

Chapter 1 : [blog.quintoapp.com](http://blog.quintoapp.com) - The Lord Jesus Teaches Us about the Right Way to Judge

*Evil, Forgiveness, and Prayer* "When words bring you closer to the prisoner in his cell, to the patient who is dying on his bed alone, to the starving child, then it's a prayer." Elie Wiesel, the beloved writer known for his memoir of the Holocaust, "Night," speaks of the power of prayer and forgiveness in the wake of profound suffering.

Micchami Dukkadam and Kshamavani In Jainism , forgiveness is one of the main virtues that needs to be cultivated by the Jains. No private quarrel or dispute may be carried beyond samvatsari, and letters and telephone calls are made to the outstation friends and relatives asking their forgiveness. May I have friendship with all beings and enmity with none. In their daily prayers and samayika , Jains recite Iryavahi sutra seeking forgiveness from all creatures while involved in routine activities: I would like to confess my sinful acts committed while walking. I honour your permission. I desire to absolve myself of the sinful acts by confessing them. I seek forgiveness from all those living beings which I may have tortured while walking, coming and going, treading on living organism, seeds, green grass, dew drops, ant hills, moss, live water, live earth, spider web and others. I seek forgiveness from all these living beings, be they "one sensed, two sensed, three sensed, four sensed or five sensed. Which I may have kicked, covered with dust, rubbed with ground, collided with other, turned upside down, tormented, frightened, shifted from one place to another or killed and deprived them of their lives. By confessing may I be absolved of all these sins. By begging forgiveness he obtains happiness of mind; thereby he acquires a kind disposition towards all kinds of living beings; by this kind disposition he obtains purity of character and freedom from fear. They should forgive and ask forgiveness, appease and be appeased, and converse without restraint. Similar forgiveness practices were performed on islands throughout the South Pacific , including Samoa , Tahiti and New Zealand. Modern versions are performed within the family by a family elder, or by the individual alone. Popular recognition[ edit ] The need to forgive is widely recognized by the public, but they are often at a loss for ways to accomplish it. However, not even regular prayer was found to be effective. Akin to forgiveness is mercy , so even if a person is not able to complete the forgiveness process they can still show mercy, especially when so many wrongs are done out of weakness rather than malice. The Gallup poll revealed that the only thing that was effective was " meditative prayer ". Stories of Justice and Forgiveness When two individuals are able to forgive each other it results in a long happy marriage. When does forgiveness usually accrue? Does it accrue before an argument or after an argument? Does forgiveness take a role when a person breaks a promise? The six components are: Also how the couple react to the situation based on their feelings and how they personally respond to the situation. Emphases on exploring the pain that the individual has experienced. The nature of forgiveness is discussed. Also the individual commits that they will try to forgive the spouse Work phase: Also couples tend to focus on who proves the other wrong which can cause more problems and can make the problem worse because it will make it harder to forgive one another. The researchers also came up with recommendation for practitioners and intervention to help individuals that are married on how to communicate with each other, how to resolve problems and how to make it easier to forgive each other. It encouraged forgiveness and made couples happier together. Forgiveness takes The different forms of forgiveness The danger in communicating in forgiveness That Perpetrators and victims have different perceptive context is important [64] Furthermore, the researchers thought of ways to further help married couples in the future and suggested that they should explore the following: The importance of seeking forgiveness Self-forgiveness The role of the sacred in marital forgiveness [64] Relationships are at the sentiment aspect of our lives; with our families at home and friends outside. Relationships interact in schools and universities, with work mates and, with colleagues at the workplace and in our diverse communities. In the article it states, the quality of these relationships determines our individual well-being, how well we learn, develop and function, our sense of connectedness with others and the health so society. What they came up with was most salient characteristics shared by students who were very content and showed positive life styles were the ones who "their strong ties to friends and family and commitment to spending time with them. What the study showed that people whom had good family relationship, they were able to carry out more positive outside relationships with friends.

