

Forgiveness

Study 1 – The Process – Steve Hyndman

The following is a summary of the transcript of the Study prepared using the AI facility
ChatGPT – Open AI.

The full study can be viewed at the following URL: <https://www.youtube.com/watch?v=E5H4uEnH8c4>

Forgiveness is one of the most fundamental concepts in the Bible, central to understanding God's character. It's an ongoing journey of faith and maturity, reflecting our relationship with God. At its core, forgiveness is deeply tied to the essence of God's love, as God forgives willingly and completely, forgetting the sins once confessed.

The Bible teaches that God forgives for His name's sake, indicating that forgiveness aligns with His purpose and character. God's name, Yahweh, means "I will be who I will be," signifying His desire to be manifested in a multitude of people, which necessitates forgiveness.

Jesus' teachings in Luke 6 emphasize loving enemies, doing good without expecting anything in return, and embodying mercy and forgiveness as God does. These principles illustrate that forgiveness is not just a divine attribute but a model for human relationships.

Forgiveness restores our broken connection with God caused by sin. Sin disrupts the harmony between God and humanity, as seen in the story of Adam and Eve's expulsion from Eden. Forgiveness, however, reconciles and reunites us with God.

Understanding sin is crucial to appreciating forgiveness. Sin creates a rupture in our relationship with God, but forgiveness repairs it. This process requires personal acknowledgment of sin without minimizing its magnitude, leading to true repentance and reconciliation with God.

The character of God is intrinsically linked to forgiveness. God's mercy, grace, patience, and kindness all point to His willingness to forgive. His justice ensures that He is faithful to forgive those who genuinely repent.

The Bible also addresses the complexity of generational sin, explaining that God deals with each person based on their own response to Him, not the sins of their ancestors. This underscores personal responsibility and the opportunity for each generation to choose a relationship with God.

Forgiveness among individuals reflects God's character. True forgiveness in human relationships is a manifestation of God's nature. It demonstrates mercy, grace, patience, and kindness, aligning us with God's attributes.

For forgiveness to occur, there must be an honest acknowledgment of sin. This involves owning up to our wrongdoings without rationalizing or blaming others. The story of Adam and Eve illustrates the human tendency to deflect responsibility, but true forgiveness requires transparency and humility before God.

God's call to "wash you, make you clean" (Isaiah 1:16-18) highlights His desire to cleanse us from sin and restore us to purity. This process involves repentance and the acceptance of God's forgiveness, transforming our scarlet sins into white as snow.

Forgiveness is central to understanding God's character and our relationship with Him. **It requires a deep recognition of our sinfulness, an honest confession, and a willingness to embrace God's transformative forgiveness.** Through this process, we reflect God's mercy, grace, and love in our interactions with others, fulfilling His purpose in our lives.

The restorative process in the Bible is a vital and consistent path required by God for the forgiveness of sins. **It involves a journey through a metaphorical dark valley, symbolizing the difficult and introspective process one must undergo.** This journey is not unique to any part of the Bible but is a universal theme that cannot be circumvented.

Forgiveness from God follows a precise and immutable method. This method is wholly free, emphasizing that no amount of human effort, works, penance, or financial contribution can earn God's forgiveness. **God desires us to simply listen and have faith in His ability to provide and forgive.** This principle is highlighted in the story of Abraham, where God intervenes as Abraham is about to sacrifice Isaac, underscoring that God Himself will provide the necessary means.

God's forgiveness is free because of two fundamental reasons:

1. Humans cannot afford forgiveness—it cannot be bought or earned.
2. God is love, and His nature is to forgive.

The story of the prodigal son illustrates God's intense yearning to forgive, a love so profound that it grieves Him when we struggle to accept His forgiveness. This sentiment is echoed in Isaiah 55:1, where God calls out to everyone, offering spiritual sustenance freely and urging people to listen and come to Him for eternal life and an everlasting covenant of forgiveness.

The forgiveness process is part of a deeper, healing journey that God understands we need. It highlights our true standing before Him, both before and after forgiveness, showing us the contrast between living in sin and living in God's grace. This process involves suffering and the consequences of sin, which serve as tools to teach and remind us of the gravity of our actions and God's desire for us to turn away from sin.

The process of forgiveness involves three key steps:

1. **Confession:** Acknowledging and confronting the horror of sin. Scriptures such as 1 John 1:9, Proverbs 28:13, and Psalm 32:5 emphasize the importance of confessing sins to receive God's mercy.
 2. **Repentance:** A heartfelt change of direction and perspective towards God's way. Paul's exhortation to King Agrippa in Acts illustrates the need for genuine repentance and performing deeds that reflect this change.
 3. **Conversion:** Turning away from sin and replacing sinful behaviors with righteous ones. This involves a complete transformation and adoption of new, godly behaviors.
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This process is not just about being forgiven repeatedly but about permanent transformation and growth in thinking like God. It aligns with God's ultimate purpose of filling the earth with His glory and creating new creatures in us. [God's forgiveness is an ongoing act of grace, cleansing us from sin while simultaneously transforming our minds and hearts.](#)

John's writings in 1 John 3 and 4 further illustrate this transformative process. [Abiding in Christ means being in a state where, from God's perspective, we are sinless because we are covered by Christ's righteousness.](#) This state brings confidence and peace, knowing that we are at work with God and He is producing good in us.

