

Foundational Principles of Spiritual Growth

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Theses DRAFT Notes and Outline are intended for your own Bible Study of the topics presented. Along with the video or audio of the sermons, they are simply sermon presentation summary notes and are NOT FULLY EDITED. They are not for general publication. The sermons and notes reflect of the views and study of David Jackson and have not been reviewed or approved by the Church of God, a Worldwide Association, Inc.

We are reminded of the diligence of the Bereans in Acts 17:11 – “[These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.](#)”

You are encouraged to do the same as the Bereans with this material.

Table of Contents

FOUNDATION PRINCIPLES OF SPIRITUAL GROWTH - VIDEO / AUDIO SUMMARIES.....	5
(PART 1) - CONSIDER IT: PRAYER	5
(PART 2) - CONSIDER IT: BIBLE STUDY	5
(PART 3) - CONSIDER IT: MEDITATION	5
(PART 4) - CONSIDER IT: FASTING (PART 1).....	5
(PART 5) - CONSIDER IT: FASTING (PART 2).....	5
(PART 6) - CONSIDER IT: REPENTANCE (PART 1).....	5
(PART 7) - CONSIDER IT: REPENTANCE (PART 2).....	6
(PART 8) - CONSIDER IT: FORGIVENESS - OT (PART 1)	6
(PART 9) - CONSIDER IT: FORGIVENESS - OT (PART 2)	6
(PART 10) - CONSIDER IT: FORGIVENESS - NT (PART 3)	6
(PART 11) - CONSIDER IT: FORGIVENESS - NT (PART 4)	6
(PART 12) – CONCLUSION.....	6
DAVID BROKE ALL 10 OF GOD’S COMMANDMENTS.....	7
PRAYER	8
PRAYER IS THE PROCESS BY WHICH WE COMMUNICATE WITH GOD, EXPRESS OUR NEEDS, THANK HIM FOR HIS BLESSINGS, REPENT OF OUR SINS	8
<i>Naked - Gymnos (gim-nos’): 28.62 γυμνός^b, ἡ, ὅν: (a figurative extension of meaning of γυμνός^a ‘naked,’ 49.22) easily able to be known in view of the fact that nothing is hidden—‘not hidden, easily known, naked.</i>	<i>8</i>
<i>Open - trachēlizō (trek-el-lee’-zo) (a figurative extension of meaning of τραχηλίζω ‘to have the neck of a sacrificial victim twisted and thus exposed for slaughter,’ not occurring in the NT) that which can readily be known as the result of being exposed—‘to be easily known, to be exposed.’</i>	<i>8</i>
<i>Boldly - Parrēsia (pa-ra-see’-a) a state of boldness and confidence, sometimes implying intimidating circumstances—‘boldness, courage’.</i>	<i>8</i>
WE PRAY BECAUSE WE KNOW.....	9
SCRIPTURES REFERENCED:	9
BIBLE STUDY.....	10
BIBLE STUDY IS THE PROCESS BY WHICH WE LEARN THE WILL OF GOD, THE LAWS OF GOD, THE WAYS OF GOD AND GAIN UNDERSTANDING AND KNOWLEDGE REGARDING TRUTH OF GOD.....	10
WE STUDY GOD’S WORD BECAUSE.....	10
<i>Studied: Hebrew 2011 דָּרַשׁ (dā-rāš): 1. seek, inquire, consult, find out, i.e., learn information not previously known (Ex 18:15);</i>	<i>11</i>
<i>Studied: Greek 3443 μανθάνω (man-tha’nō): vb.; be taught, study, be instructed, come to realize, come to learn, implying reflection on the information, understand as a result of having learned.....</i>	<i>11</i>
SCRIPTURES REFERENCED:	12
MEDITATION	13
MEDIATION IS THE PROCESS BY WHICH WE GET THE LAW OF GOD INTO OUR HEART AND MIND, WHERE WE SPEAK TO OURSELVES IN LOW TONES, WHERE WE OBSERVE TO KEEP OURSELVES ALIGNED WITH GOD’S WILL FOR US IN VERY PERSONAL AND SPECIFIC WAYS.....	13
WE MEDITATE THAT WE MIGHT... ..	13
1. <i>Observe: šā-mār - be kept, set aside; keep oneself;.....</i>	<i>14</i>