Through the family relationship and friendships the character of the individual was built to forgive and learn from the experience in the family. It just goes to show that to have a good base at the start of a young age, will train the person to have good better well-being with outside interactions. As they thought to answer, she observed their reaction. She observed their blood pressure, heart rate, facial muscle tension, and sweat gland activity. To deliberate on an old misdemeanor is to practice unforgiveness. Pondering about their resents was stressful, and subjects found the rumination unpleasant. When they adept forgiveness, their physical stimulation glided downward. They showed no more of an anxiety reaction than normal wakefulness produces. This study investigates self-forgiveness for real hurts committed against the partner in a romantic relationship couples. For both males and females, the mistaken partners were more content with their romantic relationship to the extent that they had more positive and less negative sentiment and thoughts toward themselves. In the study when looking at the victimized partners were more gratified with the relationship when the offending partner had less negative sentiment and thoughts towards themselves. It concludes that self-forgiveness when in a relationship has positive impact on both the offending and victimized partner. Some researchers have taken a critical approach and have been less accepting of the forgiveness intervention approach to therapy. This can result in the individual feeling negatively towards themselves. It might inadvertently promote feelings of shame and contrition within the individual. Children[ edit ] There has been some research within the last decade outlining some studies that have looked at the effectiveness of forgiveness interventions on young children. There have also been several studies done studying this cross culturally. In this study, Hui and Chau looked at the relationship between forgiveness interventions and Chinese children who were less likely to forgive those who had wronged them. Some studies claim that there is no correlation, either positive or negative between forgiveness and physical health, and others show a positive correlation. In a study on relationships , regardless if someone was in a negative or positive relationship , their physical health seemed to be influenced at least partially by their level of forgiveness. This is due to the relationship between forgiveness and stress reduction. Forgiveness is seen as preventing poor physical health and managing poor physical health. This is theorized to be due to various direct and indirect influences of forgiveness, which point to forgiveness as an evolutionary trait. See Broaden and Build Theory. Reducing hostility which is inversely correlated with physical health , and the concept that unforgiveness may reduce the immune system because it puts stress on the individual. Indirect influences are more related to forgiveness as a personality trait and include: Unforgiveness is as an act of hostility, and forgiveness as an act of letting go of hostility. Heart patients who are treated with therapy that includes forgiveness to reduce hostility have improved cardiac health compared to those who are treated with medicine alone. This correlation applies to both self-forgiveness and other-forgiveness but is especially true of self-forgiveness. Individuals who are more capable of forgiving themselves have better perceived physical health.

**Chapter 2 : 20 Healing Bible Verses About Forgiveness - Encouraging Scripture Quotes**

*Hi Grandma, I don't find that there is any Scriptural responsibility on my part to forgive the evil of the world. I am asked to forgive those who have wounded me and I find that that's more for my benefit than theirs.*