Ultimately, [forgiveness is not just vertical \(between us and God\) but also horizontal \(between us and others\).](#) Mutual forgiveness among believers is crucial because it reflects God's love and forgiveness. As we forgive one another, God's love is perfected in us, and His presence is manifest among us.

In summary, [God's method of forgiveness is a profound, multifaceted process designed to cleanse, heal, and transform us.](#) It requires confession, repentance, and conversion, and it leads to a state of abiding in Christ, characterized by mutual forgiveness and the indwelling presence of God's love.

Steve Hyndman

Forgiveness

Study 2 – The Need – Steve Hyndman

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ChatGPT – Open AI.

The full study can be viewed at the following URL: <https://www.youtube.com/watch?v=6hyZy1bclyI>

As we delve into today's session, I hope you can sense the profound love and power inherent in our subject. Yesterday, we explored the mechanics of forgiveness, focusing on God's righteous requirements. We identified three essential steps in this divine process: **confession of sin, repentance (a heartfelt change), and conversion (a complete 180-degree turn from past behaviors)**. This transformative journey mandates us to abandon our old ways and embrace a new, God-ordained lifestyle.

This divine process isn't merely spiritual; it has deep psychological underpinnings, often beyond our full understanding. However, God's wisdom guides us through this journey to teach us to genuinely turn from sin rather than cyclically seeking forgiveness. His ultimate desire is for us to achieve true repentance and transformation.

We discussed the importance of understanding what disconnects us from God and clarified that it's not our human nature or mortality that God has an issue with, **but the sins our nature produces**. Isaiah 59:1-2 emphasizes this: our iniquities separate us from God. **While our nature is flawed and problematic, it's the sin that arises from it that grieves God.**

Our innate biases and tendencies, described as the carnal mind, are significant issues. David acknowledged this inherent flaw, describing it as a "loathsome disease." Yet, the ultimate change, as Paul notes, will come in an instant when our nature is transformed. God's primary concern is when sin reigns over us, turning us into habitual lawbreakers. **We all sin, but the danger lies in ceasing to strive against our sinful nature and allowing it to dominate us.**

True repentance and transformation involve a combination of prayer and immersion in God's word. Our relationship with God is crucial in overcoming sin. Our nature produces things that are abhorrent to God, and recognizing this through the lens of the Bible helps us understand our need for forgiveness and transformation.

Let's reflect on some manifestations of our sinful nature: murder, envy, adultery (both literal and mental), fornication, anger, jealousy, and pride. John equates hating a brother to murder, and Jesus emphasized this when he challenged those without sin to cast the first stone at an adulterous woman, leading to everyone's departure. **These sins highlight our deep need for forgiveness and a transformation that only comes through a genuine relationship with God.**

Jesus, being sinless, never succumbed to the bondage of sin. This is illustrated when his disciples questioned him about a man born blind, assuming it was due to sin. Jesus clarified that it wasn't due to the man's or his parents' sin but to manifest God's works. This emphasizes that our afflictions are opportunities for God's work to be revealed in us.

Brother John Thomas described human nature as inherently sinful, with its principal channels of waywardness being the lust of the flesh, the lust of the eyes, and the pride of life. [While this nature is our misfortune, it becomes our responsibility to subdue it through God's word.](#) Paul's struggle with his sinful nature, as he describes in Romans 7, reflects our collective struggle and the need for divine help in overcoming it.

Paul further contrasts the carnal mind with the spiritual mind in Romans 8, highlighting that to be carnally minded is death, while to be spiritually minded is life and peace. Our goal is to suppress our carnal nature through the spirit of Christ, which is unrelated to human philosophies like humanism or post-modernism.

Now, understanding that sin separates us from God, let's consider the question of forgiveness. [Peter asked Jesus how many times he should forgive his brother, suggesting seven times.](#) Jesus responded with "seventy times seven," indicating that forgiveness should be abundant and not limited. This number, 490, likely references Daniel's 70-week prophecy, emphasizing God's expansive grace and mercy.

In essence, [Jesus was teaching that forgiveness should not be counted or limited.](#) God's ways are far above ours, and his mercy is boundless. The 490 years in Daniel's prophecy symbolically remind us of the ongoing need for repentance and forgiveness.

