

**Expose 111 K75**  
**Selfish Forgiveness**

Hello world, this is Expose 247. And I welcome you to Bethlehem. Oh yeah you heard me right, It is Bethlehem. In case you are wondering, looking around for the road signs of the map, saying are we in Bethlehem? I can put it to you that we are in Bethlehem the house of bread, the house of meat. And today for every hunger for righteousness shall be fed. So there is no famine of the Word here. People shall be rightly taught and then we will have the sense to even understand what was being taught.

And so today we want to go further into this issue of horizontal aspect of forgiveness in which we started with the last transmission, where we talked about the Show Biz. I hope you have listened to it. If not you just have to pin that down, so that after this episode, you want to go and listen to it.

So today we will just rush into the forgiveness- the horizontal aspect.

Thank you.

Viewers thank you again for joining us on this Knock Out Series. And we began to look at the practical aspect of forgiveness among men that is what we started in our last transmission. We stopped in Colossians Chapter 3 verse 12.

Today we are just going to read the last part of that, so that we can go further on into the practical aspect of forgiveness.

**Colossians 3**

**12. Put on therefore, as the elect of God, holy and beloved,**

Put therefore means, you know in a way of showing the deeds.

**bowels of mercies, kindness, humbleness of mind, meekness, longsuffering**

**13. Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.**

So I call your attention to the word even as Christ forgave you. So don't do it, unless you want to do it as Christ did it.

So again we saw the emphasis on which the Apostle Paul says am much more interested as you do it. So what you do is important as you do it, the way you do it,

how did you do it. What did you use to do it? So we've talked about this elaborately in our last transmission.

But our focus today, our goal today is, what is the implication for you as a believer if you don't use the strategy of the Holy Ghost in actually forgiving others? When I say the using the strategy, you know we mentioned something in our transmission, we said you could use other means to achieve forgiveness. Natural means, worldly means, other means than the means of the Holy Ghost. Other means than the means of the new man in Christ. You could use other means to do it.

Now, why is it then important that you've got to go through the strategy of Ephesians 4:32, of Colossians 3:13? Why do you have to forgive even as Christ forgave you?

This is what we are going to be exploring today. Unless you appreciate why, then you might not be able to follow us in-depth into the practical aspect of forgiveness. So follow us as we go to 2Corinthians Chapter 8 verse 9.

## **2Corinthians 8**

**9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich.**

Now, let me just give you a background of that 2Corinthians 8.

People will like to know why are going to that.

If you are familiar with this text and if you are not. The summary of this is, the Apostle Paul was writing to the Corinthians church because he was going to make a collection. So the Corinthians brethren was supposed to give for purposes that are mentioned in Chapter 8 and Chapter 9 of 2Corinthians.

So this was a Chapter (Chapter 8 of 2Corinthians) written specifically to people who has been called to give. That is what this 2Corinthians 8, 9 is meant for.

So let's read that slowly based on that understanding.

## **2Corinthians 8**

**9. For ye know the grace of our Lord Jesus Christ,**

He is making an assumption. Can you see? It means every time you are asking somebody to give in the body of Christ. Anytime somebody ask you to give anything as a Christian. Let us not limit this to money. Giving of anything as a believer. We have to make an assumption that the person we are asking to give knows the grace of our Lord Jesus.

If you ask people to give anything and they don't understand the grace of our Lord Jesus, they will use other means to give. Can you see? And that is why we said forgiveness must be understood in this light.

If you teach somebody to give somebody freedom from their heart in terms of forgiveness, and they don't know the grace of our Lord Jesus, they will use other means to give. And that is why the Apostle Paul has to reiterate to his listeners that you know the grace of our Lord Jesus.

Now what is the grace of our Lord Jesus that he is calling us to know?

Now what is the grace please?

Now, watch the grace. He defines what this grace is.

**that though he was rich,**

So look at the grace of our Lord Jesus that we are supposed to know. That even though he was rich. It means Christ was loaded.

Now, I want to ask you the question, what are the things that you think Christ was rich in? What are the things that Christ was loaded with that we can see from the scriptures?

Well, there could be countless things you can come up with. But we can talk about few of them so you can understand. We mentioned one of them in our last transmission, Mathew Chapter 3 the last verse, verse 17 when the Father said this is my son in whom am well pleased. Christ was loaded with acceptance, with affirmation. It means the Father said even though you've not done any ministry, even though you've not cast out any devil in Matthew Chapter 3, I have fully accepted you. You are valuable to me. You are significant to me. You have worth in my very eyes. This was one thing that Christ was rich in, loaded with that affirmation and benefits.