Reading “ Luke 6: Reuben Bredenhof , if you plan to use this sermon in a worship service. Brothers and sisters in Christ, have you ever been accused of being judgmental? If you have, you probably remember that it stung. You might even have walked away feeling like a bad Christian. Christians are expected not to say anything against the beliefs or behaviours of another person. We hear that a lot today, when there are discussions of personal morality: In situations like that, the words from our text often come up: A few examples will do: We have a duty to test the words of the people around us, their beliefs and behaviours. Particularly within the church, this is our calling. We can be charitable, or we can be judgmental. And in teaching on this subject, Christ shows his deep insight into the human heart. For He says that so much depends on how we view ourselves. Do we think that we have it all figured out? Or are we humble on account of our sins and shortcomings? Humble, and therefore also patient and understanding toward others? In the verse just before our text, Jesus sets the bar for our conduct very high. With that command still in the air, Jesus now continues on a closely-related theme, for He speaks about things like judging and forgiving. Even as fellow citizens in the Kingdom of Christ, those who share in all the riches of redemption, we make unfair judgments about each another. Christ knows that so quickly we can reach the wrong conclusion about a person, and we can settle on the wrong reaction. For it could be that we sit in judgment on a brother without first giving him a chance to explain himself. We find it hard to be impartial. And what do we base these judgments on? We might look at their face, the shape and size of their body. We might look at their clothes. James speaks of this in chapter 2. There he warns us against showing favoritism: The way James puts it sounds so obviously wrong. Of course the scenario that he describes reeks of sinful favoritism and evil judging! We can let our behaviour towards other people be shaped by worldly standards: Why is that the case? Many of us have lived in this area for many years. We have history—and so we can remember the mistakes that others have made. That brother is too opinionated, or too easy-going, or too whatever. And then the hard question is whether these judgments stop us from showing Christian love. No, in this area of church life we need a lot of caution. In the first place, we never know all the facts about a person. This broken life weighs heavy on people—on all people, more than we know. Christ goes on with a more positive application of the same truth: We can still remember exactly what words they said in that public meeting, or we can picture how they reacted so sinfully in another situation. But we should be ready to forgive them, freely and fully. What we must not do is let that past sin affect how we keep treating someone. Christ then expands on this principle of forgiveness in the next verse. Jesus borrows an image from the ancient marketplace to show this: What does that mean? Back then, a seller in the marketplace would pour his grain into a container for measuring. After pouring it in, he would shake it hard to level and settle it, to ensure that the buyer was getting a fair amount—no air-pockets, no empty corners. For we have a giving God! And then the same is applied to us. The merciful will receive mercy. The loving will be loved. Give to others, just as God has given to you! Show goodness to others, like God has shown it to you! For we all know how to be speck-hunters. We see what character improvements someone else in the church needs: We notice that speck of sawdust in his eye, and to us it looks like big trouble. From the sidelines, someone can criticize other people constantly, and rebuke them for every little mistake. A person can come across like they have all the answers. This too is looking at the speck, and ignoring the plank. This is being judgmental, being uncharitable, being unchristian. And we should not do it! This is not to say that we can never speak a word to someone else about his or her shortcomings. Jesus teaches us that we actually need to do so. But we have to do it in a way that is cautious, and humble. That means if you see someone whose behaviour goes against the Bible, the thing not to do is let it occupy your mind endlessly, and remain there. And the person who is a little more permissive can become arrogant towards the strict: Finally, being cautious in judging also means seeing the good in others. This is what Jesus speaks about in the next part of our text, about trees bearing different kinds of fruit. Every member of the body, every

branch of the tree, has a place and a role. Always remember that for this brother, for this sister, Jesus Christ was willing to lay down his life. They belong to Him. So we dare not discard them, or devalue them, or judge them unworthy. Jesus says that we always need to begin with our own shortcomings and weaknesses. Look at that timber beam, protruding out of your face and getting in the way! Scripture says each one of us should make self-examination a regular practice. Will they not both fall into the ditch? Those who are in the dark need to be very careful about what guides we follow, and what voices we listen to. Instead, says Christ, we need to be teachable. The one who will open our eyes is Christ Jesus! His words of truth, his holy example, his perfect Spirit, will faithfully lead us in the way of life. You can begin to lead a wise life. Christ teaches it in those following verses, where He says we ought to check the fruit: Any orchardist knows the quality of a tree by considering its fruit over the last year or two. Is the fruit good or bad? And does the tree bear it consistently? If we apply that to people, the same holds true. We produce good deeds from a good heart, while evil people bring forth evil deeds from an evil heart. Yet such an answer only goes so far. For the church needs to be full of people who know God, and whose lives show the evidence of this. We have to be disciples who resemble our Teacher. What kind of fruit are we bearing for God and for others? Are we growing in the Spirit? Do our neighbours and fellow church members see in us the attitudes and words and deeds of a person who knows Christ? We already mentioned words as an example of this. Jesus too highlights our words, because they so clearly demonstrate what lives within us: Our mouth is like a pressure-release valve on a pipe that has a constant flow of water rushing within. Out of the abundance of the heart, the mouth speaks! So listen to your words, in a spirit of self-examination.