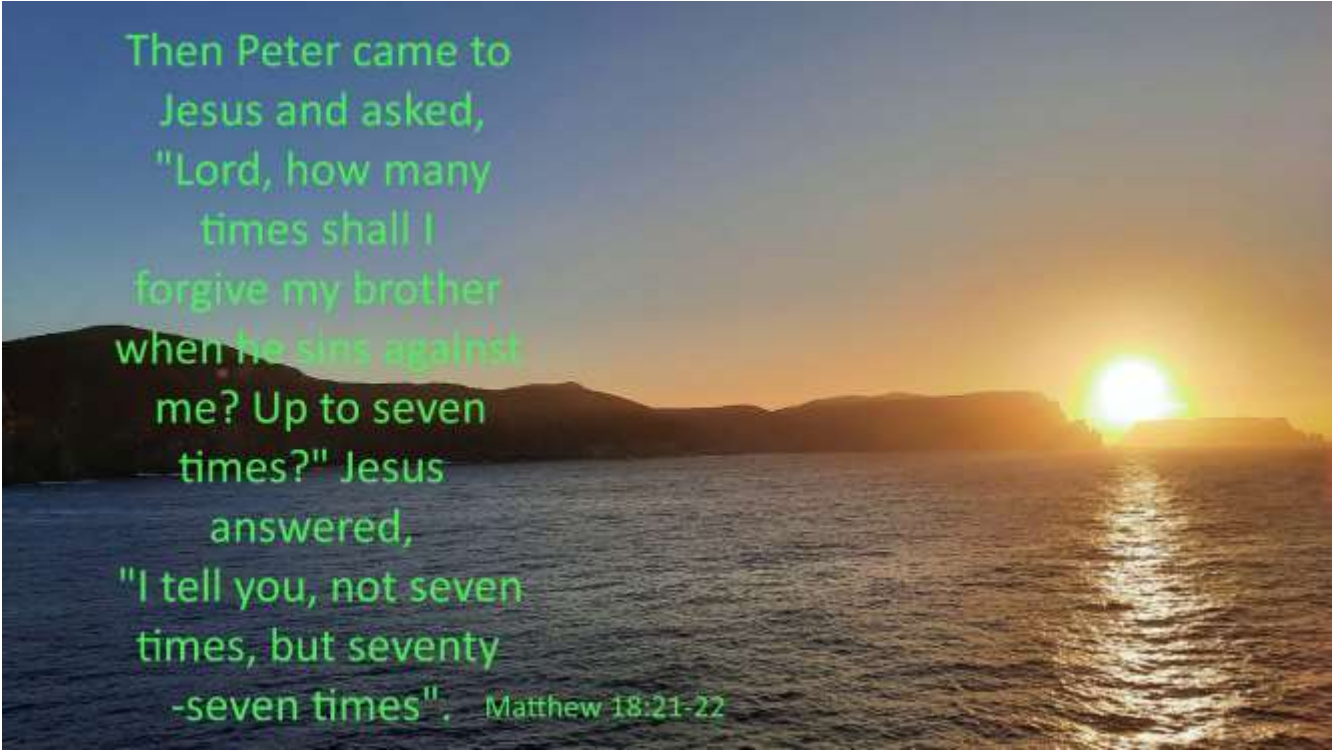
Thus, as we navigate our lives, constantly falling short of God's glory, we are reminded of our perpetual need for his forgiveness and the transformative power of living in alignment with his spirit. [Let us strive to embody this spirit, continuously seeking to suppress our sinful nature and cultivate a genuine relationship with God.](#)

[The concept of forgiveness connects biblical themes from both the Old and New Testaments.](#)

As mentioned earlier, the prophecy in Daniel 9, speaks of 490 years determined upon the people and the holy city to accomplish significant spiritual goals: finishing transgression, making an end of sins, making reconciliation for iniquity, bringing in everlasting righteousness, sealing up vision and prophecy, and anointing the most holy. This period culminates around the time of Jesus Christ's crucifixion, traditionally dated to the month of Nisan in AD 33. [Jesus' crucifixion is seen as fulfilling these prophetic aims, providing reconciliation and ending the transgression.](#)

The narrative then shifts to Matthew 18, where Peter asks Jesus how many times he should forgive someone who sins against him, suggesting seven times. [Jesus responds with a parable,](#) emphasizing unlimited forgiveness. The parable is rich with references to Daniel 9 and highlights how God's forgiveness extends beyond human limitations.

The parable tells of a servant who owes an enormous debt, equivalent to 200 years' wages, which he cannot possibly repay. This debt symbolizes the gravity of human sin. The servant's request for more time to repay the debt, which is impossible, underscores the point that human efforts cannot atone for sin. Instead, [forgiveness is a divine gift, not something that can be earned or compensated for.](#)



Then Peter came to
Jesus and asked,
"Lord, how many
times shall I
forgive my brother
when he sins against
me? Up to seven
times?" Jesus
answered,
"I tell you, not seven
times, but seventy
-seven times". Matthew 18:21-22

The master, moved with compassion, forgives the entire debt, illustrating God's boundless mercy. This act of forgiveness goes beyond what the servant asked for, highlighting the generous and unconditional nature of divine forgiveness. The master's actions reflect God's character, as described in Psalm 103, where God is merciful, gracious, slow to anger, and abounding in steadfast love.

The parable continues with a warning: the forgiven servant fails to show the same mercy to a fellow servant who owes him a much smaller debt. This highlights the importance of extending the forgiveness we receive from God to others. The true measure of our appreciation for God's forgiveness is reflected in how we forgive those who wrong us.

The story of the prodigal son in Luke 15 further illustrates this theme. The prodigal son, having squandered his inheritance, returns to his father in repentance. The father, who has been watching and waiting for his son's return, runs to him, embraces him, and restores him to his place in the family. This parable emphasizes the joy and readiness of God to forgive those who repent.

In conclusion, the message emphasizes that forgiveness is central to the Christian faith. It is a complete, unearned gift from God, meant to transform our hearts and minds. By recognizing the magnitude of our sin and the depth of God's mercy, we are called to extend the same forgiveness to others, reflecting God's love in our relationships. This journey of forgiveness is both a path to healing and a deeper understanding of divine grace.

