

## **DIVINE FORGIVENESS**

You have heard it said, “To err is human and to forgive is divine.”

It is always important to study the context of a text to get the full spiritual picture. The actual context is Col.3:1-17 and is entitled, Put on the New Man, in most study bibles.

Paul began by instructing the spiritual advancing believer to “seek (zeteo / p.a.impv.2pl / first command) the things above,”(3:1) and to “**set your mind (phroneo / p.a.impv.2pl / second command) on the things above, not on the things that are on earth.**” (3:2). [By the way, there are 9 commands in these 17 verses.]

Does it matter in the CWL what a spiritual advancing believer thinks? Why? (Prov.23:7)

Our lesson text explains why to forgive is divine and is setting your mind on the things above, not on things that are on earth.

We will examine our lesson text by the following 5 homiletical points.

- Chosen (3:12a) divine status
- Clothe (3:12b) divine virtues – put on (enduo / a.m.impv.2pl / third command)
- Charge (3:13a) divine character
- Complaint (3:13b) divine test
- Charity (3:14) divine unity

<b>This lesson will study THREE aspects of Divine forgiveness.</b>
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### **1. Two Greek words are used to explain the full responsibility of divine forgiveness in Christian Way of Life (CWL).**

**Aphesis means to be dismissed or released or even pardoned from all judicial guilt of sin.** “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.” (Eph.1:7) “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9) [There is an interested parable by Jesus on this Greek word in Matt.18:21-35.]

**Charizomai means to bestow a favor unconditionally because of God’s grace.** “And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.” (Eph.4:32)

“And **when you were dead** in your transgressions and the uncircumcision of your flesh, **He made you alive together with Him**, having forgiven us all our transgressions.” (Col.2:13)

- Charizomai is the Greek word used in Col.3:13 – “Bearing with one another, and forgiving each other, whoever has a complaint against anyone; **just as (kathos / adverb of comparison) the Lord (offended) forgave you (offender), so also (houtos / adverb) should you.**”

**Principle:** We are to forgive (bestow unconditional grace) JUST AS we have been forgiven. We are to do this to our self as well as to others.

## 2. The offended believer must become a spiritual first responder and not a fleshly first responder.

During the recent hurricanes, the phrase, “first responder,” became popular. Their preparation and readiness as a first responder was essential to initial success.

Paul is instructing spiritual advancing believers in the same way regarding offense and hurt feelings in Col.3:12-14.

The phrase, “to err is human and to forgive divine,” is often measured by the offense and limited to how many times it occurs. Are there any offenses that we don’t have to forgive? Is there a certain number of offenses and after that we don’t have to forgive?

Peter inquired about this issue – “Then Peter came and said to Him, ‘Lord, how often shall my brother sin against me and I forgive him? Up to seven times?’” (Matt.18:21)

Forgiveness is important because relationships are MORE important – “Greater love has no one than this, that one lay down his life for his friends.” (John 15:13)

I hear someone say that relationship was like an electric plug. It is a connection between two live electrical wires. If they get pulled apart, it breaks the power flow (Gal.5:16, 22-23).

## 3. Spiritual advancing believers must avoid offense reactionary sins that hinder divine forgiveness and the restoration of relationship love.

Paul listed 6 of the most common OMCD offense reactionary sins as **anger, wrath, malice, slander, and abusive speech** from your mouth. Do not **lie** to one another, since you laid aside the old self with its evil practices.” (Col.3:8-9) Paul commanded us to “put them **all** aside (apotithemi / a.m.impv.2pl).” (3:8)

After reading Luke 15:25-32, list the offensive reactionary sins of the older son. How did it effect these different relationships (father, younger brother, servants, and friends of family)?

The thing that makes these specific offensive reactionary sins is that they have a chain reaction. You can light one off the other.

This OMCD mind set must be exchanged for the NMDV mind set (Rom.8:5-9; Eph.4:22-24; Rom.12:2).

Paul listed 6 of the most common NMDV responsive to offense and relationship conflict – **compassion, kindness, humility, gentleness, patience, and LOVE (Col.3:12-14).**

**“Above all, keep fervent in your love for one another, because love covers a multitude of sins.”  
(1 Pet.4:8)**

**“TO ERR IS HUMAN AND TO FORGIVE DIVINE.”**