**Chapter 3 : Core Christianity | The Limitations of Forgiveness**

*In the Greek to bless means "to speak well of" and to curse means "to speak evil of." You can't walk in forgiveness and be a gossip. You must stop repeating the offense.*

Anyone who knows much at all about the nature of abuse will realize that abuse occurs in a cyclical manner which involves several stages. He expresses remorse over what he has done and promises it will never happen again. He might buy presents for his victim, fulfill a few past promises made to her or even appear to take an interest in spiritual things. His promises are all nonsense, of course. None of this is true repentance. The honeymoon period is within the cycle of abuse and is just another aspect of the abuse. Often the abuser will quote Scriptures that seem to support his demand that his victim forgive and love him. Some of the commonly used ones are these: As many as seven times? He may say he is, but he is not. Nevertheless, he insists that because he has said he is sorry, his victim is required by God to forgive him. We cannot forgive unrepentant people judicially pronounce their sin forgiven because not even God will or can do that. Nor does forgiveness require reconciliation of relationship in every single case. An even clearer proof that we are NOT required to forgive the abuser even if he persists in his abuse time after time, comes from the context of Matthew. If we go back to verse 15, here is what we find "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. That is what we call ex-communication. But their repentance is false. The abuse victim is NOT required to forgive and reconcile with her abuser just because he says he is sorry. In other words, he may be a man who says he loves God, but because he hates his victim, he is a liar. He is not a Christian. How then, do we deal with an enemy? Abusers might do some Scripture quoting in this regard as well. Jesus said we are to love even our enemies "so surely victims must love their abuser, right? Once more, the abuser shows he is of his father the devil in that he perverts the Word of God to his own evil ends. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. Do not even the tax collectors do the same? Do not even the Gentiles do the same? Enemy, neighbor, brother " these are not interchangeable terms. Love for our enemy is NOT going to look quite the same as love for our brother in Christ. We are not going to be reconciled and have an ongoing relationship with our enemy! If we could, he would not be our enemy! Loving our enemy means, a not taking vengeance upon him, and b doing good to him such as feeding him if he is hungry. We do good to him. We can greet him and not curse him. But this does not mean reconciliation has occurred! Therefore our relationship with him will be quite different than our relationship with our brother in Christ. We must be very wise then when it comes to speaking of loving and forgiving the abuser. The abuse victim is being the most loving toward her abuser and her children when she refuses to tolerate his evil any longer. While Christ does require us to forgive, that forgiveness in its essence means not hating nor seeking vengeance, but leaving vengeance to the Lord. It does not necessarily include the maintaining of a relationship or marriage to the abuser.

Chapter 4 : Sermons about Evil - [blog.quintoapp.com](http://blog.quintoapp.com)

*The hypocrite wants forgiveness but withholds forgiveness-so receives none. You have enough baggage to carry without carrying the sins of others. The evil of self or others that you resist letting go-persists in your mind.*

Forgiveness Increases Forgiveness Ego will help you to recognize, remove, and replace your ego: And lead us not into temptation; but deliver us from evil. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. If people are always doing the very best they can, it is illogical and irrational to expect them to do better. What is the reason this concept is so important to understand? If it is true, then it is counterproductive to criticize someone for not meeting or conforming to an expectation or standard until they have the awareness of the benefits they will receive by conforming. What needs to exist is for people to be made aware of how they will get better results, by pointing out the consequences of their behavior and giving them the choice and opportunity to make adjustments. This is forgetfulness indeed. Only worry about yourself and your own actions. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. It warms the heart and cools the sting. You must forgive to be forgiven. Forgiveness ought to be like a canceled noteâ€”torn in two, and burned up, so that it never can be shown against one. All that matters is where you are going. A coward never forgave; it is not in his nature. The first is law, the last prerogative. Is your mind a temple for evil or good? The first to forgive is the strongest. The first to forget is the happiest. It is one of the greater virtues which we should all aspire to develop. To forgive others is to be good to yourself. This alone is Life, Joy, Empire, Victory. We cannot forgive them for forcing us to kill their children. We will only have peace with the Arabs when they love their children more than they hate us. And you foolishly reason that your damning your internal images of them as some voodoo doll will keep them damned. In fact, it will only keep you damned for serving and hosting damning. Dwell on evil, whether of self or others, and you bring evil into your life.