2. Observe: šā-mār - guard, watch, i.e., limit access and movement of persons or objects in and out of an area, implying protection to or from the object being guarded;.....	14
3. Observe: šā-mār - be secured; to see; i.e., obey a command with diligence and in detail;.....	14
4. Observe: šā-mār - observe for oneself ; be careful, beware, pay attention, make sure, watch oneself, guard oneself, i.e., learn or remember information and take care to watch for dangers;.....	14
5. Observe: šā-mār - revere, cling to, i.e., have a worshipful trust and reliance on an object of deity, as an extension of carefully guarding or caring for an object.....	15
SCRIPTURES REFERENCED:	15
FASTING	16
FASTING IS A TOOL OR PROCESS THAT HAS A DIRECT IMPACT ON OUR PHYSICAL BEING, OUR SOUL, OUR LIFE, OUR BODY TO AID IN BRINGING OUR NATURE INTO SUBMISSION TO THE WILL OF GOD. FASTING WORKS IN COMBINING WITH PRAYER, BIBLE STUDY AND MEDITATION TO ENHANCE THE EFFECTIVENESS OF THOSE PROCESSES. FASTING IS BOTH DEFENSIVE AND OFFENSIVE. IT BOTH PREVENTIVE AND CURATIVE. IT BOTH WEAKENS AND STRENGTHENS.	
YOU FAST.....	16
1. We Fast that we may see ourselves as God sees us, as we truly are.....	16
2. We fast that we may be cleansed.....	16
3. We fast that we may draw close to God	16
4. We fast that we may be purified	16
5. We fast that we may become more like God and be victorious against self and Satan.....	16
TIMES TO CONSIDER FASTING	16
SCRIPTURE REFERENCES:	18
REPENTANCE	19
REPENTANCE IS CHARACTERIZED BY AN UNDERSTANDING OF THE SERIOUSNESS OF SIN (ROMANS 6:23; EPHESIANS 2:1-3), A DEEP DESIRE TO BE FORGIVEN (PSALM 51:1-3; HEBREWS 9:14) AND A DETERMINED COMMITMENT TO CHANGE BEHAVIOR AND THOUGHTS IN ORDER TO STOP SINNING (MATTHEW 3:8; ACTS 26:19-20).	
WHO IS THIS TRAVELER? WHO IS THIS VISITOR? WHO IS THIS WAYFARING MAN?	20
REPENTANCE IS A GIFT FROM GOD.....	21
Confess mean to give voice to, to admit, to express	21
Repent means to return, to go the other way, to turn back. And in the spiritual sense, it means to turn away from the sin and turn back to God!.....	21
Lovingkindness: 698ατρη (hesed) kindness, loving-kindness, mercy, steadfast love, loyalty, unflinching love.	22
Tender Mercies: (rahāmim). רַחֲמִים (1) the bowels, τὰ σπλάγχνα, as the seat of the emotions of the mind; hence very tender affection, specially love.(2) pity, grace, favour, especially of God, to shew mercy to any one, to obtain any one's mercy for any one.	22
Bicolons	22
Do you have a "secret heart", ulterior motives even when repenting or forgiving others.	22
SCRIPTURE REFERENCES:	22
FORGIVENESS	24
FORGIVENESS IS THE WONDERFUL GIFT OF A MERCIFUL GOD WHO WILL ABSOLUTELY FORGIVE OUR SINS WHEN WE SHOW REPENTANCE AND ASK FOR HIS FORGIVENESS. WHEN SIN IS ACKNOWLEDGED AND REPENTED OF AND FORGIVENESS IS HUMBLY REQUESTED, HE SHOWS FORGIVENESS AND MERCY TO US. GOD EXPECTS US TO FORGIVE OTHERS THEIR TRESPASSES AS HE FORGIVES US OUR SINS.....	
FORGIVE - OLD TESTAMENT	24
FORGIVE: (HEBREW נָשָׂא [NASA', NACAḤ /NAW·SAW/]).....	25
1. Forgiveness = to Lift Up.....	25
2. Forgiveness = to bear or to carry.....	25