Steve Hyndman

Forgiveness

Study 3 – The Gift – Steve Hyndman

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The full study can be viewed at the following URL: <https://www.youtube.com/watch?v=par3Kzhuy60>

Romans 5 is a rich and profound chapter that captures the essence of sin, forgiveness, and God's incredible love and grace. In our last session, we delved deeply into the magnitude of sin, emphasizing **that all sin, regardless of its perceived size, separates us from God and necessitates forgiveness**. We examined the parable of the prodigal son, highlighting our immense need for forgiveness, and began exploring the parable of the unforgiving creditor.

Today, we shift our **focus to the unparalleled gift of forgiveness and God's remarkable kindness in extending it to us**. To fully appreciate this gift, we must distinguish between the consequences of sin and forgiveness itself. God's mercy often allows us to experience the consequences of our sins as a corrective measure, teaching us valuable lessons and fostering growth. Just as a loving parent disciplines their child to instill understanding and change behavior, God leaves us with the consequences of our actions to guide us away from sin.

Consider a toddler reaching for a hot heater despite warnings. While a parent might intervene to prevent harm, **God allows us to face the natural outcomes of our choices**. This approach helps us understand the seriousness of sin and its repercussions. God's grace erases sin, but the lasting consequences serve as a tool to teach us and prevent repetition.

David's experience exemplifies this principle. Despite being forgiven, he endured the painful consequences of his actions, which profoundly shaped his understanding and relationship with God. Suffering, therefore, becomes a means for God to refine and mold us, forming us into vessels fit for His kingdom.

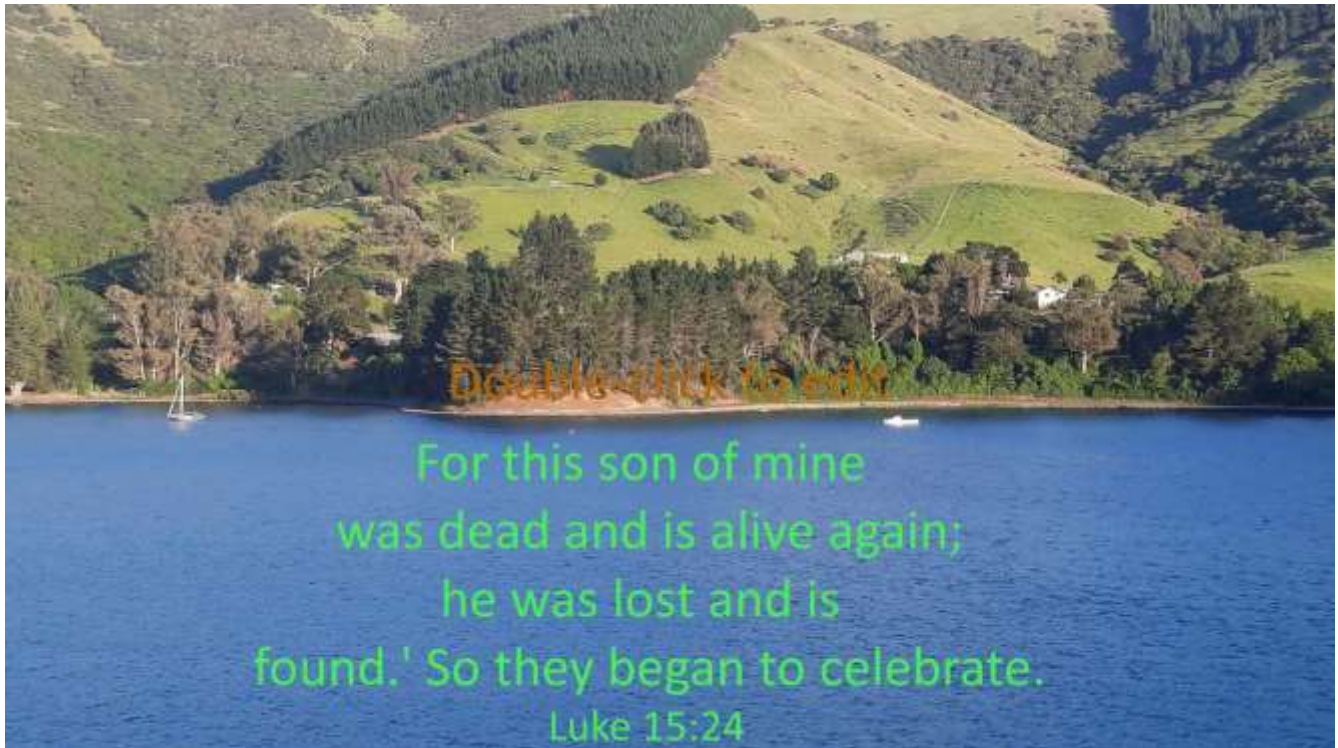
The ultimate expression of this concept is seen in the life and sacrifice of Jesus Christ. Hebrews 5:7-8 illustrates how even Christ learned obedience through suffering. **God's design allows suffering to cultivate growth and maturity, preparing us for eternity**.