**Chapter 5 : Forgiveness Sayings and Forgiveness Quotes | Wise Old Sayings**

*The Abuser's Evil Demands for Forgiveness On October 24, October 20, By Jeff Crippen In Abusers Another common and wicked tactic of the "Christian" abuser is his insistence, on supposed biblical grounds, that his victim continually forgive him and love him.*

Wed Nov Apologetics Do you ever wonder why life continues to become difficult? Why is there so much evil in the world? Do you constantly become surprised, dismayed and shocked at how wicked society and people can be to one another? You only need to read the newspaper or the news on the Internet and you will discover that we live in a wicked generation and there appears to be no limits to the wicked actions that people will do. The majority of people do not have a fear of God nor a love for their fellow neighbour. You hardly hear any good news whenever you read or watch the news. Could it be that we are in the last days? Are we beginning to experience the birth pangs of the end of times that Jesus spoke about? When we read 2 Timothy 3: Let us look at each individual wicked condition of man mentioned in 2 Timothy 3: This means that they will be conceited; they will be filled with vanity; they will think mostly of themselves and their actions will have no consideration for other people. This means that people will value money more than anything or anybody else. To these people, money will be more important than God. Even religious people or false prophets will deceive and exploit people for money. This means that they will be boasters. This means that people will feel self-important; they will believe that they are better than other people; they will have no desire to learn from other people People will be ABUSIVE. This means that people will mistreat, exploit, pervert, assault, insult and commit all sort of physical, emotional, spiritual and psychological damage on each other especially on the weak. People will not honour or respect their parents. People will be unthankful. They will have no appreciation to their fellowman nor to God. They will not acknowledge the help of God nor of others to guide or improve their life. This means that the motives and hearts of people will not be pure. Their hearts and minds will be corrupted and defiled before God. This means that people will be unloving and hateful. They will have no remorse for any bad things that they do. They will not repent and they will not care about doing the right thing. Their conscience will be seared. People will be unforgiving. They will keeps grudges. People will falsely speak words that damage the reputation of other people. They will defame or falsely testify about other people in order to damage their character. People will be addicted to all sorts of things, eg drugs, sinful pleasures and perform various taboo acts. Some will yield to the control of evil or demonic spirits. People will be lovers of evil. They will take pleasure in sinful behaviours. They will see the good things as being bad but however embrace bad values and bad cultures as their way of life. People will be disloyal, faithless and unfaithful. They will be dangerously unstable and unpredictable. People will be marked by defiant disregard for danger or consequences. They will act without thinking of the harmful effects of their negative actions. People will have an exaggerated sense of self-importance. They will be extremely arrogant and vain. They will have a false sense of pride. People will find more time for pleasures of all sorts rather than to make time to spend with God. In other words, God will not be first in their lives. People will be religious; they will look godly, act godly but what they will not have godliness because what they claim to believe will not correspond with their actions. My understanding of 2 Timothy 3: People will be lawless and without self control. I am reminded of the days of Noah, before the great flood, where it says in Genesis 6: We therefore see a detailed description of the wicked condition of man in the last days in 2 Timothy 3: Paul is not saying that we should hate such people. We of course must love them and also we must preach and teach the gospel of Christ Jesus to anybody who is lost. The reason why he says we should avoid such people as the 19 types of people mentioned in 2 Timothy 3: These 19 characteristics become a lifestyle. For example, it was not so long ago when the idea of homosexuality and gay marriage was accepted. It only took a situation where one nation radically accepted gay marriage in particular and made it law, that the idea that homosexuals can marry one another is now becoming a growing culture and spreading among various nations. Instead of homosexuality and gay marriage being seen as taboo, the idea has been embraced and accepted under the umbrella of human rights or equality. Therefore this ungodly culture of the acceptance of homosexuality is growing fast but yet

this lifestyle does not please God. In certain nations, if you publically oppose the sin of homosexuality or gay marriage, you are seen as promoting hatred. The Bible discourages us from being unequally yoked with an unbeliever 2 Corinthians 6:

**Chapter 6 : Forgiveness Definition | What Is Forgiveness | GGM**

*I can't tell you how many times I have been driving in my truck singing along to this song without ever taking the time to listen to the words Matthew West is singing - or even to the words coming out of my own mouth.*

