

PHILEMON – Part III
“More Forgiveness”
Reference: **Philemon 1:15-19**
Pastor Larry Webb

Ken Sande suggests that forgiveness is a two-step process.

Stage one is _____ forgiveness

Definition: this forgiveness is _____ and is a personal commitment we have made to God to be forgiving and merciful to the person who offended us.

Reference: **Mark 11:25** (see screen)

Stage two is _____ forgiveness

Definition: this forgiveness is _____ and is contingent on the sincere repentance of the offender and is transacted between us and the person that offended us.

Reference: **Luke 17:3** and **4** (see screen)

If we have exercised positional forgiveness and then offered our offender transactional forgiveness after this person has asked us to forgive him then we are to do four things:

- 1) we will not consciously _____ about the offense
- 2) we will not bring up this offense and use it _____ our offender
- 3) we will not talk about this offense to _____
- 4) we will not allow this offense to stand between ourselves and the offender and affect our _____

Paul emphasized three action steps that forgiveness requires:

ONE is _____

verse twelve, “I (Paul) *am sending him* (Onesimus) *back*. You (Philemon) *therefore receive him...*”

This step means to receive (or accept) back the person that offended us and that is what Paul wanted Philemon to do for Onesimus.

TWO is _____

The point of this action step is that Paul asked Philemon to restore Onesimus to his previous position of servitude **verse fifteen**, “*For perhaps he* (Onesimus) *departed for a while for this purpose, that you might receive him forever,*” .

verse sixteen, *no longer as* (just) *a slave but more than* (just) *a slave—a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord.*”

THREE is _____

verse seventeen, “*If then you count me as a partner, receive him as you would* (receive) *me.*”

verse eighteen, “*But if he* (Onesimus) *has wronged you or owes anything, put that on my* (Paul’s) *account.*”

verse nineteen, “*I, Paul, am writing with my own hand. I will repay...*”

“Much of what the Bible teaches about restitution is stated in the form of case law. That means, instead of presenting a multitude of specific rules to cover every conceivable situation, the Bible gives us some examples from which we can derive general principles; and those principles can carry over into similar situations.

For example, Exodus 21:18-23 teaches principles that relate to all kinds of personal injuries. These principles also apply to injuries that result from different forms of negligence, such as today someone that doesn’t install adequate railings on balconies or fences around swimming pools (see Deut. 22:8). Likewise, the principles proposed in Exodus 22:1-15 are applicable to all types of property damage, such as theft or accidental damage to borrowed property.

Exodus 21:19 states that when a person was deliberately injured, the offender was liable for all actual damages; that is, for medical expenses and for time lost from work. It is said that an offender was also liable for actual damages resulting from negligence (Exodus 21:22-35; vv. 28-29). Exodus 21:22 implies that the injured party should assess damages and report them to the offender. It seems that restitution is to be made only for actual damages.

There does not though seem to be a biblical foundation for restitution for pain and suffering, or for intentional infliction of emotional distress.” From “The Peacemaker” page 252.