

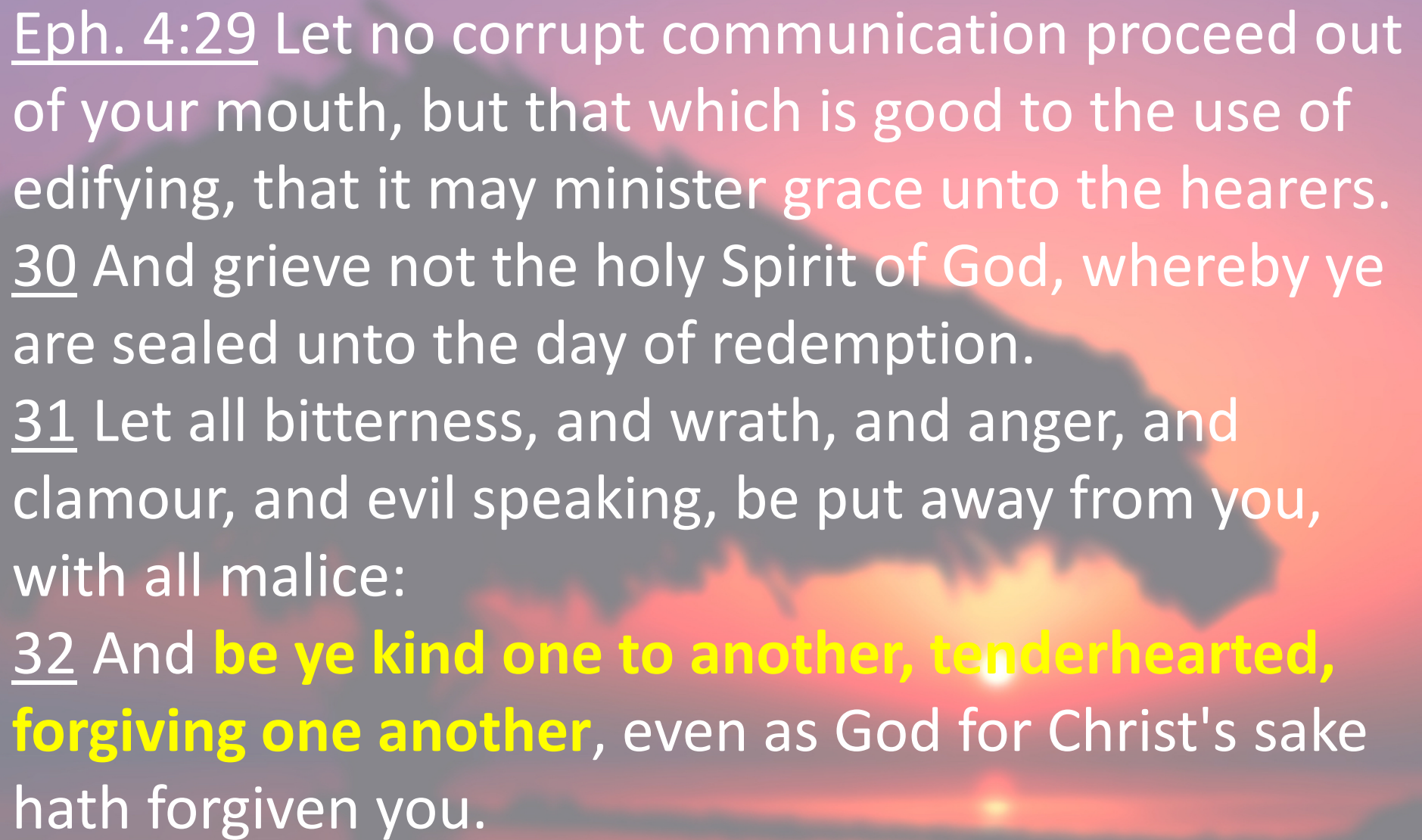


The Inner Peace Of Forgiveness

Building Bridges

“Building Bridges of Inner Peace via Forgiveness of Sinners”

