

1. Tonight we will continue our study of the Book of Colossians at verse thirteen of chapter three. Last week I taught Col 3:12 by way of the Doctrine of Meekness.
2. Before we continue that analysis you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. We are now ready for verse 13 but first let's review an expanded translation of Col 3:12.

Expanded translation

Col 3:12 Therefore in view of what we have just learned, you must clothe and invest yourselves like the elected ones of God, set-apart and loved by each member of the Trinity, manifesting an emotional stability and control consistent with your holy and beloved status; full of virtue love and kindness, modesty and humility of mind; always displaying stability even under pressure;

4. Verse thirteen continues our ethical imperatives.

KJV-Sentence continues

Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

NIV

Col 3:13 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

FORBEARING ONE ANOTHER $\alpha\nu\epsilon\chi\omega$ $\alpha\lambda\lambda\epsilon\lambda\omicron\nu$

1. **Anecho Allelon** is better translated "put up with your fellow believers ..." or "endure and tolerate without complaint your fellow believers ..."
2. **Anecho** is a verb parsed as a present middle (deponent) participle followed by the adverb/noun **Allelon**, declined as a genitive plural.
3. **Anecho** is translated "to suffer, shall I suffer, put up with, would I bear with, forbearing" or "you endure." Imagine that: we are to endure and put up with one another of the same kind. I guess we ought to do that because at the rapture or death, every believer will receive a magnificent greeting. It is described by Jude in the last two verses of his epistle.

Jude 24

Now to the One Who is able to keep you from falling and to present you faultless before the presence of His glory, with exceeding joy;

Jude 25

To the only wise God our Savior be glory and majesty, dominion and power, both now and forever more. Amen

3.1 **Anecho** is a deponent verb meaning it came into the Koine Greek from the Attic in only the middle voice. Deponent verbs though middle in form are to be translated as though the voice were active. I will give you 5 uses found elsewhere in the KJV.

The Healing of a Boy With a Demon

Mat 17:14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

Mat 17:15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

Mat 17:16 And I brought him to thy disciples, and they could not cure him.

Mat 17:17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long "**shall I suffer you?**" bring him hither to me.

The Healing of a Boy With a Demon

Mar 9:19 "O unbelieving generation," Jesus replied, "how long shall I stay with you? How long shall "**I put up**" with you? Bring the boy to me."

Mar 9:20 So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth.

Mar 9:21 Jesus asked the boy's father, "How long has he been like this?" "From childhood," he answered.

Mar 9:22 "It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us."

Mar 9:23 "'If you can?'" said Jesus. "Everything is possible for him who believes."

Mar 9:24 Immediately the boy's father exclaimed, "I do believe; help me overcome my unbelief!"

Mar 9:25 When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. "You deaf and mute spirit," he said, "I command you, come out of him and never enter him again."

Mar 9:26 The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, "He's dead."

Mar 9:27 But Jesus took him by the hand and lifted him to his feet, and he stood up.

Acts 18:14 And when Paul was about to open his mouth, Gallio said unto the Jews, "If you Jews were making a complaint about some misdemeanor or serious crime, then I suspect "**I would bear with you:**"

Acts 18:15 But since it involves questions about words and names and your own law--settle the matter yourselves. I will not be a judge of such things."

Acts 18:16 So he had them ejected from the court.

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Eph 4:2 With all lowliness and meekness, with longsuffering, "**forbearing**" one another in love;

Eph 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.
Eph 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling;
Eph 4:5 One Lord, one faith, one baptism,
Eph 4:6 One God and Father of all, who is above all, and through all, and in you all.
Eph 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

2Th 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

2Th 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that "**ye endure:**"

4. The object of the verb **Anecho** is **Allelon**. It is a derivative of the adverb **Allos** meaning another of the same kind. Generally **Allos** is translated "the other, themselves," or "some other."

4.1 Several uses found elsewhere are as follows:

Mat 24:10 And then shall many be offended, and shall betray "**one another,**" and shall hate "**one another.**"

Mat 24:11 And many false prophets shall rise, and shall deceive many.

Mat 24:12 And because iniquity shall abound, the love of many shall wax cold.

Acts 2:7 And they were all amazed and marveled, saying "**one to another,**" Behold, are not all these which speak Galilaeans?

Acts 2:8 And how hear we every man in our own tongue, wherein we were born?

Acts 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

Acts 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Acts 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust "**one toward another;**" men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

AND FORGIVING ONE ANOTHER, και χαριζομαι εαυτου

1. **Kai Charizomai Heautou** is better translated "and being gracious one to another even as you yourselves have been forgiven ..." or "and you must be gracious and forgiving to both believer and unbeliever just as Christ was gracious and forgave you ..."

2. **Kai** is a conjunction used as a simple connective followed by the verb **Charizomai**, parsed as present middle participle; next we have the reflexive pronoun **Heautou**.

3. **Charizomai** is translated variously "give, gave, forgive, grant" or "freely give." It is clear **Charizomai** is apposed to **Anecho** in order to teach "a believer must forgive not only other believers but also unbelievers.

3.1 The same apposition applies to **Allelon** and **Heautou**; both are pronouns, the former having other believers as its antecedent and the latter all others as its antecedent.

4. Several other uses of **Charizomai** found elsewhere in the New Testament are as follows:

Luk 7:21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind **"he gave sight."**

Luk 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Luk 7:23 And blessed is he, whosoever shall not be offended in me.

Luk 7:24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

Luk 7:25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts.

Luk 7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

Luk 7:27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Luk 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

Luk 7:39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

Luk 7:40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

Luk 7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

Luk 7:42 And when they had nothing to pay, he **"frankly forgave"** them both. Tell me therefore, which of them will love him most?

Luk 7:43 Simon answered and said, I suppose that he, to whom he **"forgave"** most. And he said unto him, Thou hast rightly judged.

Luk 7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Luk 7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

Luk 7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Acts 3:14 But ye denied the Holy One and the Just, and desired a murderer "**to be granted**" unto you;

Acts 3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

Acts 25:11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may "**deliver**" me unto them. I appeal unto Caesar.

Acts 25:12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

Festus Consults King Agrippa

Acts 25:13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

Acts 25:14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

Acts 25:15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

Acts 25:16 To whom I answered, It is not the manner of the Romans "**to deliver**" any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also "**freely give**" us all things?

Eph 4:32 And be ye kind one to another, tenderhearted, "**forgiving**" one another, even as God for Christ's sake hath "**forgiven**" you.

5. **Heautou** is an unusual pronoun; it is one of the few, if not the only pronoun which is declined using the genitive form as its nominative singular. It is called a reflexive pronoun because it is variously translated "yourself, yourselves, himself, herself, themselves, them, their," or "your own selves." **Heautou** can be found more than 350 times in the New Testament.

End Lesson Taught 12-2-09