving certain people?**



Jesus "chooses a devil" as a disciple, knowing he'll "lift his heel against Him", and then Jesus "washes his feet" to "set an example" for us, and then orders *us* to love like *that*. (Jn 6:70, 13:5-18)

**Loving our enemies is a command.**

**Forgiving them is a warning.**

The day Jesus chose Judas, He taught the Twelve to pray daily, saying:

Forgive us our debts, as/like we forgive our debtors. [Knowing we don't deserve more than we're willing to give] ... For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. – Matthew 6:12-15 NKJ



**I can grasp loving the unlovable;** we compared them to trying to save oblivious, biting, raccoons.

**But, how do we forgive intentional, inexcusable, violations?**



That's where the raccoon analogy really breaks down.

Ever try to forgive someone? *For real*. And thought you had. But, when you encounter them, **you're hit with a big ol' wave of anger and anxiety and resentment?**



Well, **I can say the right words;** but **I can't make my heart be sincere.**

What are we supposed to do when our forgiveness *doesn't take*?

And, what's it say about the forgiveness we *thought we got* from the Father? Don't panic.

**He doesn't expect *perfection*; He expects *practice*.**

Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; ... – 1 John 3:7-8a NAS

[Try to keep in mind] By one sacrifice he has made perfect forever those who are being made holy. – Hebrews 10:14 NIV



Like all children, **growth is a process and filth is a problem.**

No sooner are we bathed, and we're back traipsing in the mud and tracking it in.



**And this muddies up our daily walk with God.**

But, when we confess our daily dirt, and allow Jesus to wash us with His Word, (Eph 5:26) we're empowered to grow in our ability to forgive all those who trespass against us, and trample upon us.



You are already clean because of the word I have spoken to you. Remain in me, and I will remain in you. – John 15:3-4 NIV

In other words, **"Stick with Me and I'll stick with you."**

A person who has had a bath needs only to wash his feet; ... And you are clean, though not every one of you." [i.e. Judas (John 13:11)] ... Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's [i.e. your Judases'] feet. I have set you an example that you should do as I have done for you. ... As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another." – John 13:10, 14-15, 34-35 NIV

You see, Jesus wants the world to know *Him* by knowing *us*; and, to know *us* by an *indisputable greater love*; because greater love has no one in *this world* than to extend love to a *friend*.

But, we're called to love *and* forgive our *enemy*.

Even as He hung, suffering, at the hands of *His* enemies ...



Jesus said, "Father, forgive them" - Luke 23:34 NIV

Now *that's* forgiveness to the *fullest extent!*

**We've been spectacularly forgiven on the cross!**



Yet, **we can be ridiculously unforgiving in spite of it.**

We forget to compare the big debts owed us to the giant debt of gratitude we owe Jesus.



In the parable of that guy who's forgiven billions in debt, and then refuses to forgive thousands, (Mat 18:21-35) the amount he's owed *isn't minor*, just minor *in contrast* to what he's received.

On the day that Jesus chose Judas, He said ...

I tell you who hear me: Love your enemies, [here's how] do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also. [This isn't about enabling abuse; it's about letting *them* do the *wrongdoing* without sharing in their sin. If you don't even like 'em, why partner with 'em against the Lord? If you really want to "get 'em" turn the cheek and let *them* add sin to sin; and the Lord will have more ammo to work with *in them*. KA-BLAM! I think I need more practice] If someone takes your cloak, do not stop him from taking your tunic. [Why let a coat come between you and the Lord? In a nutshell] ... Do to others as you would have them do to you. ... Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful. Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you. ... [We must choose our own fate] For with the measure you use, it will be measured to you. ... A student is not above his teacher, but everyone who is fully trained will be like his teacher. [So, set your eyes on the example Jesus set; and partner with Him, instead of mimicking those against Him] ...