3.	<i>Forgiveness = to respect, honor, exalt</i>	25
4.	<i>Forgiveness = to desire, long for</i>	26
5.	<i>Forgiveness = to raise the heads or the eyes</i>	26
6.	<i>Forgiveness = spare, remove guilt and its penalty</i>	26
7.	<i>Forgiveness = to request forgiveness, to request freedom from penalty</i>	26
8.	<i>Forgiveness = to be forgiven</i>	26
	FORGIVE - NEW TESTAMENT	27
	GREEK: FORGIVE, FORGIVENESS, FORGIVEN = APHIEMI (AH-FEE'-A-MEE)	27
	<i>To Let</i>	27
	<i>To Allow</i>	27
	<i>To Leave Behind or To Depart</i>	28
	TO REMOVE THE GUILT RESULTING FROM WRONGDOING—'TO PARDON, TO FORGIVE, FORGIVENESS	29
	TO FORGIVE	29
	<i>Aphiemi: To stop blaming or taking an offense into account</i>	29
	TO BE FORGIVEN	31
	<i>To be or become pardoned or exempt from legal or personal consequences for an offense.</i>	31

Foundation Principles of Spiritual Growth - Video / Audio Summaries

(Part 1) - Consider It: Prayer

Because we know that God's Word for us is living, powerful, sharp, piercing, discerning, inspiring, profitable, reproofing, correcting, instructive, completing, equipping; that we are not only easily known by God with nothing hidden, we are fully bare—with our neck twisted and fully-exposed for slaughter; that we are to hold fast, grab, seize, control, have power over, keep, cause to continue our solemn covenant of faith at baptism; that we are of more value than MANY sparrows...even when we are falling to the ground; and, that Jesus Christ, can sympathize with our weakness;—because we know these things and they are our foundation — "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." — Hebrews 4:16 (NKJV)

(Part 2) - Consider It: Bible Study

We must grow to be in love with the Word of God. God's Word, the Bible, is absolute TRUTH—and it is imperative that each of us make it a priority to study the Bible daily, showing ourselves approved to God, so that we do not fall into the errors of disobedience and disbelief, and jeopardize our opportunity to enter into Eternal Life. (2 Tim 2:14-15, Hebrews 4:11-2). The Bible provides a great deal of encouragement to us regarding both the necessity of Bible Study and the tremendous blessings we receive from it!

(Part 3) - Consider It: Meditation

Jesus Christ, speaking to Joshua, says: "This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it" (Joshua 1:8). But what is Meditation and how do you meditate? BIBLE STUDY is the process where we gain the knowledge or intellect or understanding of something not previously known by reading or hearing God's Word. We learn about who God is and what He requires of us. PRAYER is the process where we talk to God, thank God, make inquiry of God, ask of God, repent to God, etc. But MEDITATION is the action by which we make sense of the knowledge that we gain. Observation is what we do when we mediate to internalize the teaching and make it a part of how we think, who we are, what we do, how we live, and WHY we live!

(Part 4) - Consider It: Fasting (Part 1)

What happens when after Prayer, Bible Study, and Meditation, we are still encumbered with sins, pressured by temptations, vexed by depression, preoccupied with anger or revenge, challenged by addictions of various sort, chased and confronted by spiritual wickedness, and are close to or have surrendered to our personal weakness of the flesh or of the mind? We need to Consider Fasting...and FASTING OFTEN! Let us examine very closely 2 Samuel 11, David's sin with Bathsheba, to learn about the necessity of fasting as a critical 4th part of our foundational principles of spiritual growth—Prayer, Bible Study, Meditation and Fasting.

(Part 5) - Consider It: Fasting (Part 2)

What happens when after Prayer, Bible Study, and Meditation, we are still encumbered with sins, pressured by temptations, vexed by depression, preoccupied with anger or revenge, challenged by addictions of various sort, chased and confronted by spiritual wickedness, and are close to or have surrendered to our personal weakness of the flesh or of the mind? We need to Consider Fasting...and FASTING OFTEN! Let us examine very closely 2 Samuel 11, David's sin with Bathsheba, to learn about the necessity of fasting as a critical 4th part of our foundational principles of spiritual growth—Prayer, Bible Study, Meditation and Fasting.

(Part 6) - Consider It: Repentance (Part 1)

David actually broke all 10 of the Commandments of God! How could God consider David "a man after His own heart"? It is through repentance! Repentance and God's ultimate forgiveness restores our right relationship with God, and it is ultimately that right relationship with God which must be our goal in this life. The depth of David's sin(s) reminds us that other than the total rejection of God and His power through which He works with us, the Holy Spirit, there is no sin so great that God cannot forgive.

