

[00:00:00] Well, welcome again. We're, uh, this is one of my favorite skills to walk through because we've, um, maybe anecdotally, maybe because it's, it's been so, um, profoundly impactful with couples as they really walk through in a healthy way is confession and forgiveness. And so that's going to be our topic today of how do you do this?

Well, and a couple of things that maybe I would perceive to be slightly different than some tools. There's, there's. Almost any ministry that works with relationships or marriage or, um, they all have a model of how do you walk through challenges in a relationship. How do you get back to a place of, of peace?

And, and so for me, I think the, the, the definition of peace becomes important to what are you trying to accomplish? What do you want peace to look [00:01:00] like? And, and, and this is in no way a judgment. It's just an observation. It seems to me that many of those tools. That that are floating around all having their place, um, all devised in faith as I would approach them when I come away with that, uh, if you.

I had to define what the, what the outcome is that there, those, those tools, those reconciliation tools or forgiveness tools are working towards is an absence of conflict. So peace equals the absence of conflict. And, and I would maybe, maybe work to, if the goal of all things is connection, the goal of all things is, is this, this agape or in the Hebrew, the chesed, this, this sense of being together, of peace being shalom.

Um, of something more than just, you know, whatever you did has now been dealt with. But no, we've really been restored to, and I think the New Testament idea of reconciliation is a good [00:02:00] picture of that. The definition of reconciliation, as I understand it, and I'm not a Greek scholar, but as it's been explained to me, even in 2 Corinthians, or 2 Thessalonians, Second Corinthians five when he says we have a ministry of reconciliation, it's this idea of of two people who are standing back to back in in conflict or at odds.

Each one turning to be, be back face to face. Um, and, and that's what reconciliation is. As we, as we can turn back to be face to face. And then we see that image that, um, that metaphor of face of, of, of looking into another person's face. And, and, and, and so when, when we think about in that passage, the ministry, ministry of reconciliation, that the cross, the father was able to turn and be ready and open to relationship.

And as we believe. And, and, and, and receive forgiveness and justification, then we are free to turn. And now we have this face to face relationship, and it's much more [00:03:00] than a legal contract. It is a restored connection, a restored fellowship, a restored relationship. And so when I'm thinking about what is God's goal, and I would answer that question for us to experience and display his very nature and character of being connected.

There are no barriers to us being fully known, that oneness idea, that intimacy idea. Then I want to try to find a tool that helps not just get rid of the obstacle to, to, um, that's creating conflict, but I want the whole process to move towards care and connection and, you know, reconciliation. And when you think about forgiveness in the church, There's, um, I'm not aware of a scripture that would command us to be reconciled to every single person, but we are commanded as followers of Jesus to [00:04:00] forgive one another.

So there's exceptions to us being fully reconciled, and some of those may be ours or opportunity. There may be lots of reasons we can't be reconciled, and maybe some situations where we, it wouldn't be safe or appropriate to reconcile, but we can be in that place of forgiveness. And so when we're teaching through this tool, we want to go past forgiveness into this place of fully restored relationship, the intimacy, the face to face, the reconciliation.

as much as we can. So a couple, couple obvious, uh, verses on, on being, you know, walking out this idea of being, um, in a place of, of healthy relation, confess your sins to one another and pray for each other that you may be healed. And so somehow in the spiritual realm, um, certainly in the body, I would think at least equally as much in, in marriage relationship or elder teams or mission teams, if there are things going on in our life that are hindering [00:05:00] relationship, That then they could also be hindering our ministry effect or or some of our brokenness leading to some of our brokenness So it is kind of a big spiritual idea to be working through um this idea of confessing things to the least of these brothers and sisters you were doing it to me that When when we're at odds when we're not reconciled to To our, our mates, to our, um, fellow church family members, any of those kind of things.

There's also this potential for discord in the body and, and that's disruptive to what, what Jesus would want to accomplish. And so to me, this is a really important picture or a distinction as we walk through the skill here in a little bit. Um, I want us to understand this isn't just to get the, the, the elephant in the room out of the way.

If you have no other tools, certainly getting the elephant out of the room is a good first step. But to really go all the way to that place where we can be face to face, we [00:06:00] can have genuine, restored relationship. So, I want to mention a couple of things as I think about how we have been trained. We were classic parents, at least in our tradition of how we train our kids to kind of walk through when they offended or hurt one another.