We are reminded that death itself is a consequence of sin, inherited from Adam. However, through Christ's resurrection, we have the hope of eternal life. Our personal sins may hold us in the grave, but Christ's sinless life and sacrificial death offer us redemption and resurrection.

Returning to the parable of the prodigal son in Luke 15:20, we see the father's compassion and eagerness to forgive. This mirrors God's response to our repentance—**He runs to us with open arms, offering forgiveness through the sacrifice of His Son**. While we were still sinners, Christ died for us, demonstrating God's profound love.

The gift of forgiveness is not only a covering for our sins but also spiritual nourishment. As Jesus explained in John 6:53-56, we are to partake in his life, embodying his teachings and example. This

participation in Christ's life brings reconciliation with God, producing a peace that surpasses understanding.



Despite the world's anxieties and turmoil, we possess a peace rooted in our faith and trust in God's sovereignty. This peace, a result of being justified by faith, sustains us through life's challenges.

God's gift of forgiveness, prepared long before we existed, reflects His incredible love and foresight. It is a divine, supernatural gift that reconciles us to Him and grants us eternal life. Isaiah 53 powerfully portrays the suffering servant, Jesus Christ, who bore our sins and afflictions, making intercession for us and securing our salvation.

God's gift of forgiveness is extraordinary, given at great personal cost. It is a gift we could never earn or repay, yet it is freely offered to us. Our response should be one of gratitude, faith, and a desire to live in accordance with His will. As we embrace this gift, we experience peace, hope, and the assurance of eternal life with our loving Father.

The stories of David and Bathsheba, Adam and Eve, and Cain and Abel illustrate the profound nature of God's approach to sin and repentance, highlighting His proactive nature in seeking reconciliation with humanity.

In the story of David and Bathsheba, David, after committing adultery with Bathsheba and orchestrating the murder of her husband Uriah, finds himself unable to face God. The narrative demonstrates a fatherly God who, unable to bear the silence, sends the prophet Nathan to confront David. This intervention emphasizes God's deep desire for His people to return to Him and confess their sins, showing His willingness to initiate the process of reconciliation.

The account of [Adam and Eve](#) portrays a similar scenario. After their disobedience in the Garden of Eden, they hide from God, feeling ashamed and fearful. God's response is to seek them out, asking "Where are you?" This question, despite God's omniscience, serves to encourage Adam and Eve to acknowledge their wrongdoing, initiating a dialogue that is essential for their healing and restoration.

In the case of [Cain and Abel](#), after Cain commits the first murder by killing his brother Abel, God again seeks out the sinner, asking Cain where Abel is. [Cain's dismissive response, "Am I my brother's keeper?" highlights his refusal to accept responsibility.](#) God's questioning is intended to elicit a confession and to start the healing process, demonstrating His proactive nature in addressing sin.

[These narratives collectively underscore a God who seeks out sinners to initiate repentance and healing.](#) This divine initiative is mirrored in how God deals with us today, using various means, including people, circumstances, and His word, to draw us back to Him. This is reflected in scriptures like Zechariah 1:3, where God calls for a return to Him, promising His return to us.

The concept of God's grace and forgiveness is further expanded in the New Testament, particularly in Romans 5. Paul explains that God's grace is abundantly greater than sin, using the phrase "much more" to emphasize the superabundance of grace available to us. [He assures us that no amount of sin can surpass God's grace, encouraging believers to trust in this overwhelming grace rather than feeling hopeless.](#)

However, Paul also warns against abusing this grace, reminding believers that grace is not a license to continue sinning but a call to live righteously. Ephesians 2 reinforces this by describing believers as being alive in Christ and seated in heavenly places, a present reality due to God's rich mercy and love.

[The unforgivable sin is essentially the rejection of God's grace.](#) This is illustrated in Genesis 4 with Cain's statement, "My punishment is greater than I can bear," which, correctly translated, means "My iniquity is greater than can be forgiven." Cain's lack of faith in God's forgiveness limits God's ability to forgive him, [underscoring the importance of understanding and believing in God's character as forgiving and merciful.](#)

[The overarching theme is that God's grace is limitless, and He is always willing to forgive.](#) Our role is to believe in His ability to forgive and to accept His grace through faith. This belief leads to a transformed life, one that reflects gratitude and a willingness to extend forgiveness to others, just as we have received it from God.

