

FORGIVE AS FORGIVEN

Teleiogy is a theology term used to describe the study of spiritual growth maturity in Christian Way of Life.

(Heb.5:14) “But solid food is for the mature (teleios), who because of practice have their senses trained to discern good and evil.” (Matt.4:4)

We are studying 12 church age doctrines that are essential for spiritual growth maturity. Today we are studying the ninth Teleiogy doctrine:

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| Grace | Positional Truth | Angelic Conflict |
| Dispensations | Spiritual Gifts | Forgiveness |
| Spirituality | The Will of God | |
| The Faith Cycle | Suffering | |

In our lesson text, Paul gave a measure that the spiritually advancing Christian is to use in forgiving others:

(Col.3:13b) “**Just as** (kathos) [comparative adverb] the Lord forgave you, **so** (houtos) [demonstrative adverb] **also you**.”

In our lesson text, Paul listed eight virtues of the spiritual mature Christian. All eight virtues are connected to the main verb (**put on / enduo / a.m.impv.2pl**) (Col.3:12).

Six of them are in the accusative case and two of them are p.a.ptc. nplm: forbearing (anecho) and forgiving (charizomai) (Col.3:13a).

Grammatical Principle: The action of a (p.a.ptc.nplm) occurs at the same time as the main verb. The main verb is “**put on**” (a.m.impv.2pl). The aorist is finished action in past time or Punctiliar.

This emphasizes the need of putting on forbearing and forgiving ahead of the other virtues in order to achieve “the perfect bonds of unity” within the local church at Colosse (Col.3:14).

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| This lesson will study five aspects of the doctrine of Forgive as Forgiven. |
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1. The Greek word Paul used to teach forgive as forgiven was charizomai rather than aphiemi.

With **charizomai**, Paul is emphasizing the grace oriented attitude that God has towards us His children (Eph.2:8-9) [charis / grace].

In the parable of the Two Debtors, Jesus used **charizomai** to show this gracious attitude:

(Luke 7:42) “When they were unable to repay, he **graciously forgave** them both. “

(Col.3:13) “Bearing with one another and **forgiving** each other, whoever has a complaint against anyone; just as the Lord forgave you, so also you.” (Eph.4:32)

2. While all eight super grace virtues are important to healthy relationships, Paul emphasized three that needed to be front and center in the Church of Colosse.

Paul did this by making **forbearing and forgiving** as present participles and by separating **love** from the other five accusatives.

(Col.3:14) “And beyond all these things (heart of compassion, kindness, humility, gentleness, and patience) (put on) **love** (agape/ asf), which is the perfect bond of unity.”

3. The offended spiritual mature believer must become a spiritual first responder.

(Col.3:13) “Whoever (ean / 3cc / tis) has (echo / p.a.subj) **a complaint (momphe) [blame game] against anyone** (tis); just as the Lord forgave you, so also you.”

Recently we have learned a great deal about importance of the planning, preparation, and execution of first responders to crisis.

We make a big mistake by focusing on the offense and offender or the crisis rather than our responsibility and solution as a spiritual first responder – forbearing and forgiving and loving – “**Just as the Lord did to you, so also you do to others!**”

Are there any offenses or offenders we don't have to forgive? The cause of Christ in the world takes precedence over our feelings.

4. Learning to forgive as forgiven is part of “renewing of the mind” from conformity of OMCD to transformation of NMDV thinking.

(Rom.12:2) “And do not be conformed (me / suschematizo / p.m.impv.2pl) to this world, but (all / contrast) be transformed (metamorphoo / p.p.impv.2pl) by the renewing of your minds, that you may prove what the will of God is, that which is good and acceptable and perfect.”

Break the cycle of bad behavior by changing bad beliefs by the RENEWING OF YOUR MINDS (Eph.4:22-24, 25-32). **Danger.**

(Eph.4:30) “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”

(Eph.4:31-32) “Let all bitterness and wrath and anger and clamor and slander **be put away** (airo / a.p.impv.3ps) from you, along with malice. **And** be (ginomai / p.a.impv.2pl) kind to one another, tender-hearted, forgiving (charizomai / p.m.ptc.nplm) each other, just as God in Christ also has forgiven you.”

IT IS BETTER TO FORGIVE AND FORGET THEN TO RESENT AND REMEMBER.

5. It is also important to forgive yourself as well as others.

(Eph.4:32) “Just as God in Christ also has forgiven you.”

(Isa.53:25) “I, even I, am the One who wipes out your transgressions for My own sake; and I will NOT remember your sins.”

(Ps.103:12) Sometimes you find it difficult to forgive yourself out of **misplace** guilt, regret, and remorse - “**As far as** the east from the west, **so far** has He removed our transgressions from us.”

POEM:

“Since the Lord your debt did pay,
Saved your soul by grace one day,
You with charity should live,
Always ready to forgive.”

**Remember there are two sides to Divine Forgiveness: Accepting and Extending
“JUST AS THE LORD FORGAVE YOU, SO YOU ALSO.” (Col.3:13b)**