(Part 7) - Consider It: Repentance (Part 2)

Repentance is more than just confessing or making the statement, or saying the words “I have sinned against the Lord”! And, without the preservation and insertion of Psalm 51 into 2 Samuel 12:13, one may think that all one has to do to have their sins forgiven is to confess their sin to the Lord—and all is well. However, Psalm 51 is the outpouring of David’s mind and heart, and is an example of the true, deep, godly repentance that God is looking for from each of us when we sin.

(Part 8) - Consider It: Forgiveness - OT (Part 1)

When sins occur, there are many people who are hurt, including the one primarily guilty of the sin. That was the case in David’s sin with Bathsheba, and that is the case in our sins. We need forgiveness, not just because of the hurt, but because we have broken the law of God. Therefore, when you have repented and desire forgiveness from God or from another person, or another person has repented and desire forgiveness from you, or another person has not repented from your perspective/observation, yet has asked for your forgiveness....the question begs to be asked, “What is forgiveness and what does that forgiveness actually mean?”

(Part 9) - Consider It: Forgiveness - OT (Part 2)

Forgiveness is a very deep and profound gift from God. The understanding from the Old Testament far exceeds the limited concept derived from the English word ‘forgiveness’. “Forgiveness – Old Testament – Part 1” examined 4 semantic domains of the Hebrew word for forgiveness נָשָׂא (nā•śā(?)). 1. to lift up; 2. to bear or carry in a linear movement; 3. to respect, honor, exalt; 4. to desire, long for. Part 2 of this series covers 4 additional very profound semantic domains for the word נָשָׂא (nā•śā(?)). 5. to raise the head or eyes; 6. to spare, remove guilt and penalty; 7. to request forgiveness, to request freedom from penalty; and 8. to be forgiven. God absolutely forgives us, and we must forgive others—but with the understanding of what forgiveness actually means.

(Part 10) - Consider It: Forgiveness - NT (Part 3)

Forgiveness in the New Testament takes us to an even deeper understanding of this subject. The base Greek word for forgive, forgiveness and forgiven is Aphiemi (Ah-fee’-a-mee). Same as in the Old Testament, forgiveness is a spiritual matter, not a physical matter. Here we will examine three less obvious but very prevalent and profound usages of Aphiemi in the NT. 1) To Let - To permit the presence of, or permit (an activity) without opposing or prohibiting. 2) To Allow - To permit a situation or circumstance to continue or to not continue 3) To Leave Behind / To Depart - To depart and not take along. These three definitions add form and shape and substance to spiritual forgiveness that could otherwise be missed and are critical to our fulfilling of the spiritual requirement to forgive.

(Part 11) - Consider It: Forgiveness - NT (Part 4)

The most common ways that we think about forgiveness are where Aphiemi is translated in the New Testament as forgive or forgiven. Jesus Christ makes profoundly clear, both in direct statements and in parable, that we must forgive others their trespasses if we want the Father to forgive us our sin. But what does that statement mean? And, how can I in spirit and in truth forgive my brother seventy times seven (Matthew 18:22). An examination of this parable and other teachings by Jesus Christ in the New Testament make clear that forgiveness is an extremely spiritual act that is grounded in spiritual understanding, truth and love.

(Part 12) – Conclusion

A concluding message tying the series together and reviewing the summary handout.

David broke all 10 of God's Commandments

Clearly, David, a man of probably 50 years old by the time of his sin with Bathsheba in 2 Samuel 11:4, was also a man called of God, chosen by God, anointed by God, rewarded by God—but has inwardly, outwardly and viciously broken all 10 of the commandments of God:

