



---

### Fix It 2.0

1. **Read Pastor Hankins Scripture** – Genesis 33:4
  - a. But Esau ran to meet Jacob and embraced him; he threw his arms *around his neck* and kissed him. And they wept. (NIV)
  - b. Then Esau ran to meet him and embraced him, threw his arms around his neck, and kissed him. And they *both wept*. (NLT)
  - c. But Esau ran to meet Jacob and put his arms around him and hugged him. Then Esau kissed him, and they both *cried*. (NCV)
2. **Interpersonal Conflict** – to come into collision or disagreement; be contradictory; in opposition; clash; to fight or contend; do battle with one or more people.
  - a. Among the more **notable instances** of interpersonal conflict recorded **in the Bible** are the hostilities between Cain and Abel (Gen. 4:1–16), Abram and Lot (Gen. 13:8–18), Jacob and Esau (Gen. 25–27; 32–33), Jacob and Laban (Gen. 29–31), Saul and David (1 Sam. 18–31), Mary and Martha (Luke 10:38–42), Jesus’ disciples (Mark 9:33–37; Luke 22:24–27), Paul and Barnabas (Acts 15:36–41), and the Corinthian believers (1 Cor. 1:10–12; 3:2–4; 11:18).
  - b. **The root cause** of interpersonal conflict is **sin** (Gal. 5:19–20).
    - i. James explains that fighting is the result of uncontrolled passions and desires (James 4:1–3).
    - ii. The book of Proverbs characterizes those who stir up conflict as persons given to anger (Prov. 15:18; 29:22), greed (Prov. 28:25), hate (Prov. 10:12), gossip (Prov. 16:28), and worthless perversions (Prov. 6:12–15). Such conflicts inevitably result in personal destruction (Prov. 6:15), discord (Prov. 6:14), and strife (Prov. 10:12; 16:28). It is no wonder that “the Lord hates ... who stirs up trouble among brothers” (Prov. 6:16, 19 HCSB).
3. The Bible places **great value** on the ability **to live at peace** with one another (Ps. 34:14; Mark 9:50; Rom. 14:19; 1 Thess. 5:13; Heb. 12:14; 1 Pet. 3:11), in unity (Ps. 133:1), and harmony (Rom. 15:5–6).
  - a. At the same time, the Bible declares unequivocally that such peace is given only by God (Num. 6:26; John 14:27; 16:33; 2 Cor. 13:11; 2 Thess. 3:16) and lived out only as believers pattern their lifestyles after that of Jesus (Phil. 2:3–8).
4. **Forgiveness** - Pardon, involving restoration of broken relationships; ceasing to feel resentment for wrongs and offenses.
  - a. Primarily, **forgiveness is an act of God**, releasing sinners from judgment and freeing them from the divine penalty of their sin. Since only God is holy, only God can forgive sin (Mk 2:7; Lk 5:21).

- i. <sup>6</sup> And he passed in front of Moses, proclaiming, “The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, <sup>7</sup> maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation.” (Ex 34:6-7, NIV)
    - ii. <sup>14</sup> if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land. (2 Chronicles 7:14, NIV84)
  - b. **Forgiveness is also a human act** extended toward one’s neighbor—a manifestation of one’s realization and appropriation of God’s forgiveness.
    - i. <sup>12</sup>Forgive us our debts, as we also have forgiven our debtors. <sup>13</sup>And lead us not into temptation but deliver us from the evil one.’ <sup>14</sup>For if you forgive men when they sin against you, your heavenly Father will also forgive you. <sup>15</sup>But if you do not forgive men their sins, your Father will not forgive your sins. (Matthew 6:12–15, NIV84)
    - ii. <sup>13</sup> Bear with each other and forgive whatever grievances you may have against one another. *Forgive as the Lord forgave you.* <sup>14</sup> And over all these virtues put on love, which binds them all together in perfect unity. (Colossians 3:13–14, NIV84)
    - iii. <sup>31</sup> Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. <sup>32</sup> Be kind and compassionate to one another, *forgiving each other*, just as in Christ God forgave you. (Eph 4:31-32, NIV)
- 5. **Understanding** - God-given perception of the nature and meaning of things, resulting in sound judgment and decision-making; *in particular the ability to discern spiritual truth and to apply it to human disposition and conduct.*<sup>1</sup>
- 6. **Reconciliation** - Restoration of friendly relationships and of peace where there had previously been hostility and alienation. Ordinarily, it also includes the removal of the offense that caused the disruption of peace and harmony.
  - a. This was especially so in the relation of **God with humanity**, when Christ removed the enmity existing between God and mankind by his vicarious sacrifice.
    - i. Scripture speaks first of Christ’s substitutionary death in effecting reconciliation of God with sinners; of sinners appropriating this free gift by faith; the promised forgiveness and salvation that become the sinners’

---

<sup>1</sup> Manser, M. H. (2009). [\*Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies\*](#). London: Martin Manser.

possession by grace; and finally, reconciliation with God (Rom 5:10; 2 Cor 5:19; Eph 2:16).<sup>2</sup>

1. <sup>8</sup> But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. (Romans 5:8, NIV84)
2. <sup>16</sup> So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. <sup>17</sup> Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! <sup>18</sup> All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: (2 Corinthians 5:16–18, NIV84)
3. <sup>19</sup> For God was pleased to have all his fullness dwell in him, <sup>20</sup> and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. (Colossians 1:19–20, NIV84)

**b. Expected of believers.**

- i. <sup>23</sup> “Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, <sup>24</sup> leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift. (Matthew 5:23–24, NIV84)
- ii. <sup>19</sup> that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation. <sup>20</sup> We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God. <sup>21</sup> God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. (2 Corinthians 5:19-21, NIV84)
- iii. <sup>14</sup> For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, <sup>15</sup> by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, <sup>16</sup> and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. <sup>17</sup> He came and preached peace to you who were far away and peace to those who were near. <sup>18</sup> For through him we both have access to the Father by one Spirit. (Ephesians 2:14–18, NIV84)

7. **The Result and Our Text** - Then Esau ran to meet him and embraced him, threw his arms around his neck, and kissed him. And they *both* wept. (Gen 33:4, NLT)

---

<sup>2</sup> Elwell, W. A., & Comfort, P. W. (2001). In [Tyndale Bible dictionary](#) (p. 1113). Wheaton, IL: Tyndale House Publishers.