And the Bible says, don't forget one thing, that even though Christ was loaded with this, he said he became poor. He lost it for your sake. How did I know Christ lost it? Because on the cross He said my Father, my Father, why have you forsaken me? Why would He be asking my Father you have forsaken me when in Chapter 3, He was fully accepted?

What happened to the acceptance that Christ had with the Father? He lost it. He said for your sake he became poor. He lost it. So that you through his poverty might become rich.

So it means as you are listening to this today, one of the signs that you know the grace of our Lord Jesus, is that you are fully aware that all the things that accrue to Christ because of who He was, because of his obedience, those things are yours now.

Think about it. We could look at different aspect about this. Look at the fact of how Christ lived his life. Have you noticed Christ got to a point in his life, in which He never lack anything? When He send the disciples to preach the gospel, He told them when I sent you out, did you lack anything? He didn't lack anything that he needed.

When He has about to feed five thousand men even without woman and children, He did not lack the resources to make things happened. There was multiplication that took place.

Look at the Lord Jesus who was never in any situation, in his ministry where He was stranded. He was never stranded. And the Bible says for you as a believer, see what happened to Jesus on the cross, He seem to be stranded on the cross. What happened to the one that was never stranded, that He got to the cross and He felt forsaken?

In fact, He said to them I thirst. You could see Christ, He got to a point where it seems to him that He lack all the things that He needed. The Bible says that happened to Jesus because of you. And he says you have to know this grace. It happened to him so that you can have the benefits of those things.

So what we are talking about is, **he says knowing the grace of our Lord Jesus is you coming to the understanding that what you have now are the very things that Christ was claiming that He had before He went to the cross.**

Now, this is what Bible says you have now.

Go on please,

Before you go on, it is good you brought us here to 2Corinthians Chapter 8 verse 9 especially for this particular verse that is actually tag with giving. And it is good that you draw the parallel, comparison with giving and say forgiveness is just like giving somebody freedom. It's good for people to know that forgiveness is giving too.

And again, I really appreciate your quoting that Mathew Chapter 3 again reminding our audience, because some people might be talking lightly of affirmation that what is affirmation? They can understand when you are talking about wealth or any other thing, but affirmation how is it?

But if you want to think properly or deeply about this, because some people the way they go about, even the making money is just for affirmation, so that they can be affirmed.

So all the things they do, they go for courses for affirmation, people can spend years, some even go and put themselves in arms way. They go and do... you just wonder why? Because they want to be in the Guinness book of record. Some go to war and become all these things you think of, bravery and something and say oh I can't do that, so they can prove themselves, and affirm themselves like hero, that they are not a nonentity. So affirmation, nobody can think lightly of it.

And it is good that we are coming to a verse like this because actually people only talk about it when it comes to wealth or offerings, to see there are others things about this thing. Because people have narrow it down to say... when they talk about Christ being rich, only talk about this in money material things which is part of it. But this verse is not only on that. He was rich in affirmation. Because He was the beloved of the Lord, the Father was well pleased in him. And so that is it.

We need to really understand that, with that the opening of the eye.

Thank you for that contribution. It was quite a great one.

You know there is this proverb that says if you going about looking for money or wealth and you meet other on the way, say just go back home there is no point continuing the wealth pursuing, there is no point seeking for the money or the wealth anymore. Because if you get the wealth, are you not going to use to purchase honor and acceptance before people?

To corroborate what you've been talking about. Talking about affirmation and acceptance, and for the fact that you are honorable, that the Father says you are valuable. And then you know...don't forget one thing. You are not just valuable to anyone. You are valuable to the person whose opinion matters most. That is even more important to think about.

There are some people that you don't really care what they think about you. There are some people that you don't really care what they say about you. You know Jesus even said it doesn't make any sense if everybody speaks well of you. So no matter how good you try to do, or no matter how nice you try to be, some people will still not speak well of you. It means is not everybody opinion matters about your life.

But you know what? The only person whose opinion matters is saying you are fully accepted. He already affirmed you. That is your Father. The Father of spirit. That is the only person whose opinion matters over your life.