1. #1 – Thou shall have no other God before me
(David has become his own God, allowed his lust to become his God)
2. #2 – Thou shall not use the Lord's name in vain
(David has misrepresented the name of God by being God's anointed and living overtly and recklessly in sin while claiming to be God's representative)
3. #3 – Thou shall not bow down to any graven image
(David has bowed to lust, envy, the image of Bathsheba in his heart and in his actions)
4. #4 – Remember the Sabbath Day, to keep it holy
(It is hard to image how David was keeping the Sabbath Day Holy during this period of blatant rebellion and unrepentant sin against God)
5. #5 - Honor thy mother and father
(David dishonored is father, mother and family name)
6. #6 - Thou shall not kill
(David killed Uriah)
7. #7 -Thou shall not commit adultery
(David committed adultery with Bathsheba)
8. #8 - Thou shall not steal
(David stole Bathsheba from Uriah)
9. #9 - Thou shall not bear false witness
(David lied incessantly)
10. #10 - Thou shall not covet
(David coveted Bathsheba, his pride, and his reputation above all else)

This series covers 6 Foundational Principles of Spiritual Growth that were important for David to have avoid the sin with Bathsheba, and for us to avoid sin, and spiritual steps necessary bring him and us to the place of repentance and forgiveness after we sin or when we are impacted by other's sins.

1. Prayer
2. Bible Study
3. Mediation
4. Fasting
5. Repentance
6. Forgiveness

PRAYER

Prayer is the process by which we communicate with God, express our needs, thank Him for His blessings, repent of our sins

Hebrews 4:12–13 (NKJV)

12 For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. **13** And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

Naked - Gymnos (gim-nos'): 28.62 γυμνός^b, ἡ, ὅν: (a figurative extension of meaning of γυμνός^a 'naked,' 49.22) easily able to be known in view of the fact that nothing is hidden—'not hidden, easily known, naked.

Open - trachēlizō (trek-el-lee'-zo) (a figurative extension of meaning of τραχηλίζω 'to have the neck of a sacrificial victim twisted and thus exposed for slaughter,' not occurring in the NT) that which can readily be known as the result of being exposed—'to be easily known, to be exposed.'

Hebrews 4:16 (NKJV)

16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Boldly - Parrēsia (pa-ra-see'-a) a state of boldness and confidence, sometimes implying intimidating circumstances—'boldness, courage'.

In Hebrews *parrhēsia* has an objective character. It is something one has and must keep as a believer (3:6). It is related to the object of hope. In content it is the freedom of access to God that is given in Christ's blood and grounded in his high-priestly ministry. It is preserved by endurance in affliction and means confidence before the Judge.

Hebrews 10:35–39 (NKJV)

35 Therefore do not cast away your **confidence** (*boldly = par-rē-si-a*), which has great reward.

Don't overlook the necessity for courage and confidence in your life and in your prayers.

36 For you have need of endurance, so that after you have done the will of God, you may receive the promise:

What a beautiful statement. We all have need of endure. After we have done the will of God, we can in confidence call on God for the power and strength to endure that we may receive the promise!

We Pray because we know...

- that God's word for us living, powerful, sharp, piercing, discerning, inspiring, profitable, reproofing, correcting, instructive, completing, equipping;
- that we are not only easily known by God with nothing hidden, we are fully bare—with our neck twisted and fully-exposed for slaughter;
- that we are to hold fast, grab, seize, control, have power over, keep, cause to continue our solemn covenant of faith at baptism;
- that we have borne witness and are witnesses ourselves to the fulfilled promises of God;
- that we are of more value than MANY sparrows...even when we are falling to the ground;
- that Jesus Christ, CAN sympathize with our weakness—not only because the Father knows and values every hair on our head, but because His Son, Jesus Christ, came in the form of fleshly man, experienced our weaknesses and was tempted as we are, yet He did not sin;
- because we know these things and they are our foundation...

...let us, when pray, come boldly, with confidence, courage, openness and faith that through God's Holy Spirit we may obtain mercy and find grace to help in time of need!

Scriptures Referenced:

Hebrews 4:12–16 (NKJV)

2 Timothy 3:16–17 (NKJV)

Matthew 10:29–33 (NKJV)

Acts 2:29–39 (NKJV)

Acts 28:28–31 (NKJV)

2 Corinthians 7:2–4 (NKJV)

Ephesians 3:8–21 (NKJV)

Philemon 8–13 (NKJV)

Matthew 26:50–54 (NKJV)

Hebrews 3:1–6 (NKJV)

Hebrews 10:19–25 (NKJV)

Hebrews 10:35–39 (NKJV)

1 John 2:28–3:3 (NKJV)

BIBLE STUDY

Bible Study is the process by which we learn the will of God, the laws of God, the ways of God and gain understanding and knowledge regarding truth of God

I want not only to encourage you to read the Bible, but want to encourage you to treasure the Bible, to LOVE the Bible.