Steve Hyndman

Forgiveness

Study 4 – The Response – Steve Hyndman

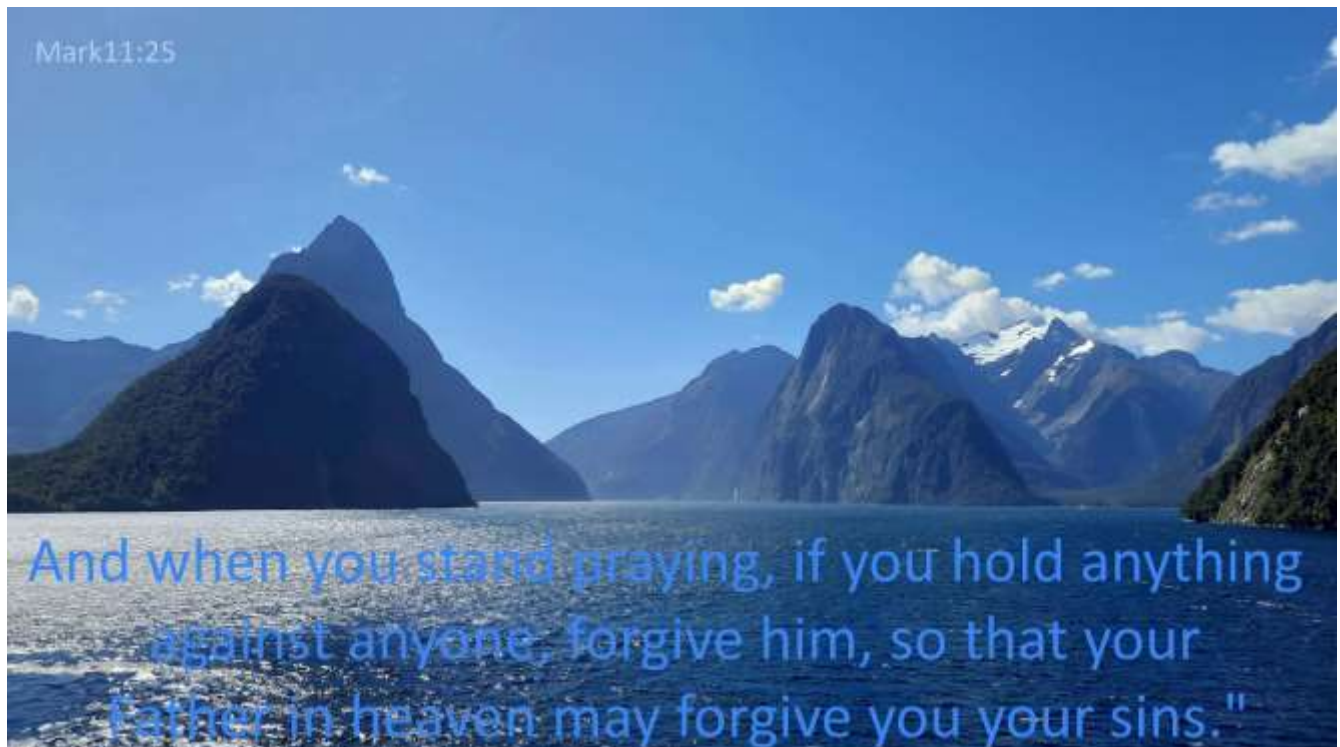
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The essence of our spiritual journey and understanding of God involves recognizing and emulating His actions and character, particularly in the realm of forgiveness. **By giving us the power to forgive, God invites us to think like Him**, thereby placing significant control and responsibility in our hands. This is a profound and challenging aspect of our faith.

Forgiveness is not merely an abstract concept but a practical application of the principles we've learned. It reflects our genuine understanding and appreciation of what it means to be reconciled with God. The journey towards forgiveness is fraught with difficulty because it requires us to act contrary to our natural instincts. We often resist forgiving those who have wronged us, believing they must pay for their actions. This resistance stems from our carnal nature, which harbors grudges and resists letting go.

The process of forgiveness involves three key steps: **confession of sin, repentance, and conversion.** A fourth critical condition is discussed in Matthew 6, where Jesus teaches us to pray for forgiveness of our debts as we forgive our debtors. This conditional forgiveness from God depends on our willingness to forgive others. Mark 11 reinforces this by stating that if we do not forgive, neither will God forgive us. **This conditionality emphasizes the reciprocal nature of forgiveness in our spiritual lives.**



God expects us to be proactive in initiating forgiveness, even if we believe someone has something against us, as highlighted in Matthew 5:23-24. This proactive approach towards reconciliation mirrors God's own proactive nature in forgiving us. **Our goal should always be to drive towards unity, as God loves unity, reflecting His singular, cohesive nature.**

Forgiveness must be rooted in love, as emphasized in 1 Corinthians 13:3 and various passages in John's gospel and epistles. Proverbs 10:12 and 17:9 highlight that love covers all sins and that forgiveness maintains friendships. **Love, particularly *agape* love, is self-sacrificing and essential for forgiving others.**

Forgiveness requires power, a power that belongs to God and Jesus Christ. They alone can forgive actual sins, discerning the thoughts and intents of the heart. **Our role is to forgive the person, not the sin itself, which remains within God's domain.** This distinction is crucial as it prevents us from assuming a role beyond our capacity and understanding.

God acknowledges our struggle with forgiveness, recognizing our emotional and psychological frailty. While we may not always be able to forgive and forget, we can strive to forgive and remind ourselves of that forgiveness. Prayer is essential in seeking God's strength to achieve this state of mind.

Reflecting on Jesus' crucifixion, where He forgave His tormentors in the midst of His suffering, can help us put our grievances into perspective. His example teaches us the importance of letting go of grudges, which can be debilitating and imprisoning. Forgiveness frees us, as holding grudges often only harms ourselves.

Our personal forgiveness from God is conditional upon how we forgive others. This reciprocal relationship is highlighted in the parable of the unforgiving servant in Matthew 18. The servant, forgiven a great debt, fails to forgive a smaller debt, illustrating the importance of reflecting God's forgiveness in our interactions.