And Bible says that everything that accrue to Christ because of his obedience, you know only Jesus was the person that could say categorically kept the law blamelessly. Can you see? He did that and every benefit that should have gone to Christ for keeping the law...

If you kept the law of Moses, and you kept every single letter of the law, you should get favour. You should get the goodness of the Father because you kept that. What did Jesus get at the end of the whole thing? He was forsaken, so that what He deserved, He never got it at the cross. Bible says He became a curse for us... can you see? He didn't get what He deserved... He became a curse. He never got what He deserved. You know why? So that we too can get what we did not deserve.

So Christ got what He never deserved so that you too can get what you never deserved. This is the message of the cross. It is the gospel of our Lord Jesus. And the Bible says that before anybody can be told to give at all, they need to know this grace first.

And this is consistent with the way we are sharing this from the two or three previous transmission especially you are forgiven because you.... you really need to know something, the bedrock of the knowledge. It must come that you know the grace of our Lord Jesus.

And don't forget we are going somewhere today, trying to show you why the Apostle Paul adopted this kind of strategy in teaching giving, because unless you appreciate why this strategy, you will not actually find any motivation to follow that strategy. There will be no drive for the strategy because you could say well, that is a nice thing.

Some of you probably are listening to this, or you listen to our last transmission, you are saying well, the things we are sharing are very interesting. You think they are very nice. And you say that is good. Anyway, I think I am doing fine myself. You might think so. You find a way round it. You think am doing fine, I think I have forgiven people I offended me. I don't even need all these expositions.

Well, if you stick with us today in the Holy Ghost. We are going to show you by the Word of God, why this is not just one of the ways you can forgive. This has to be the way to forgive. That is what we are trying to drive home today.

So we see in Chapter 8 verse 9 where he talks about the fact that, you don't even talk about giving. You know there is something that came to heart I think is Luke Chapter 6 where it talks about give and it shall be given back to you, good measure pressed down...if you check that place, it says judge not and you will not be judged, condemn not and you will not be condemned.

It will seem that he is focusing on how we relate to people when they offend us or when they do something against us and he used the word giving, that is just to confirm the fact that...

## **Luke 6**

**36. Be ye therefore merciful, as your father also is merciful.**

**37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive and ye shall be forgiven.**

**38. Give, and it shall be given unto you;**

Can you see?

He put forgiven, give...

That is why we said we have the right by the grace of God to look at 2Corinthians 8: 9 which is a teaching on giving to say well, forgiven can be put in the same box as giving as you can see in Luke Chapter 6 from verse 36 to verse 38. He puts forgiving and giving all in the same box. So that is why we are there today.

Now, we've actually shown you 2Corinthians 8:9. Please let's then look quickly at 2Corinthians 9:8. We are trying to show you why this has to be the way to victory as a Christian. This has to be the way not just one of the ways.

Look at 2Corinthians 9:8,

Now let's watch this

**8. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work;**

**And God is able to make all grace abound toward you;**

Don't forget that grace was elucidated in Chapter 8 verse 9.

The grace is that you know the reason why Christ became poor is so that you have become rich. You are loaded now with everything that Christ deserve. You are loaded

with it now. Righteousness, holiness, dominion, authority, can you see? Capacity of Christ, all these things are in you now. Christ lost them so that you have gain them.

So he then says God is able to make that grace abounds towards you.

Now go on please

**that ye, always**

Mark the word always.

**having all sufficiency in all things,**

It means he is saying in all ways. It means in every situation. At all times. In every circumstance, in every occasions. You have come to a point where you are already sufficient. Why are you sufficient? Because you know the grace. Can you see? He says God is able to make all grace abounds towards you.

Now, the reason why people have no sense of sufficiency or the reason why people feel they lack something or the reason why they think they are devoid of something is because we are not conscious of the grace that is abounding towards us.

The word abound there is the same word that is used for accrue to your account. It means he is saying that don't you know how much is in your bank account? If you can use that word in context. Am talking in terms of spiritual bank, if that is the word.

He says do you know what has abounded to your account? Do you know what is there sitting in your account? He said unless you know what is waiting for you in your account, you will not know that you are sufficient always. That you are complete. That is why I like that scriptures, he says you are complete in him who is the head of all principalities and powers. He said do you know you are complete?

Now, what happens if you don't know you are complete is, you will try to use everything to complete yourself including forgiveness.