How can you say to your brother, ‘Brother, let me take the speck out of your eye,’ when you yourself fail to see the plank in your own eye? You hypocrite, [There is nothing you’ll ever blame or condemn that you haven’t, in one way or another, at one time or another, done yourself. But, this doesn’t mean you don’t hold them accountable; *just*] first take the plank out of your eye, [by loving them, by praying for them and doing good to them, by practicing forgiving them] and then you will see clearly to remove the speck from your brother’s eye.— Luke 6:27-42 NIV

And then, who knows, they might just *receive* your perspective.

Now, **forgiving doesn’t mean dismissing or downplaying or condoning or excusing or justifying or rationalizing or trusting.** *Especially* not trusting; that’s earned, *if* that’s even *possible*.

Many people put *their* trust in [Jesus] when they saw the powerful works He did. But Jesus did not trust *them* because He knew all men. He did not need anyone to tell Him about man. He knew what was in man. – John 2:23a-25 NLV

And yet, He *died* for them.

**“Die for ‘em! I can’t even look at ‘em, or think about ‘em!”**

Well, *that’s* the purpose of practice. You shoot the ball till it starts going in the hoop.

**You don’t storm off the court after a few tries because it didn’t stick!**

Same thing goes when that wave comes crashing.

**You know how you’ll *rehearse* a grudge over and over?**

Turns out **that’s the same way you’ll *release* it.** First, you forgive ‘em for the breach; but, *then* you got’a *re-forgive* ‘em for the painful memory every time it returns.

**Forgiveness is not a feeling; it’s a choice.**

And, if you practice long enough it might *become* a feeling.

**Just don’t see it as generosity toward them. See it as gratefulness toward the Lord.**

Forgiveness is a choice we’re really, really, glad *Jesus* made. To remain *unforgiving* is to *not fully* take seriously or solemnly the enormity of our sin, His sacrifice, and my appreciation.

Because, **forgiveness is a direct expression of my gratitude.**

**Our debtors may not *deserve* our forgiveness; but *Jesus* sure does!**

Questions is, **are we grateful enough to *Him* to forgive *them* ... to the fullest extent?**

# How to Read Four Gospels as One

First, notice the specific color used for each Gospel: **Matthew**, **Mark**, **Luke**, and **John**.

Even though all four are interwoven, each can be read individually. For instance, if we read only the **purple words**, we'll be reading **Matthew's Gospel** just as it appears in the NIV Bible.

In this way, each Gospel is preserved and presented in its individually written order.

Now take a look at these *stacked colors*, but read *only* the **purple** and **gray** sentence on top.

**When** the evening hour **came**,  
**When** the evening hour **came**,  
When the evening hour **came**,

We can see that **Matthew**, **Mark**, and **Luke** are describing the same thing, using different words.

Try reading **Matthew's purple words**; now **Mark's blue words**; and now **Luke's green words**.

Now look at the **gray words** in this color stack. The **gray words** show us that **Luke** doesn't use the word "evening", while **Matthew** and **Mark** don't use the words "the" or "hour".

To read the Gospels combined, *only read the top line* of any color stack.

Practice reading *the top line only* in the following three color stacks; but notice how the **gray words** allow you to see which words are used, or not used, by each writer.

**And while they were** reclining at the table **eating**,  
And **While they were reclining at the table eating**,

**But woe to that man** who betrays him."  
**But woe to that man** who betrays him."  
**but woe to that man who betrays him."**

**I tell you**, the truth, **I will not drink** again **of this fruit of the vine from now on**  
"I tell you the truth, I will not drink again of the fruit of the vine from now on

If there is no color stack, then that part of the story is unique to one Gospel. Here's an example of one story wherein only **John** includes this first sentence, and only **Luke** includes the second.

**When he was gone**, Jesus said,

**You are those who have stood by me in my trials.**

Everything written in black will either be commentary or Scripture from outside the Gospels.

