

1. Tonight we will continue our study of the Book of Colossians at verse 13 of chapter 3. Last week I taught Col 3:13 in part and when time expired we were in the middle of a word study of **Kurios** translated "Christ."
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 to resume our study, 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. I want to review some of that learned last week and then pick up with new material at point 3 on page 2.
5. So far we have exegeted that portion of Col 3:13 which in the KJV has been rendered "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as ... noting it might better be translated "**endure and tolerate without complaint your fellow believers while also being gracious; forgiving everyone, and if anyone has a complaint against another, just as ...**"
6. The entire verse has been translated.

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.

FORBEARING ONE ANOTHER **ανεχω αλληλον**

1. **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 24-25

AND FORGIVING ONE ANOTHER, **και χαριζομαι εαυτου**

1. **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."

IF ANY MAN ΕΑΝ ΤΙΣ

1. **Ean Tis** is better translated "and if anyone ..." **Ean** is a 3rd class conditional particle followed by the indefinite pronoun **Tis**, declined as a nominative singular. **Ean** means if and it may or may not be true. It is always followed by a verb in the subjunctive mood.

HAVE A QUARREL ΕΧΩ ΜΟΜΦΗ

1. **Echo Momphe** is better translated "has a quarrel ..." or "has a complaint ..." **Echo** literally means "to have and to hold." It is translated "I have, having, that hath, hast" or "ye hast." **Echo** appears more than 700 times in the New Testament.

AGAINST ANY: ΠΡΟΣ ΤΙΣ

1. **Pros Tis** is better translated "against another ..." or "with you ..." **Pros** is a preposition followed by the indefinite pronoun **Tis**, declined as an accusative singular. **Pros** literally means "face to face." In the New Testament it is translated "against, to, unto, because of" or "with."

2. Clearly the meaning of **Tis** refers to any in the Lychus Valley with a complaint against another. Forgiveness should be forthcoming as a product of doctrine in their souls.

3. And now for new material and the phrase "even as Christ."

EVEN AS CHRIST ΚΑΘΩΣ ΚΥΡΙΟΣ

1. **Kathos Kurios** is better translated "just as the Lord ..."

2. **Kathos** is an adverb followed by the proper noun **Kurios** declined as a nominative singular. The antecedent of **Kurios** is Christ our Savior.

3. Our forgiveness should be forthcoming because Christ provided the ultimate in forgiveness for each and every believer and we are to become like Him.

4. The word **Kurios** translated "Lord" doesn't always refer to a member of the Trinity as we will see.

5. The word Lord is used in the singular more than 6,000 times in the Scripture. In the Old Testament Lord is generally a translation from **Yehovah**. In the New Testament we find **Kurios** used more than 750 times where it is usually translated "Lord, lord, masters" or "Christ."

Rev 22:21 The grace of our "**Lord**" Jesus Christ be with you all. Amen.

Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our "**Lord**" Jesus Christ unto eternal life.

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our "**Lord**" Jesus Christ, but were eyewitnesses of his majesty.

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of "**Christ**" is at hand.

Mat 6:24 No man can serve two "**masters**:" for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Luk 12:40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Luk 12:41 Then Peter said unto him, "**Lord**," speakest thou this parable unto us, or even to all?

Luk 12:42 And the "**Lord**" said, Who then is that faithful and wise steward, whom his "**lord**" shall make ruler over his household, to give them their portion of meat in due season?

Luk 12:43 Blessed is that servant, whom his "**lord**" when he cometh shall find so doing.

Luk 12:44 Of a truth I say unto you, that he will make him ruler over all that he hath.

Luk 12:45 But and if that servant say in his heart, My "**lord**" delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

Luk 12:46 The "**lord**" of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

FORGAVE YOU, και χαριζομαι συ

1. **Kai Charizomai Su** is better translated "also forgave you ..."

2. **Kai** is a conjunction used as an attributive followed by the verb **Charizomai** parsed as a 3rd person singular, aorist active indicative. Next follows the pronoun **Su**, declined as a dative plural.

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:

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.

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.

SO ALSO DO YOU ΟΥΤΩΣ ΚΑΙ ΣΥ

1. **Houtos Kai Su** is literally "so also you ..." or "so also should you do ..."
2. **Houtos** is an adverb followed by the conjunction **Kai** used as an attributive; it is followed by the pronoun **Su** declined as a nominative plural.
3. Now let's see how our entire verse looks so far by way of an expanded translation.

Col 3:13 endure and tolerate without complaint your fellow believers while also being gracious and forgiving to others. And if anyone has a complaint against another, they should forgive just as Christ forgave you.

4. Let me give you a case study of forgiveness; the story will reveal how problems can arise when forgiveness is not total. Look for the failure of David to quickly forgive, Absalom's failure to forgive Amnon, Absalom's failure to forgive David and Ahithophel's failure to forgive David and a host of other violations of God's protocol. When major failures take place there is often "hell to pay."

David and Absalom

1. David had a son named Absalom who was much like his dad. David created a tenuous family relationship because he did not apply God's rules concerning marriage.
2. Absalom had a sister named Tamar and a half-brother named Amnon. The same father but different mothers created a situation ripe for trouble.
3. Amnon liked the looks of his half-sister and rather than using the two power options he yielded to the desires of his old sin nature.
4. The story reads like a modern romance novel gone bad.

- Amnon wants sex from Tamar.

2Sa 13:1 In the course of time, Amnon son of David fell in love with Tamar, the beautiful sister of Absalom son of David.

2Sa 13:2 Amnon became frustrated to the point of illness on account of his sister Tamar, for she was a virgin, and it seemed impossible for him to do anything to her.