So this is why we said, it is not whether you forgive or don't forgive. If you notice this is the connecting point between today's transmission and the last transmission where we said, the same tree producing good and evil in the Garden of Eden. Is not about whether it produces good or whether it produces evil. The fact is coming from the wrong tree, that is the goal.

See! whether somebody forgives or they didn't forgive is not the point. The point is as long as somebody doesn't have a sense of sufficiency, even when they forgive, the motivation for that forgiveness is to feed that sense of sufficiency. If they don't

forgive, the reason they don't forgive is because they are trying to feel sufficient by not forgiving.

Now, please stick with us as we break this down. Because we are going to check some other scriptures. But the fact is, the Bible says that unless somebody is abounding in the grace of God, they will not feel sufficient in all ways. They might feel sufficient... I like that word in all ways... you know why?

Because as you are listening to this, there are some aspects of your life, even without understanding the grace of our Lord Jesus. There are some aspects of your life where you feel I think am ok. I don't think I lack anything in this area. Can you see? Even without talking about the grace of our Lord Jesus, some of you are there, you feel like well, I think when it comes to the issue of children. I think I have enough children. I think I have no problem in that aspect.

Some are saying, well I think in terms of having friendship, and people that love in my family, I think I come from a family where people accept me, where people appreciate me. Somebody else might not have such a benefit.

You know some of you, you are in circumstance in your life where you think, I think am ok in that area, I think am fully sufficient in this area. But you know one thing? To be sufficient in all things, in all ways, at all times is impractically, impossible in the natural to achieve that. But he is simply saying here that there is something you can know. There is a grace that abounds towards you which is what 2Corinthians 8:9 talk about, that in all ways, you have a sufficiency.

In all ways, in all things, in all places, at all times, you feel sufficient. That is what he is trying to say here.

You want to say one thing?

Do you know what I like about this transmission is like am just finding out that all these verses that are already been isolated and hijacked for prosperity messages alone, thinking that this verses is only talking about giving and all these wealth. We find out that we can find forgiveness all over it. And that is a very good discovery for me.

And I am sure that our audiences too that you are joining us in this discovery. That this verse, you can use this popularly 2Corinthians Chapter 8 verse 9 and 2Corinthians 9 verse 8, we can see forgiveness written all over it. And we can walk in forgiveness. Because some people have done so well, walking in prosperity using this verse. So it is a challenge to us to walk in forgiveness.

But you know one thing, there is something you just said now, and I think we should not isolate the scriptures and then try to ostracize and say this has to be the specific thing that is talking about.

Let's not forget the fact that this was written to people who are being called to give money. That was written to them. But like we said, giving is giving, releasing is releasing.

More importantly when 2Corinthians Chapter 8:9 was saying that you know the grace of our Lord Jesus that he was rich. So we need to know that the riches is not only limited to a particular way...

Exactly!

Now, he was rich, so for your sake he became poor so that you through his poverty might be made rich.

And he is trying to tell them that I need you to know what you have already. I need you to know all the things that have accrued to your account, to your benefits.

The questions you want to ask is, why does a believer need to know what is accrued to their benefit?

The reason why they need to know, Chapter 9 verse 8 then tells us the reason. So that they know they have sufficiency. If you don't know that you were made rich, you will think I still lack.

So the only way you can know if you know the grace of our Lord Jesus is that, when you are talking, I need to feel that sufficiency coming from your talking. There should be a sufficiency vibe coming around your life. That when somebody comes to you, there is a completeness. That is why the scriptures says you are complete in him.

Now, you are not complete in yourself, but in him. If you put me, if I think of me in Christ, I can say what more do I lack? I have all I need for life and godliness. All I need for life. I cannot be stranded in life. I cannot come to a point where I say, oh I think at this stage, and at this time and at this particular level, I think am incapacitated. He says you cannot say that. You know why? Because you know the grace of our Lord Jesus.

So the reason why we are having this kind of exposition today, to simply say that you know the grace of our Lord Jesus that even though he was rich for your sake He became poor. The only way to ascertain if you have come to that understanding of that

grace is that, you have to move from 2Corinthians 8:9 and make progress to 2Corinthians 9:8. It should drive a sense of sufficiency into your understanding. Why?

Now go on please, what does it says?

**having all sufficiency in all things, may abound to every good work;**

So that everything you do henceforth is not because you want to arrive at sufficiency. So it means when you make money, which is even part of the context of this Chapter 8, Chapter 9. When you make money, or when your account increases or when your revenue increases or when your turn-over in your business increases, or when your employer or your Boss increases your wages and your salaries, no matter what they do, it doesn't add up to your sufficiency, because you already have sufficiency before the activity.