Eph. 4:29-32



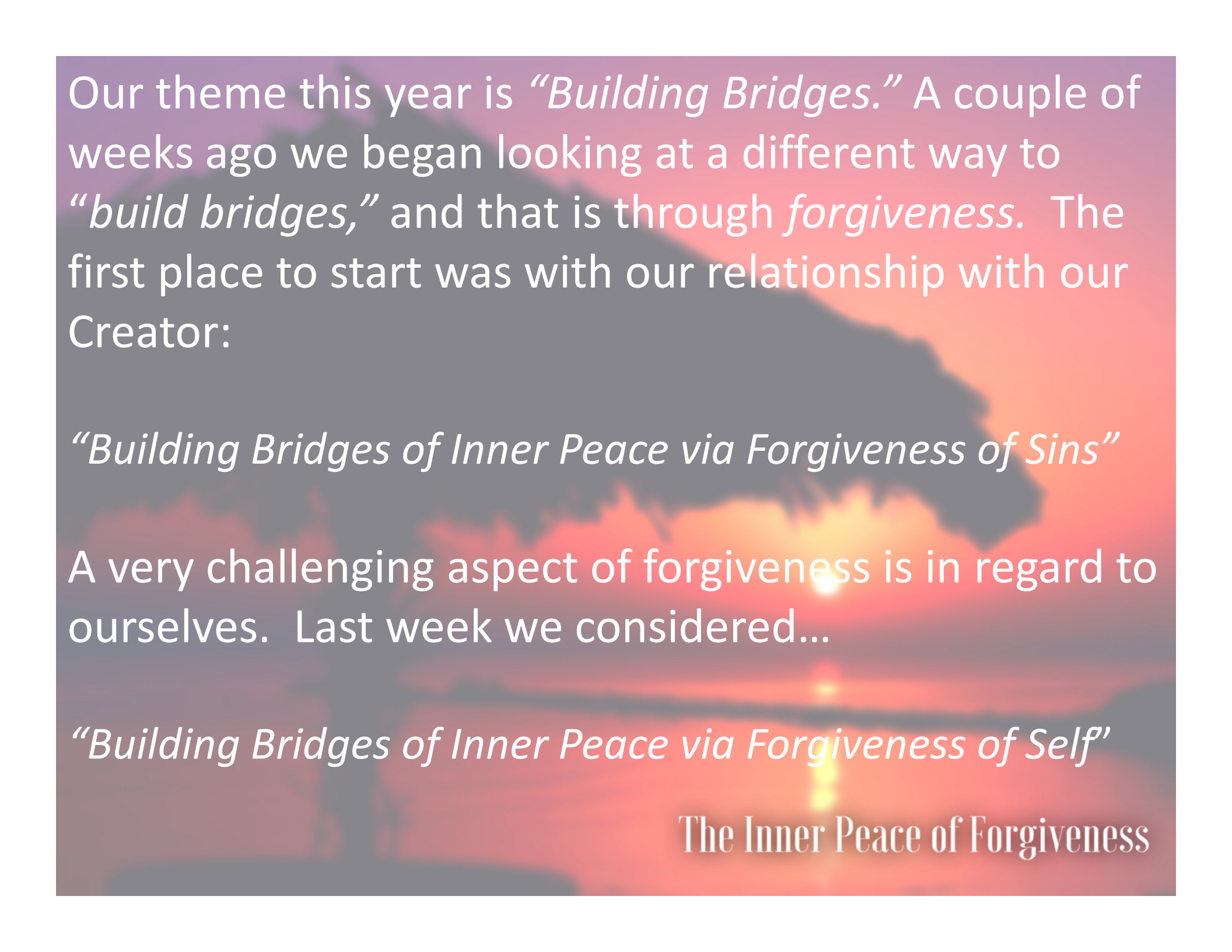
Eph. 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

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

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Our theme this year is “*Building Bridges.*” A couple of weeks ago we began looking at a different way to “*build bridges,*” and that is through *forgiveness*. The first place to start was with our relationship with our Creator:

“Building Bridges of Inner Peace via Forgiveness of Sins”

A very challenging aspect of forgiveness is in regard to ourselves. Last week we considered...

“Building Bridges of Inner Peace via Forgiveness of Self”

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This morning we move to a more difficult aspect of “Building Bridges” regarding forgiveness:

“Building Bridges of Inner Peace via Forgiveness of Sinners”

To come to Christ and receive forgiveness of our sins includes faith, and the humbling of our pride in admitting our sinfulness in contrast to God’s holiness.

To forgive ourselves is admitting that we cannot continue punishing ourselves for the sins of the past, but to trust that God has placed our sins behind His back, as far as the east is from the west.

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To forgive those who have offended us, hurt us, and/or scarred us is perhaps one of greatest challenges regarding our faith.

To carry resentment is the germination of the seed of bitterness that poisons the soul.

Someone has said, “Bitterness is like drinking poison and waiting for the other person to die.”