We Study God's Word because...

1. The Bible is the Word of God
2. The Bible reveals the ways to true contentment
3. The Bible tells us how to deal with sadness, misfortune, tragedy and death
4. The Bible makes sense of the past
5. The Bible reveals the future

There is a point Zero. Point zero is at the foundation of the other points.

0. The Bible is Truth.

Genesis 1:1–2 (NKJV)

1 In the beginning God created the heavens and the earth. **2** The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters.

So right from the beginning, do you believe that those WORDS are true?

We can question what was before the beginning, who is God, where did God come from, what were the heavens and earth created from, were they created at the same time, how did the earth become tohu and bohu (without form and void), what was the darkness, what is considered the face of the deep, what is the Spirit of God, how was it hovering, why was it hovering, where did the water come from?

We can ask and examine all of those questions, but do you believe that even without understanding the answers to those questions or others, that the words of Genesis 1:1-2 are TRUE. That this is how is all began.

You may not know who God is, what God is, what the Holy Spirit is, etc....but do you believe that the Bible is THE Word of God and is THE TRUTH?!

Hebrews 4:12 (NKJV)

12 For the word of God...this Book that God has given to mankind to keep us from falling because of disobedience...*is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

2 Timothy 2:14–15 (NKJV) Paul says to Timothy...

14 Remind *them* of these things, charging *them* before the Lord not to strive about words to no profit, to the ruin of the hearers. **15** Be diligent to present yourself approved to God, a worker who does not need to be ashamed, **rightly dividing the word of truth**.

That is a charge, not just to Timothy as a minister, but to the members as well. There is certainly a higher responsibility and requirement on the pastor and ministers or anyone who speaks from this lecture during services to delve deeply into God's Word to make certain that our explanation of it is consistent with TRUTH, to use Scripture as the basis of our messages, but all of us have a responsibility before God to fulfill verse 15.

Psalms 111:1–2 (NKJV)

1 Praise the LORD!

I will praise the LORD with *my* whole heart,
In the assembly of the upright and *in* the congregation.

2 The works of the LORD *are* great,
Studied by all who have pleasure in them.

Studied: Hebrew 2011 דָּרַשׁ (dā·rāš): 1. seek, **inquire**, consult, find out, i.e., learn information not previously known (Ex 18:15);

Isaiah 65:1 (NKJV)

1 "I was **sought** ((dā·rāš) studied) by *those who* did not ask for Me;
I was found by *those who* did not seek Me.
I said, 'Here I am, here I am,'
To a nation *that* was not called by My name.

Deuteronomy 4:29–31 (NKJV)

29 But from there you will seek (look for) the LORD your God, and you will find *Him* if you **seek** ((dā·rāš) study) Him with all your heart and with all your soul. **30** When you are in distress, and all these things come upon you in the latter days, when you turn to the LORD your God and obey His voice **31** (for the LORD your God *is* a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them.

Studied: Greek 3443 μαθηάω (*man-tha'nō*): vb.; be taught, study, be instructed, come to realize, come to learn, implying reflection on the information, understand as a result of having learned.

Romans 16:17 (NKJV)

17 Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you **learned** (*man-tha 'nō* - studied), and avoid them.

1 Corinthians 4:6 (NKJV)

6 Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may **learn** (*man-tha 'nō* - study) in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.

Acts 17:10–11 (NKJV)

10 Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. 11 These were more fair-minded (willing to listen (NCV)) than those in Thessalonica, in that they received the word with all readiness, and **searched** (examined, analyzed) **the Scriptures daily** to find out whether these things were so.

The Berean's were likely barbers, carpenters, fishermen, homemakers, businessmen, doctors, lawyers, etc. and, as a people, Greek and Jew, as a Berean, this was their nature to search the Scriptures DAILY, to study God's word to find out whether the things being taught were so.

Each of us has the responsibility to know whether what we are hearing is the doctrine or teaching of Jesus Christ from Scripture, or if it is not.

Each of us has the responsibility to study (*man-tha 'nō* - study) God's word to understand deeply the changes we must make in our life to be found approved to God.