This is the whole point of the New Covenant. Before the work... Can you see? may abound to every good work.

So what makes a work good or not good is, we need to know from what is the motivation for that works? Are you trying to arrive at sufficiency? That is why if you noticed when we did one of our transmission talking about being rich towards God and God's Rich scheme. You see that man, Bible says when his ground broke forth plenty, he now said my soul...can you see? When his ground brought forth plenty, he felt sufficient.

So when your ground breaks forth, when there is an increase, the breakthrough around your life, does it make you feel more sufficient than you were before the activity happened? If it makes you more sufficient, or more satisfied with who you are and what you are, it will mean that, you have not began to practically know the grace of our Lord Jesus Christ. That is what we see there.

And every work you do henceforth then becomes a bad work. (I need to put that).

Every work that you do that makes you feel sufficient, outside the knowledge of the grace, that makes you feel that yes, I think now, I think am complete. I wasn't fully complete before, I think I feel complete now. If anything you do... so put forgiveness in that box.

So it doesn't matter what we do, whether they are charitable works, whether is self-sacrificing...All those works, it does not even matter...

It means if I forgive, if my forgiveness was going to stem out of the fact that, I think if I forgive the person that offend me, I think yes that is the point I can be sure that am

fully satisfying God or my life is now pleasing to God. That is bad forgiveness. You see, that is the reason why like we said, why would the Apostle Paul be asking the believer in Ephesians 4:32, in Colossians 3:13, why do I have to forgive even as Christ forgave me?

The reason I said that is this, if you forgive outside of the revelation that you have received God's forgiveness. If you forgive outside that revelation, it will be suspecting that the reason why you did that forgiveness is because you want to use it to achieve sufficiency, completeness to feel that you are pleasing God. To feel that God will now accept me, to feel that I can now make heaven.

He said every forgiveness that you do, outside the bank of understanding that you have received Christ forgiveness, is because you are probably doing it to attain something different. And he says, when you do it, is call bad forgiveness, is bad activity, is bad work.

Can you see the reason why we now know that it's important to forgive because you come from the revelation that you have been forgiven? If you don't, it doesn't even matter whether you forgive anyway, because you must have forgiven them, because you want to achieve something with that forgiveness other than the fact that you are forgiving others because Christ forgave you.

I just want to say stop doing a bad job of forgiveness.

So every forgiveness outside this motivation of Ephesians 4:32, outside the motivation of Colossians 3:13, every other forgiveness is bad forgiveness, is bad job. That is the word.

That is why we are talking about this, that this is not one of the ways to forgive. This has to be the only way to forgive so that you don't use forgiveness for what is not meant to do.

Just stuck at your job, you have only one job, so do it right. Amen

Now, follow us quickly. It will mean that everything that you do as a believer, every lifestyle that you live. Every good thing that you do must not come from that wrong tree. You must not use it as a means to attain sufficiency. You were already sufficient before you did whatever you are doing. You are already sufficient before you forgave.

Follow us quickly as we go to James Chapter 1 and see what the Holy Ghost has to say to us regarding this.

So when you forgive it is not to attain any sense of completeness

## James 1

### 2. My brethren, count it all joy when ye fall into divers temptations

### 3. Knowing this, that the trying of your faith worketh patience

Now let's look at this before we go on to the other verses.

He says

#### **count it all joy when ye fall into divers' temptations.**

And I think if you have been following us in most of our episodes on faith and unbelief. Please check our Facebook page for these expositions.

We've actually look at the fact that temptation can happen in a holy temple. It has gone beyond what we think it is. Because most of us think about temptation in the light of something evil, something ungodly, something immoral, well the devil is smarter than that.

And that is why if you notice in our last transmission that we did, when Christ was tempted. I did not see any form of immorality in Matthew Chapter 4. And Bible says Jesus was tempted three times. And in all those three times, there was never anything overtly sinful that you can talk about, yet Christ was tempted.

Now, what is the bottom line of Matthew 4 temptation?

We mentioned that in the last episode.

The bottom line is, the enemy was trying to tell Jesus do things that will feed your Sonship. Do things that will make you say well, because I turned stone to bread, and I could do it, haa, now am the son of God. And the scriptures says that was the temptation of Christ. Nothing immoral by our own definition. Nothing ungodly by our own superficial definition. But the enemy and Christ knew that this was critical.