I was born in Damariscotta, Maine, and graduated high school in its sister town, Newcastle. Sometimes it was called the Old Indian Trail. Other times, Sheepscott Road. And I seem to remember even other titles for it. The greatest thing about this road was that if you followed it, you would walk past the last house on the road that had guard geese in the yard and into five miles of woods, and eventually come out in Damariscotta. The problem generally being that after all that walking in the woods, I would want someone to come and pick me up to take me home again. I had my first vision not many years after I learned to walk. After that vision, my heart felt completely open to God. From this time through my teens, I studied such things as the different aspects of time. This was stimulated by the experiences of having a vision and then experiencing what I had envisioned at another time. The question being, how could this be? How could I, through God, poke my finger through the march of minutes and hours and see something that had not yet occurred? I also studied the nature of God. What is not God? My ultimate challenge, because I lived on the coast of Maine, was, how could a mosquito be an expression of God? The answer, if you can hear the sound of God in the buzz of a mosquito, then you can hear it anywhere. I also began a study of the nature of evil. To be honest, this study did not interest me much. I think this is so because the feelings I had about being free to think about God while lying in a field of sweet grass made me disinclined to consider anything on Earth to be anything but incredibly wonderful. Thinking was my passion as a child. I used to consider myself the president and sole member of the Theory of the Day Club. As I aged, my visions began to cover such things as prayer, soul structure, the realms of God, and more evil. Then there were the thousands and thousands of lessons, such as the lesson of the rose, the lesson of silence, the lesson of source and orbit. Over the years I have tended to wrap this gift in a shroud of silence. I neither appreciated it when people advised me to rejoice in the reality of this gift, nor did I enjoy watching someone to whom I was attempting to explain myself shift emotionally out of the conversation. But my true gifts to the world are my two children: Nathaniel Clay and Lila Grace. When considering the question, if I had my life to do over, would I do it differently, the answer is an emphatic, no. For if I had taken any step differently, then Natty and Lila would not be here on Earth today. And, for that, not only am I eternally grateful to God, I also cherish my whole life. Evelyn Underhill and Bernard McGinn; and to the four angels of my life:

## Chapter 7 : Forgiveness - Wikipedia

*What does the Bible say about forgiveness? Quite a bit. In fact, forgiveness is a dominant theme throughout the Bible. But it's not uncommon for Christians to have many questions about forgiveness. The act of forgiving does not come easy for most of us. Our natural instinct is to recoil in self.*

Newman May 18, Inspired by the conflict and adversity in his life, Giacomo Bono now studies the ways we stay connected. How Do I Cultivate It? Fortunately, research suggests that the capacity for forgiveness is an intrinsic part of human nature. View forgiveness as something for you, not a gift to someone else: In his Nine Steps to Forgiveness program, Fred Luskin emphasizes that forgiveness is best seen as something that will bring you peace, closure, and reduce your suffering—a point echoed by Jack Kornfield in this video. Ruminating on negative feelings is both unhealthy and unproductive. Look for the silver lining: This can be a controversial tip, but research suggests that after someone hurts you, you can forgive more easily by reflecting on the personal benefits you may have gained through the transgression. Writing about those benefits might be especially helpful. Make an effective apology: Researcher Aaron Lazare has studied apologies for years, concluding that an effective apology has four parts: It acknowledges the offense, offers an explanation for the offense, expresses remorse or shame, and involves a reparation of some kind. This might explain why apologies foster forgiveness. Training in mindfulness can help college students become more forgiving, perhaps because awareness of painful feelings is part of the process of forgiveness. More mindful people are also more forgiving of betrayal. Humanize the Other through contact: Research suggests that forgiving yourself for mistakes can sometimes reduce your empathy for others and your motivation to make amends. For a more healthy way to forgive yourself, read these research-based steps , which include empathizing with your victim and honestly reflecting on what you did wrong, or follow this process recommended by Rick Hanson. Seek peace, not justice: In his forgiveness program , Robert Enright emphasizes that forgiveness is separate from justice. Understand that forgiveness is a process: Overcome barriers to forgiveness: Research reveals some common fears and concerns to address if we are resistant to forgiving. Foster a forgiving school: Build a school climate of care and fairness in order to facilitate forgiveness among teachers and staff. Parents can help kids learn forgiveness by modeling it themselves, and allowing kids to move through the process of forgiveness at their own pace. And she offers these tips for fostering forgiveness in families. Leading forgiveness researchers have also developed their own evidence-based programs to foster forgiveness, including the following. Recall the hurt, Empathize with the person who hurt you, offer an Altruistic gift of forgiveness, Commit to forgive ideally publicly , and Hold onto that forgiveness.