The following is an excerpt from: **One WORD**

# The Lord's Last Meal

## 21 Hours Before the Cross

26:20 When the evening hour came,

14:17 When the evening hour came,

22:14 When the evening hour came,

In the city of Jerusalem at a multi-story house, in April at sunset, about 6:00 pm,

Jesus arrived with the Twelve.

And they went upstairs into a secretly prearranged, fully furnished, Great Room. (Lk 22:8-12)

Jesus and his apostles reclined at the table.

Normally upon entering, dinner guests remove their coats and sandals, and wash their feet. But,

This is how you are to eat [the LORD's Passover]: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD's Passover. (Ex 12:11)

13:1 It was just [one night] before the Passover Feast.

On the fourteenth ... shall be the LORD's Passover. On the fifteenth ... shall be a feast (Num 28:16-17)

Jesus was reclining at the table with the Twelve.

Simon Peter and his brother Andrew, James and John Boanerges, Philip, Bartholomew, Thomas Didymus, Levi Matthew, James of Alphaeus, Judas Thaddaeus, Simon the Zealot, and Judas Iscariot.

Jesus knew that the time had come for him to leave this world

22:15 And he said to them, "I have eagerly desired to eat this Passover with you before I suffer.

and go to the Father.

22:16 For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

Still, the disciples assume they'll eat the Passover Feast together the following night. (Jn 13:27-29)

## Common Cup, Broken Bread

22:17-19 After taking the cup, he gave thanks and said, "Take this and divide it among you. <sup>18</sup> For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes." <sup>19</sup> And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." (1 Cor 11:23-24)

## The Full Extent of Love

13:2-4 Having loved his own who were in the world, he now showed them the full extent of his love.<sup>2</sup> The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus.<sup>3</sup> Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God;<sup>4</sup> so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist.

[Eat] with your cloak tucked into your belt, your sandals on ... it is the LORD's Passover. (Ex 12:11)

13:5 After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

## Putting His Foot Down

13:6-10 He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"<sup>7</sup> Jesus replied, "You do not realize now what I am doing, but later you will understand."<sup>8</sup> "No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me."<sup>9</sup> "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"<sup>10</sup> Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean.

You are already clean because of the word I have spoken to you. (Jn 15:3)

## Washing Judas' Heel

13:11-18 And you are clean, though not every one of you."<sup>11</sup> For he knew who was going to betray him, and that was why he said not every one was clean.<sup>12</sup> When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them.<sup>13</sup> "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am.<sup>14</sup> Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.<sup>15</sup> I have set you an example that you should do as I have done for you.<sup>16</sup> I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him.<sup>17</sup> Now that you know these things, you will be blessed if you do them.<sup>18</sup> "I am not referring to all of you; I know those I have chosen.

"Have I not *chosen* you, the Twelve? Yet one of you is a *devil*!" (He meant *Judas*, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.) (Jn 6:70-71)

But this is to fulfill the scripture: '*He who shares my bread has lifted up his heel against me.*'

My enemies say of me in malice, "When will he die and his name perish?" Whenever one comes to see me, he speaks falsely, while his heart gathers slander; then he goes out and spreads it abroad. All my enemies whisper together against me ... "he will never get up from the place where he lies." *Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me.* But you, O LORD, have mercy on me; raise me up ... for my enemy does not triumph over me. In my integrity you uphold me and set me in your presence forever. (Ps 41:5-12)

13:19-20 "I am telling you now before it happens, so that when it does happen you will believe that I am He.<sup>20</sup> I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

## A Cup Interrupted

13:21 After he had said this,

26:21 And while they were reclining at the table eating,

14:18 And While they were reclining at the table eating,

22:20-21 In the same way, [He had offered the cup *before* the meal (Lk 22:17)] *after* the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you. <sup>21</sup> But

Jesus was troubled in spirit and testified,

he said, "I tell you the truth,

he said, "I tell you the truth,

he said, "I tell you the truth,

one of you is going to betray me."

the hand of him who is going to betray me is with mine on the table.