2Sa 13:3 Now Amnon had a friend named Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man.

2Sa 13:4 He asked Amnon, "Why do you, the king's son, look so haggard morning after morning? Won't you tell me?" Amnon said to him, "I'm in love with Tamar, my brother Absalom's sister."

- A sinister plot is developed.

2Sa 13:5 "Go to bed and pretend to be ill," Jonadab said. "When your father comes to see you, say to him, 'I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so I may watch her and then eat it from her hand.'"

- Amnon lays a trap for Tamar.

2Sa 13:6 So Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to him, "I would like my sister Tamar to come and make some special bread in my sight, so I may eat from her hand."

2Sa 13:7 David sent word to Tamar at the palace: "Go to the house of your brother Amnon and prepare some food for him."

2Sa 13:8 So Tamar went to the house of her half-brother Amnon, who was lying down. She took some dough, kneaded it, made the bread in his sight and baked it.

2Sa 13:9 Then she took the pan and served him the bread, but he refused to eat. "Send everyone out of here," Amnon said. So everyone left him.

2Sa 13:10 Then Amnon said to Tamar, "Bring the food here into my bedroom so I may eat from your hand." And Tamar took the bread she had prepared and brought it to her brother Amnon in his bedroom.

2Sa 13:11 But when she took it to him to eat, he grabbed her and said, "Come to bed with me, my sister."

2Sa 13:12 "Don't, my brother!" she said to him. "Don't force me. Such a thing should not be done in Israel! Don't do this wicked thing.

2Sa 13:13 What about me? Where could I get rid of my disgrace? And what about you? You would be like one of the wicked fools in Israel. Please speak to the king; he will not keep me from being married to you."

- A rape takes place.

2Sa 13:14 But he refused to listen to her, and since he was stronger than she, he raped her.

2Sa 13:15 Then Amnon hated her with intense hatred. In fact, he hated her more than he had loved her. Amnon said to her, "Get up and get out!"

2Sa 13:16 "No!" she said to him. "Sending me away would be a greater wrong than what you have already done to me." But he refused to listen to her.

2Sa 13:17 He called his personal servant and said, "Get this woman out of here and bolt the door after her."

- Amnon was not in love--he was in lust.

2Sa 13:18 So his servant put her out and bolted the door after her. She was wearing a richly ornamented robe, for this was the kind of garment the virgin daughters of the king wore.

2Sa 13:19 Tamar put ashes on her head and tore the ornamented robe she was wearing. She put her hand on her head and went away, weeping aloud as she went.

- Absalom hears--and seeks justice.

2Sa 13:20 Her brother Absalom said to her, "Has that Amnon, your brother, been with you? Be quiet now, my sister; he is your brother. Don't take this thing to heart." And Tamar lived in her brother Absalom's house, a desolate woman.

2Sa 13:21 When King David heard all this, he was furious.

- Absalom's anger goes underground because David did nothing.

2Sa 13:22 Absalom never said a word to Amnon, either good or bad; he hated Amnon because he had disgraced his sister Tamar.

- Absalom has his men murder Amnon.

2Sa 13:23 Two years later, when Absalom's sheep shearers were at Baal Hazor near the border of Ephraim, he invited all the king's sons to come there.

2Sa 13:24 Absalom went to the king and said, "Your servant has had shearers come. Will the king and his officials please join me?"

2Sa 13:25 "No, my son," the king replied. "All of us should not go; we would only be a burden to you." Although Absalom urged him, he still refused to go, but gave him his blessing.

2Sa 13:26 Then Absalom said, "If not, please let my brother Amnon come with us." The king asked him, "Why should he go with you?"

2Sa 13:27 But Absalom urged him, so he sent with him Amnon and the rest of the king's sons.

2Sa 13:28 Absalom ordered his men, "Listen! When Amnon is in high spirits from drinking wine and I say to you, 'Strike Amnon down,' then kill him. Don't be afraid. Have not I given you this order? Be strong and brave."

2Sa 13:29 So Absalom's men did to Amnon what Absalom had ordered. Then all the king's sons got up, mounted their mules and fled.

- David hears the bad news.

2Sa 13:30 While they were on their way, the report came to David: "Absalom has struck down all the king's sons; not one of them is left."

2Sa 13:31 The king stood up, tore his clothes and lay down on the ground; and all his servants stood by with their clothes torn.

2Sa 13:32 But Jonadab son of Shimeah, David's brother, said, "My lord should not think that they killed all the princes; only Amnon is dead. This has been Absalom's expressed intention ever since the day Amnon raped his sister Tamar.

2Sa 13:33 My lord the king should not be concerned about the report that all the king's sons are dead. Only Amnon is dead."

2Sa 13:34 Meanwhile, Absalom had fled. Now the man standing watch looked up and saw many people on the road west of him, coming down the side of the hill. The watchman went and told the king, "I see men in the direction of Horonaim, on the side of the hill."

2Sa 13:35 Jonadab said to the king, "See, the king's sons are here; it has happened just as your servant said."

2Sa 13:36 As he finished speaking, the king's sons came in, wailing loudly. The king, too, and all his servants wept very bitterly.

- Absalom flees to his maternal grandfather's land.

2Sa 13:37 Absalom fled and went to Talmai son of Ammihud, the king of Geshur. But King David mourned for his son every day.

2Sa 13:38 After Absalom fled and went to Geshur, he stayed there three years.

2Sa 13:39 And the spirit of the king longed to go to Absalom, for he was consoled concerning Amnon's death.

End Lesson Taught 12-16-09