

Venom: Two Words for Forgiveness: *Aphiemi*, 1 John 1:9 & *Charizomai*, Colossians 3:13

[NOTE: Bible classes for Sunday, 7 Sept., were the concluding lessons in Quentin Swafford's 6-lesson special series, Helping Hurting People, which began on Fri., 5 Sept., and continued on Sat., 6 Sept. 1997, double sessions each day. Series available on cassette. Order Helping Hurting People, HHP-001 through HHP-006.]

Ephesians 4:26 - Although you may have become impulsively angry [*orgizo*], in spite of that fact, stop sinning impulsive sins before they lead to chronic sins. The sun must not set on your angry mood [*parorgismos*: the chronic sin of bitterness].

Ephesians 4:27 - Stop giving the devil a chance to exert his influence.

Ephesians 4:28 - He [believer involved in criminal arrogance and immoral degeneracy] who stole up to now, from now on stop stealing, but rather begin to work hard, working with your own hands doing what is right, in order that he may have money to share with him who has a need.

Ephesians 4:29 - Do not permit any false doctrine to proceed from your mouth but whatever is good of intrinsic value for the purpose of edification, in order that this accurate teaching may give grace orientation to the hearers.

Ephesians 4:30 - Furthermore, stop grieving the Holy Spirit, the God by whom you have been sealed to the day of redemption [the rapture of the church].

Ephesians 4:31 - All bitterness, both operational anger and motivational anger, both brawling and slander, must be removed from all of you along with all evil.

Ephesians 4:32 - But become kind, performing gracious acts toward each other, and compassionate, and keep forgiving each other just as God also by means of Christ has forgiven us.

Outline Review

V. VenomPreface

1. The Doctrine of Emotion
 - A. Essence of the Human Soul
 - B. The Dichotomy of Emotion
 - C. The Impulsive and Chronic Sins of Ephesians 4:22-32

2. The Doctrine of Forgiveness

A. Definition

There are two words for “*forgive*” in the New Testament:

- a. *aphiemi*
- b. *charizomai*

We will note how they are used in their various contexts in an upcoming paragraph, but at this point we shall only define them.

aphiemi means to remit, forgive, or cancel a debt or sins. It means to leave something standing without concerning oneself further about it; to release someone from a legal relation, obligation, or debt, therefore to pardon.

With regard to man’s legal standing before God, *aphiemi* refers to His pardon of confessed sins. This includes remission of the punishment legally demanded by the committed sin and therefore the cancellation of the penalty clause associate with violating the mandate.

The catalyst for this forgiveness is the believer’s repentance and confession. Remember your repentance has nothing to do with the execution of God’s forgiveness.

The word “*repent*” is the Greek word *metanoeo* which means “*to change one’s mind about something.*”

No one is going to confess a thought, comment, or action to God if he believes himself to be right about what he is doing. It is through learning the Word, or through discipline, that one comes to realize he is wrong.

Realization that your behavior is wrong followed by a transformation of behavior over to what is right is what is meant by *metanoeo*. Once you realize that you are wrong then any sins involved must be dealt with in order to restore fellowship with God.

A person can come to the realization that he is wrong and actually make a change in his behavior patterns and still be out of fellowship. Repentance may change your behavior but it does nothing to restore fellowship with God. Fellowship can only be restored by confession of your sins alone to God alone.

In 1 John 1:9 we see not a promise but a procedure:

1 John 1:9 - IF we confess [*homologeo*] our sins, He (God) is faithful and righteous to forgive us [*aphiemi*] our sins and to cleanse us from all unrighteousness.

Notice this is not a promise but a condition. If we confess our sins (third class condition: maybe we will, maybe we won’t, but if we do), God will forgive us. *Homologio* means to unemotionally cite, state, confirm, acknowledge, or admit wrongdoing. After having done so it then becomes God’s duty to forgive based on his Own faithfulness and righteousness. Such forgiveness does not compromise divine integrity because His forgiveness is based upon the sacrificial and vicarious sacrifice of Jesus Christ.

In propitiation the justice of God judges our sins and the integrity of God is satisfied with that judgment. Please also note that we are not told to pray for God to forgive us of our sins. That is an imperative mood. We are not privileged to order God around by issuing Him mandates. Our job is to confess our sins alone to Him alone. IF we do that, He is bound by His integrity to forgive us.

The Greek word *charizomai* is associated with the entire concept of grace associated with God's forgiveness of our pre-salvation sins at the moment of our salvation. The Greek word for "grace" is *charis* and refers to the plan of God in general and to His policy towards the person who believes in Christ at salvation.

Our salvation occurs when we place our faith alone in Christ alone—the Latin *sola fide*. Through faith alone forgiveness of pre-salvation sins is applied to the believer at the moment of salvation. This forgiveness is said to be *charizomai*, which means to pardon. This pardon of us by Christ and our duty to use His grace to us as a motivation to pardon others is also the subject of:

Colossians 3:12 - As those who have been chose by God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness, and patience;

Colossians 3:13 - bearing with one another and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

There are some old friends in this passage to whom we should pay brief attention:

- a. In Colossians 3:12 we are mandated to put on a "heart of compassion": *splagchna oiktirmos*
- b. We also see the word found in Ephesians 4:32 for kindness: *chrestos*.
- c. The word "patience" in the NAS is translated "longsuffering" in the KJV and is the Greek *makrothumia*.
- d. In Colossians 3:13 the word used by Paul for "forgiveness" in Ephesians 4:32 appears twice: *chrizomai*, we are to forgive each other as the Lord forgave us.

The principle of our God's legal pardon of the sins of the believer is no different from the principle of our personal pardon and forgiveness. Neither God the Father nor the Lord Jesus Christ are holding grudges against us for sins committed. They have in honor forgiven them and forgotten them. This means that They will never again bring up your sins nor take action to penalize you for them. Likewise, we are to become kind, compassionate and forgiving of each other with a willingness to forget past misdeeds enacted upon us.