Heb. 12:14 **Follow peace with all *men*, and holiness,** without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; **lest any root of bitterness springing up trouble *you*, and thereby many be defiled;**

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Forgive – To grant pardon for or remission of (an offense, debt, etc.); absolve to give up all claim on account of; remit (a debt, obligation, etc.); to grant pardon to (a person); to cease to feel resentment against:

<http://www.dictionary.com/browse/forgive>

The sense of "to give up desire or power to punish" (late Old English). <http://www.etymonline.com/index.php?term=forgive>

I. A BELIEVER SHOULD BE MINISTERING GRACE, 4:29

Eph. 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

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A. Guard Against Causes for Bitterness, 4:29a

“Let no corrupt communication proceed out of your mouth...”

Original Word: σαπρός

Transliteration: sapos

Definition: rotten, useless, corrupt, depraved.

sapros – properly, *rotten* (putrid), over-ripe; (figuratively) *over-done* (ripened); hence, *corrupt*.

"expresses what is of poor quality, unfit for use, putrid" (Vine, Unger, White, *NT*, 49); *sapos* – "of poor or bad quality" (*L & N*, 1, 65.28).

<http://biblehub.com/greek/4550.htm>

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Mt. 12:34 O generation of vipers, how can ye, being evil, speak good things? for **out of the abundance of the heart the mouth speaketh.**

35 A good man out of the **good treasure of the heart bringeth forth good things:** and an evil man out of **the evil treasure bringeth forth evil things.**

36 But I say unto you, That **every idle word that men shall speak, they shall give account thereof in the day of judgment.**

B. Give Attention to Creating Bridges, 4:29b "...but that which is good to the use of edifying, that it may minister grace unto the hearers."

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Original Word: οἰκοδομή

Transliteration: oikodomé

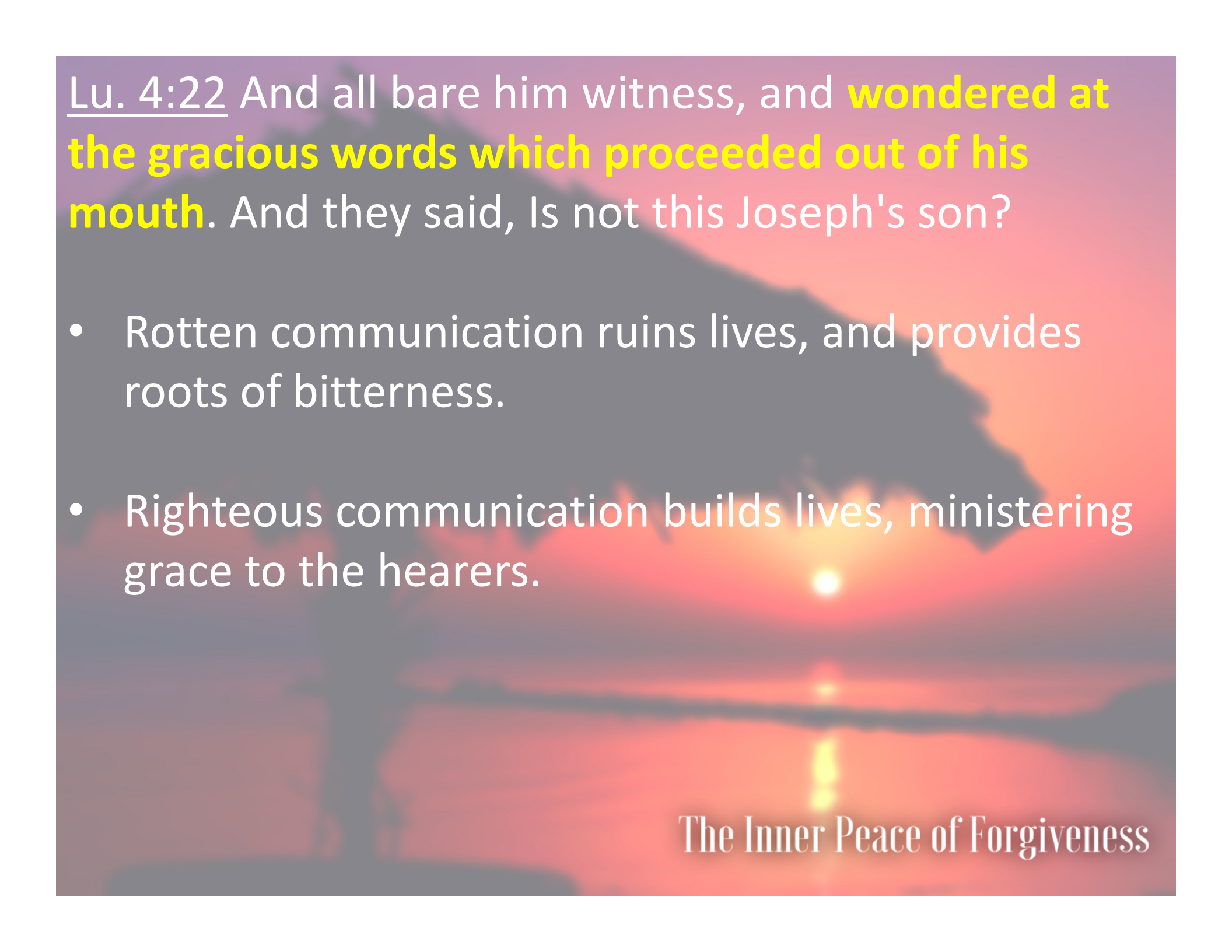
Definition: (a) the act of building, (b) a building, (c) met: spiritual advancement, edification.