So temptation if you please, might be summarized in you trying to use the fact that if I forgive that person, then I know God has accepted me. So when you see temptation please broaden your definition. Don't just limit and restrict your understanding of temptation as you can see in this James Chapter 1 verse 2.

#### **when you fall into divers temptation,**

different temptations.

Look at verse 3

### 3. Knowing this, that the trying of your faith worketh patience

It means you already have the faith. You already have this faith.

Now, let's say this before we go on to the next verses in this Chapter 1 of James.

We said in our last transmission that now, you have the image of Christ in you.

Now are you the son of God. Now are you forgiven. Now do you have joy, peace, longsuffering, all these things are in you now. Your activities should not make them happen. But let's now put a balance to that, to simply tell you that you will enter into circumstances and situations. You will enter into things that will try to prove and test to you that, do you have those things in you?

Now, you know the Colossians 3 that we read, even though we might not go there now because of time.

He says

**forbearing one another. And forgiving each other even as Christ forgave you.**

You know what it means to forbear, it means you will enter into thing... some of you are there, somebody has done something to you or you did something to somebody, is going to happen. He said divers circumstances, temptations. Divers! Different manners, it will happened.

So it means, it doesn't matter what you claim that you have now. It doesn't matter if you claim am God's righteousness in Christ Jesus. Things will happen that will put a pressure on that nature. It will call that nature to come forth.

See when we talk about trying of faith, people tend to think God will test your faith, God will say, let me see whether this person will act right. God will set up a circumstance for you and God will try to test you to see.

Well, if you are thinking that way, that is not what James is arriving at, because if you go straight down to verse 13,

**let no man say when he is tempted, I am tempted of God.**

He said don't say that. Don't say God is the one doing this. He said is the circumstance is doing it. Is life happens. Somebody will step on your toes. Somebody will say something to you that they wouldn't say. Somebody will do something to you. You will do something to somebody. That is why he says forbearing one another. Things will happen.

He said when you are being tempted, is because life happens. Can you see? That is why we are talking about forgiveness in this particular transmission. Why are we

talking about forgiveness? Because things happens. Somebody did something, said something. You said I did something to somebody, is going to happen.

But you see, when those things happen, he said watch out, is coming to try your faith. Is coming to prove what you claim you are. Is coming to prove the new image that we said you have in our last transmission, Ephesians Chapter 4. Is coming to prove that joy. Is coming to prove that capacity to forgive that you already have. He said the circumstance will come to prove what faith is in there. Can you see?

Now continue,

**3. Knowing this, that the trying of your faith worketh patience**

**4. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.**

Now, this is serious now.

He said what the trial of your faith is coming to prove is, he wants to see whether you still want something. Whether you still need something to complete you. Whether you are entire, whether you are in a situation... do you still want something? This is what the trying of the faith....

That is why we said life will come. When somebody offends you, when somebody does something against you and you refuse not to forgive them. This is the reason.

Now, don't forget we began to go into the practicality of this. The reason why people struggle to forgive, that is why we said the word forgiveness in the Greek word is the word *aphesis*. Let somebody go, free them.

The reason why you don't want to forgive them because you need them. They must supply you something. Somebody said something to you and they belittle your person. They disregarded you. They step on your toes.

The reason why you cannot afford to forgive them because you said you know what? Why would they say that to me? Why would they do that to me? And you feel if you let them go, it will belittle who you are. So you need them. You want something. So not forgiven is because you want to derive something from not forgiven them. Because something is attacking your identity. Something is attacking how you see yourself.

And you cannot afford to let them go. That is why we said forgiveness means let somebody go.

Bible says it means you still want something. You still want them to supply you something. And they are the only one that can supply that thing at that time because they've done something and you feel justify that they've done something to you that you cannot afford to let them go like that.

The Bible says every time your faith is tried. There is a goal. He wants to see whether you still want something. Are you sufficient? 2Corinthians 9:8 (And God is able to make all grace abounds towards you). So everything is coming to you and say are you sufficient? Are you complete? This is the cry of the circumstance. This is the cry of the situation. Are you complete?

It is when you are complete that you can say it doesn't matter. The person can go. I releases them. I dismissed them. That is forgiveness. They can go. Because what? I am sufficient. I know who I am. I know the nature. I know the completeness that I have in Christ Jesus. This is the point.

