

Ephesians Series

Lesson #207

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Dean Bible Ministries

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Forgiveness is Not an Emotion
Ephesians 4:32; Matthew 18:21–25



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

Forgiving One Another

Eph. 4:31, “Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.

Eph. 4:32, “And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

Eph. 5:1, “Therefore be imitators of God as dear children.”

The Words for “Forgive”

ἀφίημι v. (*aphiēmi*), “let go, cancel, remit, leave, forgive”

ἄφεσις n. (*aphēsis*), “release, pardon, cancellation, forgiveness”

Emphasizes the *act* of forgiveness.

χαρίζομαι (*charizomai*), show favour or kindness, give as a favour, to be gracious to someone, to pardon

Emphasizes the *attitude* underlying forgiveness.

FOUR Categories of Forgiveness

- 1. Forgiveness directed toward God, where the justice of God cancels the debt of sin. For all mankind without distinction. *Forensic Forgiveness***
- 2. Forgiveness positionally *in Christ*, Eph. 1:7**
- 3. Experiential forgiveness, 1 John 1:9**
- 4. Relational forgiveness, Eph. 4:32**

We are to imitate God.

Psa. 111:3, “His work is honorable and glorious, and His righteousness endures forever.”

**Eternal
Realities**

**Temporal
Realities**

“POSITIONAL TRUTH”

ACTS 16:31



1 John 1:9, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

Divine Forgiveness:

God completely removes the sin as a hindrance to our relationship to Him.

These sins are cast behind Him, removed completely to not be brought up again.

It is an act that is totally based on His character (we are to imitate God, Eph. 5:1).

It is an act of *undeserved, unmerited* kindness. **GRACE!**

Misconceptions:

It is not permissiveness.

It is not indulgence.

It does not *necessarily* remove consequences. (2 Sam. 12:5, 6)

Review context of Matt. 18

1. Key Question:

Matt. 18:1, “At that time the disciples came to Jesus, saying, ‘Who then is greatest in the kingdom of heaven?’ ”

2. In Matt. 18 we find the focus on forgiveness. It begins with a focus on humility. Jesus used a visual training aid to demonstrate His point—a little child.

Little children had no position, rank, or privilege in that culture.

Point: A disciple is not to be concerned about his rank or position, getting his rights.

Matt. 18:4, “ ‘Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.’ ”

3. The warning relates to causing one of these little ones, who represent the disciples, to stumble will incur divine discipline. Everlasting fire is not the eternal lake of fire, but temporal punishment. See Matt. Lessons 102–106 for more detail.

4. The parable of the lost sheep here, as well as in the parallel passage in Luke 19:10 ff. There you have a lost sheep, lost coin, lost son, but each was owned first by the shepherd, the woman, or the Father. Thus a picture of someone already saved.

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

Matt. 18:22, “Jesus said to him, ‘I do not say to you, up to seven times, but up to seventy times seven.’ ”

John 13:14, “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.

John 13:15, “For I have given you an example, that you should do as I have done to you.”

John 13:34, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

John 13:35, “By this all will know that you are My disciples, if you have love for one another.”

Rabbinical teaching only required forgiveness three times:

It was taught: R. Jose b. Judah said: “If a man commits a transgression, the first, second and third time he is forgiven, the fourth time he is not forgiven, as it is said:

“Rabbi Eliezer son of Rabbi Yose says: If one sins and repents and continues uprightly, he is forgiven before he stirs from the spot. But if one says, ‘I shall sin and then repent,’ he is forgiven up to three times, but no more.”

Prov. 24:16, “For a righteous man may fall seven times and rise again, But the wicked shall fall by calamity.”

Luke 17:3, “ ‘Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him.

Luke 17:4, “ ‘And if he sins against you seven times in a day, and seven times in a day returns to you, saying, “I repent,” you shall forgive him.’

Luke 17:5, “And the apostles said to the Lord, ‘Increase our faith.’ ”

Matt. 18:22, “Jesus said to him, ‘I do not say to you, up to seven times, but up to seventy times seven.’ ”

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Matt. 18:23, “Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.”

King = God

Subjects = Believers

Contrast between those who have learned humility and those who haven't.

Matt. 18:24, “And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.

Matt. 18:25, “But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.

Matt. 18:26, “The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ ”

10,000 Talents

Sixteen years of wages:

The total annual revenue Rome collected from Judea, Galilee, Samaria, and Idumea was about 900 talents, equivalent to 11 years of taxes.

In the Old Testament the amount of gold given for the Temple was just over 8,000 talents, 1 Chron. 29:4, 7

The amount of gold which came to Solomon in one year was 666 talents of gold, 1 Kings 10:14

μύριοι *murioi*

**ten thousand; actually, just an enormous number, that was
beyond 10,000**

Matt. 18:27, “Then the master of that servant was moved with compassion, released him, and forgave him the debt.”

ἀπολύω *apoluō*

aor act indic 3 sing

to release from an obligation

Forgiveness [ἄφεσις, *aphesis*]

ἄφεσις, *aphesis*, noun

Release, liberation, forgiveness [*EDNT*];

The act of freeing or liberating or releasing someone from captivity;
The act of freeing from an obligation, guilt, or punishment; Pardon,
cancellation of a debt. [*BDAG*]

Matt. 18:28, “But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’”

Matt. 18:29, “So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’”

Matt. 18:30, “And he would not, but went and threw him into prison till he should pay the debt.”

Matt. 18:31, “So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.

Matt. 18:32, “Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me.

Matt. 18:33, “ ‘Should you not also have had compassion on your fellow servant, just as I had pity on you?’ ”

Matt. 18:34, “ ‘And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

Matt. 18:35, “ ‘So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.’ ”

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