

FORGIVE, JUST AS YOUR ARE FORGIVEN

Request: “I know that God has forgiven me of my sins. Why can’t I seem to forgive myself?”

Believe it or not, this is a such common problem among some spiritually advancing believers that Paul addressed it in Eph.4: 32 – “And *be* (*ginomai* / *p.a.impv.2pl* / continuous command) kind (*chrestos*; Gal.5: 22; 1 Cor.13: 4) to one another (*eis allelon* – acc.of extent), tenderhearted (*eusplagchnos*), **forgiving** (*charizomai* / *p.m.ptc.nplm*) each other **just as** (**kathos** / **adverb**) God in Christ also **has forgiven** (*charizomai* / *a.m.ind.3ps*) you (*dat.plm* / dative of personal advantage).”

Write the three things Paul commanded the spiritually advancing believers to do: _____,
_____, and to _____.

This lesson will study FIVE aspects of how to FORGIVE, JUST AS YOU ARE FORGIVEN.

1. Learning to forgive just as forgiven is part of transition from conformity of old man thinking to transformity of new man thinking.

“And do not be conformed to this world (*me suschematizo* / *p.m.impv.2pl* / **stop** fashioning oneself like; **stop** shaping one’s policy in conformity to *cosmos diabolicus*), but (*alla* / contrast) **be transformed** (*metamorphoo* / *p.p.impv.2pl*) **by the renewing of your mind**, *that you may prove (to dokimazo / p.a.infin) what the will of God is, that which is good and acceptable and perfect.*” (Rom.12:2)

“Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you.” (Acts 13:38)

“In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.” (Eph.1: 7; 2:8-9) All of our sins are forgiven (past, present, and future) in Christ.

2. Forgiving just as forgiven is part of transforming the believer’s conscience from old man norm and standards to new man norm and standards.

“Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which *war against the soul.*” (1 Pet.2: 11; James 1:14-15; 1 John 2:15-16)

“And keep a *good conscience* so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame.” (1 Pet.3:16)

“I am telling the truth in Christ, I am not lying, *my conscience bearing me witness in the Holy Spirit.*” (Rom.9: 1) FORGIVE JUST AS FORGIVEN

3. “I know what the bible says but I’m having difficulty accepting it for my life.” Believe it or not, this awareness is good if you are willing not just wanting to change.

It reflects the struggle of the transition from the guilt of old man conformity to world thinking to inner peace of new man divine viewpoint thinking (Eph.4:22-24; Col.3:8-14).

It is reflected as remorse (*metamelomai*: to regret; remorse of conscience; a deep and painful regret; mental distressed; often mistranslated 'repent') of old man guilt. Judas suffered from it in Matt.27:3-5.

It is reflected in the brothers of Joseph in Gen.50:15-21. The old man guilt of the brothers is contrasted to the new man inner peace of Joseph in this passage.

4. Cosmos diabolicus (worldly thinking promoted by devil) has influenced your old man belief system – “God will never forgive me because I cannot forgive myself.”

“And they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.” (2 Tim.2:26)

“In order that no advantage be taken of us by Satan; for we are not ignorant of his schemes.” (2 Cor.2:11)

“And do not give the devil (to diabolos) an opportunity (topos/ metaphor of place).” (Eph.4:27)

“We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.” (2 Cor.10:5)

The devil would like you to believe that because you still sin in certain areas that you are a child of the world and a child of darkness and a sinful believer and that there is NO HOPE for you so go back to your old ways (Eph.4: 17-32).

(Eph.5: 1-21) Be (ginomai / p.m.impv.2pl) imitators (mimetes) of God - note the word “therefore” is mentioned three times for three walks / peripateo: (1-6) walk as love, (7-14) walk as light, (15-18) walk as wise – LIKE FATHER; LIKE SONS.

5. Two Greek words are used to explain two important aspects of God’s forgiveness.

Aphesis means to release or pardon. It is used to explain pardon from all judicial guilt of sin of unbeliever (Acts 5:31-32; 26:18; Eph.1:7; Col.1:13-14; Heb.9:14, 22).

Charizomai means to bestow grace. It is used to pardon from psychological guilt of sin of believer (Eph.4:32; Col.3:12-15).

These two Greek concepts of forgiveness are brought together in Eph.4:32 – “And be kind to one another, tender-hearted, **forgiving each other, just as God in Christ also has forgiven you.**”

As spiritual advancing believers, we are to forgive just as we have been forgiven – both self and others.

Poem: Since the Lord your debt did pay, saved your soul in grace one day, you will charity should live always ready to forgive.

Homework: Read parable dealing with forgiveness (aphiemi) recorded in Matt.18: 21-35.

- Why the parable?
- Why two debtors?
- Which are you?
- Why mercy?
- What was the spiritual point of the parable?