oikodomé – properly, a building (edifice) serving as a home; (figuratively) *constructive* criticism and instruction that *builds a person up* to be the *suitable dwelling place of God*, i.e. where the Lord is "*at home*." <http://biblehub.com/greek/3619.htm>

Psa. 141:3 **Set a watch, O LORD, before my mouth; keep the door of my lips.**

Col. 3:8 But now ye also **put off all these**; anger, wrath, malice, blasphemy, **filthy communication out of your mouth.**

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Lu. 4:22 And all bare him witness, and **wondered at the gracious words which proceeded out of his mouth**. And they said, Is not this Joseph's son?

- Rotten communication ruins lives, and provides roots of bitterness.
- Righteous communication builds lives, ministering grace to the hearers.

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An unknown poet wrote the following:

A careless word may kindle strife.

A cruel word may wreck a life.

A bitter word may hate instill;

A brutal word may smite and kill.

A gracious word may smooth the way;

A joyous word may light the day.

A timely word may lessen stress;

A loving word may heal and bless.

http://www.preceptaustin.org/ephesians_429-30

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II. A BELIEVER SHOULD NOT BE MAKING GRIEF, 4:30

Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

A. The Contrast and Ramification, 4:30a –
“And grieve not the holy Spirit of God...”

Original Word: λυπέω

Transliteration: lypeó

Short Definition: I pain, grieve, vex

lypéō (from 3077 /*lýpē*, "deep grief") – to experience deep, emotional pain (sadness), i.e. *severe* sorrow (grief).

<http://biblehub.com/greek/3076.htm>

B. The Consideration of our Relationship, 4:30b –
“...whereby ye are sealed unto the day of redemption.”

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III. A BELIEVER SHOULD HAVE MALIGNING GONE, 4:31

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

A. The Damaging Ingredients, 4:31a “...bitterness, and wrath, and anger, and clamour, and evil speaking...”

- Bitterness – continual resentment producing grudges and unforgiving spirit.
- Wrath – a carnal spirit of rage arising from selfish bitterness.
- Anger – an internal resentment desirous of revenge.
- Clamour – loud, obnoxious, and passionate public outcries.
- Evil speaking – slanderous statements similar to blasphemy.

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B. The Determining Implementation, 4:31b
“...be **put away from you**, with **all** malice:”

Original Word: αἶρω

Transliteration: airó

Definition: I raise, lift up, take away, put away, remove.

<http://biblehub.com/greek/142.htm>

IV. A BELIEVER SHOULD BE MANIFESTING GOD, 4:32

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

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A. The Powerful Characteristics, 4:32a “And **be ye kind one to another, tenderhearted, forgiving one another...**”

Original Word: χαρίζομαι

Transliteration: charizomai

Definition: (a) I show favor to, (b) I pardon, forgive, (c) I show kindness.

Properly, to *extend favor* ("grace"), *freely give favor* to grant *forgiveness* (pardon).

xarízomai ("favor that cancels") is used of God giving His *grace* to *pardon*. This is freely done and therefore not based on any *merit* of the one receiving forgiveness.

<http://biblehub.com/greek/5483.htm>

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B. The Proportionate Consider, 4:32b “...**even as God for Christ's sake hath forgiven you.**”

The standard of our conduct, including forgiveness of others, is Christ. Our relationship with Christ is dependent upon His gracious love and mercy bestowed upon us via His forgiveness. We are to forgive others in proportion to His standard in forgiveness of us.

Rom. 5:8 But **God commendeth his love toward us**, in that, while we were yet sinners, Christ died for us.

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Conclusion

Becoming a Christian is not the conclusion, but the beginning of our pursuit to be conformed to His image, being like Him in an unregenerate world. Our attitude of forgiveness to others should be a reflection of Christ's love toward us.

1 Jn. 3:1 **Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:** therefore the world knoweth us not, because it knew him not.

2 **Beloved, now are we the sons of God,** and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And **every man that hath this hope in him purifieth himself, even as he is pure.**

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