Forgiveness should not be a burdensome obligation but a privilege and an honor. It allows us to mimic God and experience His position, reinforcing the enormity of His forgiveness towards us. Embracing this perspective can transform our approach to forgiveness, making it a joyful and fulfilling aspect of our spiritual lives.

In 2 Corinthians 5:17, **Paul encapsulates the transformative power of God's reconciliation** and how it should reflect in our interactions with one another. He writes, "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (ESV). This signifies that being in Christ results in a profound change, making us a new creation, a work initiated and completed by God.

Paul emphasizes that this transformation and reconciliation are from God, who, through Christ, reconciled us to Himself and entrusted us with the ministry of reconciliation. This means that, as recipients of God's reconciliation, we are now tasked with extending this reconciliation to others. Paul continues in verse 19, explaining that in Christ, God was reconciling the world to Himself, not counting their trespasses against them, and has committed to us the message of reconciliation. Hence, we are called to be ambassadors for Christ, representing Him and conveying His message of reconciliation.

The role of an ambassador involves representing the interests and speaking the language of the country of origin. Similarly, as ambassadors for Christ, we are to represent him, embodying his teachings and character. God makes His appeal through us, and Paul urges us to be reconciled to God. This reflects Christ's prayer in John 17 for unity among His followers, mirroring the unity between him and the Father.

Paul's teaching on reconciliation ties in with Christ's example of washing his disciples' feet in John 13:3-5. This act exemplifies the essence of atonement and forgiveness. By washing their feet, Jesus symbolically took on their sins, demonstrating the self-sacrificial nature of his impending crucifixion. This act of service is a model for how we should treat one another—through humility, forgiveness, and love.

In the narrative, when Jesus reaches Peter, Peter initially refuses, not understanding the significance. Jesus explains that unless he washes Peter's feet, Peter has no part with Him. This underscores the necessity of accepting Christ's cleansing to partake in his forgiveness and the Kingdom of God. The washing of feet here is symbolic of the forgiveness of sins, which is essential for reconciliation with God.

Jesus' interaction with Peter highlights that forgiveness and reconciliation are about the continuous need for forgiveness. Despite Peter's initial reluctance, Jesus' gentle yet firm response indicates the importance of understanding and accepting his act of forgiveness.

Moreover, Jesus' washing of Judas' feet, despite knowing Judas' impending betrayal, illustrates the profound depth of his forgiveness. This challenges us to forgive others, even when they might not seek or deserve it, mirroring Christ's unconditional forgiveness.

Paul connects this to the idea of being a living sacrifice, as mentioned in Ephesians 4. This involves putting away bitterness, wrath, anger, and malice, and instead being kind, tenderhearted, and forgiving, as God forgave us in Christ. Forgiveness is portrayed not as a grudging duty but as a liberating and joyful act that benefits both the forgiver and the forgiven.

In conclusion, 2 Corinthians 5:17 and the related passages emphasize the transformative power of reconciliation in Christ. As new creations, we are entrusted with the ministry of reconciliation, embodying and extending God's forgiveness to others. This involves a continuous process of forgiveness, reflecting Christ's example and embodying the character of God in our relationships.

Steve Hyndman

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Study 5 – The Result – Steve Hyndman

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The culmination of reconciliation with God brings immense joy and peace, as Paul eloquently states in Colossians 1:20. Through Jesus Christ's sacrifice, peace and reconciliation with God are achieved, transforming believers from enemies into holy, unblameable, and unreprouvable beings in God's sight. **This transformation is contingent upon continuing in faith and being grounded in the hope of the gospel.** The ultimate position for believers is to be reconciled with God, who desires to be known as our Father. This relationship is fostered through Jesus Christ, our high priest, who empathizes with our infirmities.

John, in his epistles, emphasizes the significance of abiding in Christ and maintaining confidence in his imminent return. This confidence is rooted in the perfect love that casts out fear, a love that ensures believers are not ashamed at Christ's coming. **John encourages believers to be bold and open with God, akin to a close friendship, knowing that God understands and believes in them.**

Paul's confidence, expressed in Timothy, is based on his faith in God's ability to bestow righteousness, not on his own merits. Similarly, Romans 4 highlights Abraham's faith, which was counted as righteousness, **illustrating that God's perspective transcends time.** God's promises are viewed as already fulfilled, even before they manifest.