Uh, as children and we just kind of the script we used with our kids was say you're sorry. Okay. I'm sorry. All right. Now you say you're forgiven. Okay, you're forgiven. And we have the kids exchange this sound, you know, the sound bites and but but but they loved each other and they were kids and they got over it.

But there wasn't really a process to say, Do you understand? Anything about what you just did, or why it might be wrong, or why it might be hurtful. And so I think we really missed an opportunity to have this perfunctory, we're going to exchange these words and now everything's going to be okay. And I think most of our experience would be, we know just because someone said [00:07:00] I'm sorry or will you forgive me, the disruption to fellowship, the disruption to oneness, doesn't necessarily just go away.

Sometimes there's more work to be done. And when I think about bad apologies, the first time I read this list, Cindy and I used to do a fair amount of trying to help people think through parenting tips and, and, and, and some structures, most of which, much of which was, was designed mostly at behavior kind of things and helping people correct behavior and train children.

But we also talked about relationship and authenticity and being mindful. And, and when I, uh, um, one of the teaching points was. Make sure you're open about your own failures. Make sure that you're apologizing. Make sure you're letting your kids know that you don't see yourself as above reproach. That you need Jesus.

And all those kind of ideas. And after the first time I read this list of bad apologies, I [00:08:00] just looked at myself in the mirror and go, I have never apologized. I have always tried to create a teaching moment or, or hold on to my self justification. And so it's important to recognize we want to go right up to the edge of doing the right thing, and at the same time try to hold on to our own righteousness, our own self righteousness.

So there's a limitation in our own capacity to just go, you know, I was just wrong. So just go through some of these. They kind of come in groups. There's

this idea that we can have these kind of insincere, incomplete, inconclusive. One of those would just be say, I'm sorry, and that's not a bad word, but it means so many things in culture, it may not really land.

If you were to say, I am sorrowful, and that's what you meant, it might be more powerful or more helpful if you were to use that, then I'm sorry. I'm sorry can mean a lot of things as you'll see, um, it depends on what the hearer applies after those two words. Um, and one of the ways we would say this, I'm sorry if I hurt you.[00:09:00]

And, and again, this, just this idea that I can see you're hurting, and I'm inclined to think it might be my fault, but I don't really want to acknowledge that fully, so I'm going to leave it as a possibility, but I'm not going to own it. So if I hurt you, well, I'm sorry. And so that you can see how that's very incomplete and wouldn't land in someone feeling understood or that the offense was, was real to them.

I'm sorry that I hurt you. I didn't mean to hurt you. This might be one of the most. Um, the most common tools that the followers of Jesus used to try to maintain a level of dignity and self righteousness. Because what you meant to do is not really relevant. What you did is the topic. And so when we say, you know, I, today I set out to really, really love you and then somehow, you know, the devil shanghaied my, my, my agenda and, and you got hurt.

Well, no, you made a choice sometime [00:10:00] along the line that was hurtful. And, and so we really encourage, and as you're coaching people in this, to just banish that phrase. At, at, at, at most. It's going to, um, to help you look better as the one who is apologizing. 'cause it softens your wrongness, um, at, at at, at worst.

It, it, it just completely makes it all disingenuous. Like, well, do you even understand what you did? Um, but do you understand why that would be hurtful? So, um, and then I'm sorry I hurt you, I'll try not to let it happen again. Well, if you live for 10 minutes with another human being, you know the likelihood of that promise being ever fulfilled is just, it's just smoke and mirrors.

You, we're gonna hurt each other. Um, so that, it's an empty promise. It's, it's trying to get ourselves off the hook quickly to say, Yeah, well, uh, uh, yeah, that'll never happen again. Well, we all know something like that will happen again. In some form, and so let's just be honest and not try to get out from under it [00:11:00] by, by vain promises.

The second group is kind of, again, that self justification. It's, it really, it's not my fault that you're hurt. Um, I'm sorry I hurt you, but I wouldn't have done it if you hadn't done X, Y, Z. So you, by your behavior, by your choice, you actually made me hurt you. So don't you feel bad for me that you made me hurt you?

