

FORGIVE AS FORGIVEN

(Eph. 4:30) is part of the greater context of (Eph. 4:25-32). One thing that makes the context interesting is it contains eleven Greek imperatives (commands). One of the eleven is found in:

(Eph.4:30) “**do not grieve the Holy Spirit** (me lupeo/ p..impv.2pl”) Grieve is a strong human word in any language!

Our last two lessons (Eph. 4:31-32) contrasted six sins of Old Man Cosmos Diabolicus (OMCD) to the Three grace virtues of New Man Divine Viewpoint (NMDV) (Eph.4:31-32)

NOTE: (Eph. 4:13) Teleios means spiritually mature believer.

Paul taught that these three grace virtues listed in Eph.4:32 were the spiritual solution to the six sins of OMCD.

(Eph.4:32) “**Be** (ginomai/ p.a.impv.2pl) [emphasizes change] (Eph.4:22-24) **kind** (chrestos), **tender-hearted** (eusplagchnos), and **forgiving** (charizomai).”

This lesson will study three aspects of “Forgive as Forgiven” that focus on the Greek word charizomai.

(Eph.4:32b) “**forgiving** (charizomai/ p.a.ptc.nplm) **just as God in Christ also has forgiven** (charizomai/ a.m.ind.3ps) you (su/ dplm).”

You have heard people say, “To err is human but to forgive is divine.” This is the point of this lesson.

1. In (Eph.4:32), Paul shows that the doctrine of forgiveness is a both a milk doctrine (salvation) and meat doctrine (Christian way of life) - “Forgiving (CWL), Just as God in Christ also has forgiven (salvation) you (all).”

- **First the Salvation milk doctrine of forgiveness** (Heb.5:13; 1 Pet.2:2) - ‘**Just as God in Christ** also has forgiven you (all).’ A special Greek word for **forgiveness** from Adam’s Original Sin (AOS) (Rom.5:12-21) is **aphiemi** (apo + hiemi) [to send away, remit, forgive].

(Eph.1:7) “In Him we have redemption through His blood, the **forgiveness (aphiemi) of our trespasses** (13 judicial charges of AOS) **See [50 Things FREE](#)**, according to the riches of His grace.”

(Col.1:13-14) “For He delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son, in Whom we have redemption, the **forgiveness (aphiemi) of sin.**” (Col.1:13-14)

2. When Paul wanted to emphasize the importance of God’s personal involvement in the Doctrine of forgiveness, He used the Greek word charizomai (charis) [grace bestowed] for both salvation and the (CWL).

Charizomai means to bestow grace completely and unconditionally - “**Just as God in Christ** also has forgiven you.”

When charizomai is used in salvation, it emphasizes God’s personal involvement such as John 3:16; Rom5:8 and Col.2:13.

When it is used in the CWL, it becomes a meat doctrine of forgiveness such as Eph.4:32 and Col.3:13.

CWL meat doctrine of forgiveness (Eph.4:32) - “Forgiving (CWL) [completely **and** unconditionally], just as God in Christ **also** has forgiven (salvation) you.” .

Note that Paul combined them both in (Eph.4:32).

3. Paul is commanding all spiritually advancing believers to forgive others by bestowing God’s grace of forgiveness completely and unconditionally.

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

To emphasize the meaning of completely and unconditionally, Jesus gave the parable of the Two Debtors in Luke 7:36-50.

Note FOUR parts:

- The background (Lk. 7:36-39)
- The parable (Lk. 7:40-42)
- The question and Jesus’ answer to the Pharisee Simon (Lk. 7:43-47)
- **Then the (charizomai) grace solution to the woman (Lk. 7:48-50)**

In the parable section of the Two Debtors, **charizomai** was used (Lk. 7:42) personal involvement of grace bestowed completely and unconditionally.

But in the doctrinal solution, **aphiemi** (judicial) was used four times (Lk. 7:47-49) regarding the Pharisee Simon and the Sinner woman.

Before we close this study, we should answer the question, “Lord, how often shall my brother sin against me and I **forgive (aphiemi)** him? ‘Up to seven times?’ (Matt.18:21) **70 x 7 or without measure or completely and unconditionally** (vs. 22, 27, 30, 35) (aphiemi) (Matt.18:21-35) Parable of Unmerciful Servant.