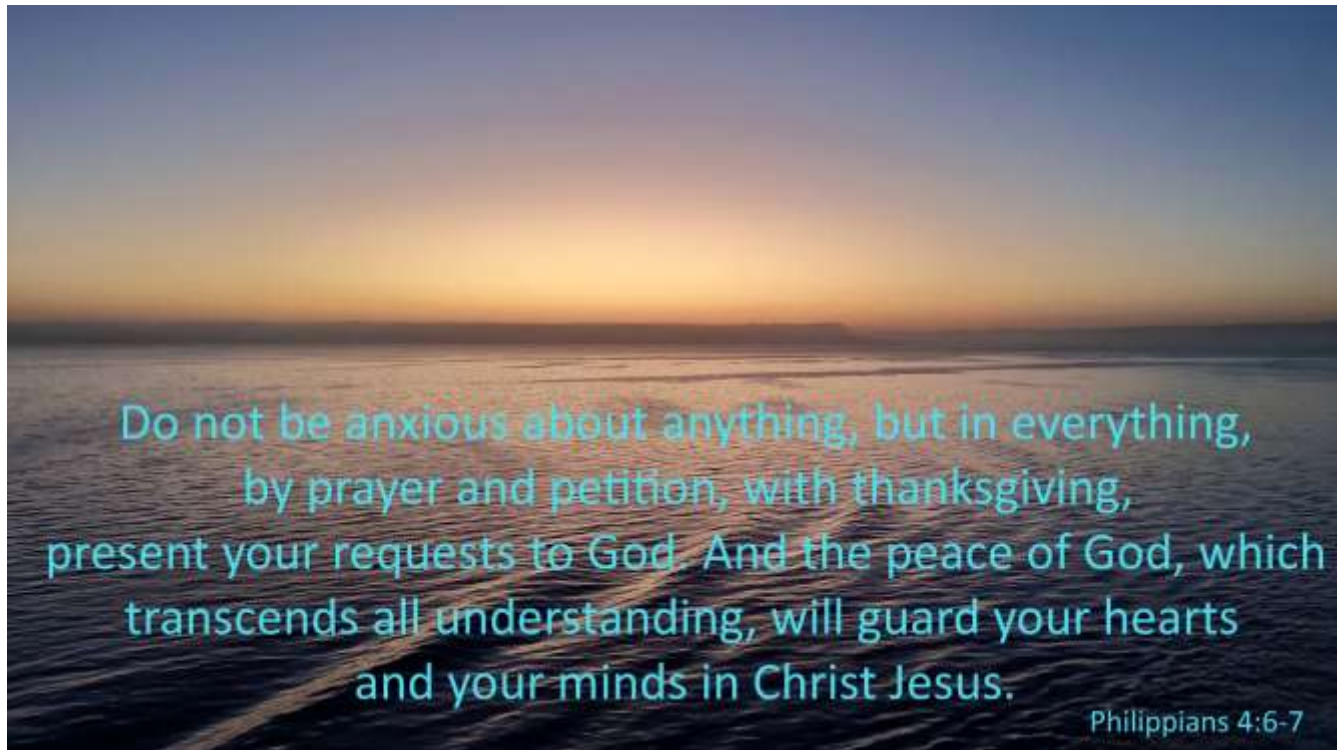
Hebrews reinforces this confidence, stating that believers can boldly enter the holiest through Jesus' blood, drawing near with a true heart and full assurance of faith. This confidence stems from knowing that God has already justified and made believers righteous through Christ. **Consequently, believers are encouraged to stand firm in this faith, recognizing their position as justified and righteous in God's eyes.**

Romans 8:31-39 encapsulates Paul's powerful message of God's unwavering support. **If God is for us, who can be against us?** The certainty of God's love and the sacrifice of His Son assure believers that nothing can separate them from this love. This understanding produces profound peace, knowing that God's ability to save is not dependent on our own strength but on His boundless grace and willingness.

Micah's exhortation to walk humbly with God underscores the importance of humility in this relationship. Historical examples, such as Manasseh, Nebuchadnezzar, Moses, and Elijah, illustrate how God transforms individuals through humility, making them receptive to His righteousness. The sinner who humbled himself was justified by God, contrasting with the self-righteous Pharisee.

Does God want us to live in doubt? Is this the God that we serve? Does he want us to be unconvinced, sceptical, uncertain in his desire to save us? Of course he doesn't. So as we conclude our thoughts we come to Philippians 4. We've seen the process. We've seen forgiveness.

We've taken the stepping stones to the desired end, that frame of mind, which says that we can be supremely confident, yes, we are going to be in the Kingdom of God based on a relationship now with the Lord Jesus Christ. This is life eternal. This is what is, that we know the only true God and Jesus Christ, whom thou hast sent.



So Paul concludes our thoughts with Philippians 4, and coming to verse 4, rejoice in the Lord always. And again, he says, I say rejoice. Let your reasonableness be known to everybody.

The Lord is at hand. Don't be anxious about everything. Don't be anxious about anything, actually, but in everything, by prayer and supplication, with thanksgiving.

Let your request be made known to God. And the peace of God, which surpasses all understanding, we can barely understand it, will guard your hearts and your minds in Christ Jesus. It will act as a security from not only yourself, but the world in which we live, the peace of God.

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about those things. **So make an active decision to pursue that line of thinking.** And what you have heard and received, verse 9, and what you have heard and seen, practice these things, and the God of peace will be with you.

He really will. And through that process the great power and gift of forgiveness that God has produced, that God has given us, it will produce in us a work of righteousness, says Isaiah, which shall be peace, and the effect of righteousness, quietness and assurance for eternity, forever, thinking and

acting like God, which is what he wanted in the very first place with Adam and Eve. And he's done the full circle, come right back, and in that process has saved many.

What a wonderful God. We do have nothing to worry about with God at our right hand willing us into the kingdom. So may Yahweh bless you and keep you all. May he make his face to shine upon each of us and be gracious unto us, and may he lift up his countenance upon all of us and give us peace. Amen.

Steve Hyndman