Chapter 8 : Quotations to help you practice forgiveness of self & others. | [blog.quintoapp.com](http://blog.quintoapp.com)

*Forgiveness Sayings and Quotes Below you will find our collection of inspirational, wise, and humorous old forgiveness quotes, forgiveness sayings, and forgiveness proverbs, collected over the years from a variety of sources.*

Mellon Professor in the Humanities at Boston University. The extraordinary and wise Elie Wiesel has died at the age of He was often cited as an icon of a reasonable loss of faith. There is a terrible moment in his memoir of the Holocaust, *Night*, when he watches a young boy die slowly by hanging and repeats the question posed by someone in the crowd: I went on praying. Germany, you were there, and I was there once visiting. I am asked occasionally, do you forgive? Who am I to forgive? I am not God. I met you there. We talked about it. It was January 20, Now, I have a recollection it was one of the first MR. First time in Berlin. You met with a group of young Germans, and I have never forgotten what you said when you came out. Because I have students from Germany and you cannot imagine the affection I have for them, the empathy I have for them. I want to help them. What Hitler has done, he destroyed so many lives that had not been born yet. How did you respond to that student? Well, you can imagine. I took him aside and we spoke, and we spoke, and we spoke. First let him talk to you, and you talk to him. And then you decide what to do. The Bundestag, which is the parliament, came to Berlin for the first time. They had a session, the parliament, in the Reichstag in Berlin, and they invited me to speak. The 27th of January. At the end of my speech, I turned to the president, who was there, and the entire government and diplomatic corps. President, why not ask the Jewish people for forgiveness? He went to the parliament and he asked for forgiveness. That trip was a result of your speech. So I felt good. No, I cannot forgive. What is the endeavor, the holy endeavor? This is the aim first of all, to tell the truth, and to sensitize other people not to do the same thing. We are, in the Jewish faith, on the eve of Yom Kippur, which is the holiest day of the year, and we plead with God for forgiveness, and God forgives, I hope. But one thing He does not forgive: Only they can forgive. If I do something bad to you, I cannot ask God to forgive me. You must forgive me. You talked a lot in *Night* and we talked about this already about struggling with prayer, to be able to pray or not, or what it meant. And I think this was a prayer that you wrote in a diary. I no longer ask You to resolve my questions, only to receive them and make them part of You. I no longer ask You for either rest or wisdom, I only ask You not to close me to gratitude, be it of the most trivial kind, or to surprise and friendship. Love is not Yours to give. As for my enemies, I do not ask You to punish them or even to enlighten them; I only ask You not to lend them Your mask and Your powers. If You must relinquish one or the other, give them Your powers, but not Your countenance.

**Chapter 9 : About me – The Value of Sparrows**

*Psychologists generally define forgiveness as a conscious, deliberate decision to release feelings of resentment or vengeance toward a person or group who has harmed you, regardless of whether they actually deserve your forgiveness.*

Silverio Gonzalez Saturday, 29 Sep 18 Lots of people treat forgiveness as only a form of therapy. This is not what Jesus taught. Jesus taught us to forgive as we have been forgiven. We let sinners get away with their sin, because God has let us get away with our sin. We naturally prefer justice to mercy, unless we are on the receiving end. This prayer captures something significant about being a Christian. We live by faith under grace and act out of grace. We are free to forgive in the way the rest of the world is not. To many Christians, forgiveness sounds like a nice thing to do, but there must be a limit. This is also not what Jesus taught: If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them. As many as seven times? We must forgive, all the time. People will sin against us all the time. We will sin against others all the time. Just as God forgives us all the time, we are to forgive others all the time. There are no limitations to forgiveness. Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Having sex outside of marriage produces children outside of marriage. When people break the civil law, they have to deal with civil authorities. Forgiveness means that we shoulder the burden of their debt to us. You should protect yourself from dangerous, unrepentant, hurtful people, but leave vengeance to God. In spite of the natural consequences, God is working the evil in this world for good. God has promised to make use of everything – every good and evil work – for his glory and our good. We forgive others as God forgives us. If you trust in Jesus for salvation, God holds nothing against you.