And do you see how it, it, it kind of, um, says this is someone else's fault. And this is probably. with my own kids and my bad apologies with them. This is probably the group I use, this is my favorite go to place. You know, there's this teaching mode, I'm sorry daddy was upset and expressed angry and said hard words to you, but it's your fault, you did something wrong.

And I would get myself off the hook, um, which is really not going to be very effective in the reconciliation process. Um, I'm sorry I hurt you if you would, and this is kind of the opposite, if you would do something better or not do something better, I, I think I could behave better. And so it's kind [00:12:00] of putting the, the onus of my behavior onto another human being.

I'm, I'm gonna make them responsible for what I do. I'm sorry I hurt you, you just have to understand that's the way I am. This is really popular in culture, so you have to accept just the way I am. And, and in the gospel that is, that's not appropriate. It is always our, our, our best understanding to, to submit ourselves to the Lord, say, Lord, what do you want me to be?

And, and certainly we have, um, you know, propensity for certain sins or, or, or things that are difficult for us, but it's never an excuse for hurting someone else that we get off the hook because something's a challenge for us. And the, and the last one is to not, not just. Say it's someone else's fault, but the pain here being experienced is me.

It's, it's, it's taking whatever care we could bring for pain we caused and trying to redirect that back to us to try to extract care. I'm sorry I hurt you. I guess I just had a bad day, kids, work, whatever. So it's, so don't you feel sorry for me? [00:13:00] I know you're offended, but really, don't you feel bad for me?

Because the only reason you're hurt is because I had such an awful experience. So it's, it's that redirection. And all these are just families of things, but as you listen to them, and maybe you're recognizing some of your, your patterns of trying to get yourself off the hook or, or receive care, um, but these are very common.

I'm sorry I hurt you, I hope, now, uh, this is one of my favorite, I, I'm sorry I hurt you, I hope you can get over it soon, it really bothers me when you're upset

with me, so, so, so, the, the problem here, Is I feel bad because you're upset and you're upset because I hurt you, but I don't care about that at all.

I just want you to stop being upset with me so I can feel better. And how it just extracts this really, uh, unhealthy and uncaring. Kind of care. I'm sorry I hurt you. I guess I really am a lousy husband, wife, person. I don't even see why you stick around. It's kind of using the shame narrative or, or deflecting and saying, you know, I, I'm just an awful person.

So don't expect it. [00:14:00] And then kind of that, that, that, that almost weakness of you have to let me go. I promise not to let it happen. Please, please, please. Because you're making me feel bad again. And so those are some examples. Of how we, um, need to pay attention to our own patterns because they're probably going to try to creep into even a, a, a, a good and healthy script.

And, and the, and the examples that I would say that creep in the most that we hear as we're trying to train people to just be really authentic and real before one another is, is, is that idea that, um, number one, using language that isn't very clear. I'm sorry, will you forgive me? What does that mean? Do you understand?

Trying to shorten it up. The second one would be, I didn't mean to. I'm really a good person. I really do care about you. Even though you got hurt. If we can just understand that those are all little micro attempts to try to hold on to our own self righteousness. [00:15:00] The whole point of confession and forgiveness is to acknowledge our lack of righteousness and our need For grace and mercy from other human beings that we need the gospel today.

We need that, that them as a representative of the gospel to release us from that debt, um, to be healthy and to have the relationship moved back to a healthy place. So, and then the last one is, is when we, it becomes about this, this big idea of, I feel bad for me for hurting you rather than I feel bad with you.

Um, and that, that's a very subtle thing where we try to redirect. The, the, the cared connection back towards us from the person we've offended, by the way, we're, well, the context here is helping people with, um, um, how to do this in marriage, but this is the tool we use in every context. In fact, when we were, we were training, um, our, our local church in Loveland and this, I actually [00:16:00] did real time modeling into the, the, the congregation of families as we were trying to model this.

And just to really set this is the goal here is not to just get rid of things that create a lack of peace, but to really move towards caring connection and to, to, for us as followers of Jesus, to be okay with the idea that we're broken and we hurt people and, and, and there's a, um, there is a simple reality that we are, we, we, we're going to hurt each other.

So how effective are we at restoring that level of peace? Big idea on that. Let's see. Okay. Well, I think we'll take a break here and so this sets that up and we'll get to and start the opportunity to actually walk through this skill in the next webinar video.