13:22 His disciples stared at one another, at a loss to know which of them he meant.

one of you will betray me."

one of you will betray me—

one who is eating with me."

26:22 They were saddened, very sad

14:19 They were saddened, very sad

and one after the other, began to say to him "Surely not I, Lord?"

and one by one they said to him, "Surely not I?"

26:23 "It is one of the Twelve," Jesus replied,

14:20 "It is one of the Twelve," he replied,

"The one who dips bread who has dipped his hand into the bowl with me will betray me.

"The one who dips bread who has dipped his hand into the bowl with me will betray me.

26:24 The Son of Man will go as it has been decreed, just as it is written about him.

14:21 The Son of Man will go as it has been decreed, just as it is written about him.

22:22 The Son of Man will go as it has been decreed, just as it is written about him.

My close friend ... he who shared my bread, has lifted up his heel against me. (Ps 41:9)

But woe to that man who betrays him." who betrays the Son of Man!

But woe to that man who betrays him." who betrays the Son of Man!

but woe to that man who betrays him." who betrays the Son of Man!

It would be better for him if he had not been born."

It would be better for him if he had not been born."

## The Greatest Servant

22:23 They began to question among themselves which of them it might be who would do this.

And this turns into an argument over the *most-likely betrayer*, which devolves into a defensive dispute over the *least-likely betrayer*, which by default, means the *most-devoted disciple*.

22:24-27 Also a dispute arose among them as to which of them was considered to be greatest. <sup>25</sup> Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. <sup>26</sup> But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. <sup>27</sup> For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.

## The Greatest Betrayer

13:23-26 One of them, the disciple whom Jesus loved, was reclining next to him. <sup>24</sup> Simon Peter motioned to this disciple and said, "Ask him which one he means." <sup>25</sup> Leaning back against Jesus, he asked him, "Lord, who is it?" <sup>26</sup> Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon.

26:25 Then Judas, the one who would betray him, said, "Surely not I, Rabbi?"

13:27 As soon as Judas took the bread, Satan entered into him.

Jesus answered, "Yes, it is you."

It is you, a man like myself, my companion, my close friend ... My companion attacks his friends; he violates his covenant. His speech is smooth as butter, yet war is in his heart; his words are more soothing than oil, yet they are drawn swords. (Ps 55:13, 20-21)

13:28-30 "What you are about to do, do quickly," Jesus told him, <sup>28</sup> but no one at the meal understood why Jesus said this to him. <sup>29</sup> Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. <sup>30</sup> As soon as Judas had taken the bread, he went out. And it was night.

## A New Covenant

13:31 When he was gone,

26:26 While they were eating,

14:22 While they were eating,

13:32 Jesus said, "Now is the Son of Man glorified and God is glorified in him. <sup>32</sup> If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.

22:28-30 You are those who have stood by me in my trials. <sup>29</sup> And I confer on you a kingdom, just as my Father conferred one on me, <sup>30</sup> so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying,  
Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying,

“Take and eat; it; this is my body.”  
“Take and eat; it; this is my body.”

26:27 Then he took the cup, gave thanks and offered it to them, saying,  
14:23 Then he took the cup, gave thanks and offered it to them, saying,

“Drink from it, all of you.

14:24 and they all drank from it.

26:28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins.  
“This is my blood of the covenant, which is poured out for many,” for the forgiveness of sins.

After supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes. (1 Cor 11:25-26)

Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf. (1 Cor 10:16-17)

14:25 he said to them.

26:29 I tell you, the truth, I will not drink again of this fruit of the vine from now on  
“I tell you the truth, I will not drink again of the fruit of the vine from now on

until that day when I drink it anew with you in  
until that day when I drink it anew with you in

my Father’s kingdom.”

the kingdom of God.”

## A New Command

13:33-35 “My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come. <sup>34</sup> “A new command I give you: Love one another. As I have loved you, so you must love one another. <sup>35</sup> By this all men will know that you are my disciples, if you love one another.”