And you know one thing? This is a strange thing. Even if you decide to forgive somebody, that is why we said this thing is double edged. If you decide to forgive somebody without the revelation coming from the fact that you are forgiven in Christ Jesus, and you are complete in Christ Jesus. Some people say well, I will forgive them so that I can feel better than them. You know most of the teachings today, this is what the Lord want you to know.

Most of the people that go to all these anger management and all these how can you forgive? If you go online, you will find lots of teachings, lots of classes about forgiveness. There seem to be a bottom line to all of them, all these classes of forgiveness without the relation of the completeness in Christ Jesus. Some of them will tell you and say, well, when you forgive them it shows that you are more powerful than them. Show them that you have control over yourself.

Watch the motivation. It is still the fact that you still want something. So when I release them to go, is because I want to feel am in control. In fact, I have heard people make teachings and says, the only way you can show that you are in control, that the other person is not controlling you is for you to forgive them.

Watch the motivation of such a teaching. It means you need to let them go so that you can feel that you are in charge. See how the enemy works.

So whether you forgive or you don't forgive is immaterial if it is not coming from the revelation of the fact that you are complete in Christ Jesus. It is ultimately because you need to forgive them or not forgive them so you can feel sufficient in one area or the other.

This is the reason why every time you forgive, you must forgive as Christ forgave you. If you don't, you will use forgiveness or non-forgiveness to feel sufficient. This is why this is so important.

So he is saying here that when you go through circumstances, the goal of the circumstance is to eventually see whether you want something or you are complete.

He says so that you can be perfect and entire.

So it means when the whole temptation is done and dusted, there should be a conclusion. You can say am perfect, am entire, I don't want anything. Why? Because am complete in him who is the head of principalities and powers.

I want to believe no wonder Apostle Peter was able to enjoin us and persuade us to be sober, temperate and well balance in things like this, because even our forgiveness can be corrupted.

That is the point, because it wants something. A forgiveness that wants something.

If I let them go, I feel superior to them. I will show that am not control by them, even when I forgive them.

So the notable works of forgiveness, the applaudable work of forgiveness can be corrupted. The devil can even find fault in it, if it miss the point, even in doing this forgiveness. I know we are so eager to forgive, we want to do that. We know is the right thing to do, but yet we must learn this way today to understand the way it should be done. Because we don't want it to be corrupted. We don't want to do a bad job of forgiveness. We don't want to be doing bad works. We want to do good works.

So we need to have that understanding of the forgiveness. We need to know that we are already sufficient in God. And so we don't need that forgiveness, the act of forgiveness to complete us.

We don't need to make up for the lack in us. And then whenever we see other situations, we have those trials that come in us, is just like is just asking the questions, are you complete? Are you full there? So that you can be perfect and entire lacking nothing.

So they come in to just ask the question to know are we complete in him? Do you have the sufficiency? So you allow, the trial will show forth the answer whether we are sufficient. We have all our sufficiency in Christ. Whether we need to do this good acts to feel sufficient. Whether we need to forgive to feel complete. Whether we need to un-forgive to feel complete, because some people is when they don't forgive

somebody, yes, I won't let them go. I will keep them to my heart because they did something, they hurt me, they hurt my person.

And it's good that you mention some other ways some people going about forgiveness and the reasons, the philosophy, the thought behind it, the mind behind the system. Apart from some people will even saying, you not forgiving, it might even be selfish. You not forgiving is like drinking poison and expect somebody else to die. So they say do it to feel selfless.

Some will say do something to help yourself, just like a medicine for yourself.

So the philosophy behind them is selfishness, even selflessness which ever way can go on... That is why we said it doesn't matter whether is good or evil, the tree is the problem.

Why the spectrum of the philosophy, the mind behind the forgiveness. So nobody can come and say let's have a round table, we are saying the same thing we are talking about forgiveness, and so everybody agrees on forgiveness.

No! we can't be saying the same thing. Though we are saying the same word, but the philosophy, the mind behind it, the thinking pattern, the basis, the building block for this forgiveness, it differs. Because we have some different philosophy and people are using all kinds to arrive at that forgiveness destination.

But we can see 2Corinthians Chapter 9 verse 8 was telling us to know that if you want to do a good job in forgiveness, so that we don't do bad job, we must have our sense of sufficiency and completeness in Christ. Knowing that we have all these things, whether we do or we don't do, we are already sufficient in him. We are complete.

We are encourage to do, just like we shared in last transmission, not to fold our hands and feel like Oh yes, I already have the sufficiency, and you just close your hands and close you hearts. No!

Yes, you have the sufficiency, the reason why you have the sufficiency is for you to abound to good works. Not that you have the sufficiency for you to go and be making up for what is lacking. You don't use good works to make up for what is lacking.

So the purpose of this sufficiency, if you have the understanding of this sufficiency well, you will abound and you will do a very good job. So we don't want bad workers. We want people that will do job well, that will do the job of forgiveness well because we just have to forgive. We have instances in the scriptures that encourages us that we should forgive, forgiving one another, for bearing one another even as Christ...

So the prince of this world came to Jesus and could not find fault with his forgiveness. So he shouldn't come to us and find fault with our forgiveness. So we really need to pay attention.

Thank you for that,

There is something that I need to call your attention to as you watch this transmission today. As you notice over the past more than half an hour, we've shown you why you should be highly motivated to forgive even as Christ forgave you. Can you see that?

We've shown you how by the scriptures, it doesn't matter whether you forgive or don't forgive. The key thing is if your forgiveness is supposed to fill up a void or a gap in your sense of sufficiency, is a bad job.

Now, look straight at James Chapter 1, look at verse 4

#### **4. But let patience have her perfect work,**

It means there is imperfect work. Can you see? You see, we are always concern about work. But God is always concern about, is the work perfect or imperfect or is it a good work or is it a bad work?

You know, most people as it were in the world today, even some places of worship, there concern is, did you do the work? Did you forgive? That is there goal. But no! God is saying I want to know is that a good work or a bad one? Unlike James Chapter 1 verse 4 says is that a perfect work or an imperfect work?

The Bible says let patience have her perfect work.

God says am not just looking for work. If that is the world. I am not just looking for result. I need you to let patience produce a perfect work. So I am not just looking at the work, I need to see what kind of work is this?

So God is saying I am not just looking for forgiveness, what kind of forgiveness is that? I know you've forgiven somebody. I know somebody offended you and you forgive them. I know you offended somebody and they forgave you. God is simply saying I need to know what kind of forgiveness is that?

And this is the reason, is that forgiveness distracting from the sufficiency that Christ is only supposed to fill up in your life. Can you see? Is it taking away from you? Is it attacking the sufficiency that only the grace of God should have made available to your life? If it is, God says am not interested.

That is why what we teach people today about the practicalities of forgiveness, we cannot, in a way over emphasize the critical nature of always bringing it back to the

fact that even as Christ forgave us. This is not something you may or may not do. This is important. If we wish to do a good work and not a bad work as we saw in the scriptures.

Yes, nothing could be more practical than what we are sharing today on this exposition. We see some people still going with this act of forgiveness in a way to fill their affirmation bank. And so when they forgive others, so they feel like oh, yes they are special, they are doing something so... a part of them feels like am better than these, since they are unforgiving, I have forgiven them. And use it as track record and they even have an identity. They are already to shove it on everybody face and say this is it, this is what I do. We need to know that we should not do a bad work of forgiveness. Because we can do something good badly, and so you can do bad things in a good way.

So you really have to do the good thing in a good way.

Thank you for that insight.

Now, can you see that we begin to look at this and we have then lay the foundation today for why you have no choice as a New Covenant believer, but to go this way, in Ephesians 4:32 and Colossians 3:13.

Follow us quickly as we gain more insight...

You want to say one thing?

Yes to understand that this forgiveness, like we have shown in all the other verses especially that 2Corinthians Chapter 8 verse 9 and 2Corinthians Chapter 9 verse 8 that you can apply it beyond the issue of forgiveness. Even people have rightly apply it. Really this is a short route, a shortest route to all these things. If you have the sufficiency, your understanding of the sufficiency, you will be able to... you will be fine. Because you will be able to apply the forgiveness in ...

So your sense of sufficiency must be anchored in Christ that yes, you are complete in him. If you have that sorted, I think you have everything already worked out. You will be able to walk in forgiveness in the right way. You will be able to work in prosperity in a right way, in every other aspect you can put this thing. You can walk in holiness the right way. So you are not going to use holiness to feel like am not like those other people.

You know some people they will say the reason why I cannot put down my moral guards, why people must always see...