Scriptures Referenced:

Genesis 1:1–2 (NKJV)
Hebrews 4:11–12 (NKJV)
2 Timothy 2:14–15 (NKJV)
Psalm 111:1–2 (NKJV)
Exodus 18:13–23 (NKJV)
Isaiah 62:11–12 (NKJV)
Isaiah 65:1 (NKJV)
Romans 10:20–21 (NKJV)
Deuteronomy 4:29–31 (NKJV)
John 4:24 (NKJV)

John 7:14–17 (NKJV)
Romans 16:17 (NKJV)
1 Corinthians 4:6 (NKJV)
1 Corinthians 14:31 (NKJV)
Matthew 9:10–13 (NKJV)
Hosea 6:4–7 (NKJV)
Ephesians 4:20–21 (NKJV)
Philippians 4:8–9 (NKJV)
2 Timothy 3:6–7 (NKJV)
2 Timothy 3:14 (NKJV)
Titus 3:14 (NKJV)
Acts 17:10–11 (NKJV)

MEDITATION

Mediation is the process by which we get the law of God into our heart and mind, where we speak to ourselves in low tones, where we observe to keep ourselves aligned with God's will for us in very personal and specific ways.

Joshua 1:8 (NKJV)

8 This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

There are several Hebrew and Greek words that have been translated as mediate or meditation in Scripture, and they all have very similar meanings. The Hebrew word for mediate here in Joshua 1:8 is *hā·ḡā*. This word is filled with such deep meaning and insight, but understanding what it means to *hā·ḡā* meditate, what we actually do when we *hā·ḡā* will help us to get our heart and mind around this very wonderful gift and tool of mediation.

Meditate - *הָגָה (hā·ḡā(h))*:—

meditate, ponder, give serious thought and consideration to selected information, with a possible implication of speaking in low tones reviewing the material (Jos 1:8);

Under this definition of *hā·ḡā* we understand that mediation is different than Bible Study and Prayer.

Bible Study is the process where we gain the knowledge or intellect or understanding of something not previously known by reading or hearing God's Word. We learn the 10 Commandments. We learn the Holy Days and what they mean for the salvation of mankind. We gain knowledge regarding the Holy Spirit, how it works, what it does; we learn the truth about life after death, the resurrections, the return of Jesus Christ, etc.

Prayer is the process where we talk to God, thank God, make inquiry of God, ask of God, repent to God, etc.

We Meditate that we might...

...make sense of the knowledge that we gain. It is the process by which we begin internalizing the teaching and make it a part of how we think, who we are, what we do, how we live, WHY we live! We meditate to help us gain the mind of God.

Definition #1:

OBSERVE: ŠĀ-MĀR - CAUSE A STATE OR CONDITION TO REMAIN;

If you are battling with a particular sin or weakness in your life, and through Prayer and Bible Study you understand how God intends for you to be and to think with regard to that sin, after repenting, to *Observe* means that you then meditate in God's Law so that you are able to *šā-mār* remain in that proper state or condition.

Definition #2:

1. Observe: šā-mār - be kept, set aside; keep oneself;

Jesus Christ said to Joshua (1:8), “**This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may be kept, set aside; keep yourself according to ALL that is written in it.**”

Not only does meditation help us to be in a state or condition where we need to remain, but it helps to keep us there, and sets us aside, and keeps oneself according to the Word of God.

Definition #3:

2. Observe: šā-mār - guard, watch, i.e., limit access and movement of persons or objects in and out of an area, implying protection to or from the object being guarded;

This again, is a beautiful concept and blessing that comes as a result of meditating in God's Law.

Meditating in God's Law helps to guard us, and provides protection for us. What is actually being protected by meditating in God's Law?

Definition #4:

3. Observe: šā-mār - be secured; to see; i.e., obey a command with diligence and in detail;

To obey a command of God with diligence and in detail requires meditation in God Word, in the things we read and hear in God's Word.

šā-mār requires taking the time to think about and ponder the understanding that we gain from studying God's Word on any particular topic or command, and asking ourselves questions:

- “How does this apply to me personally in my relationship with God?”
- “What specifically do I need to change?”
- “What in detail do I need to address in my obedience to the Word of God?”

Definition #5:

4. Observe: šā-mār - observe for oneself; be careful, beware, pay attention, make sure, watch oneself, guard oneself, i.e., learn or remember information and take care to watch for dangers;

Meditate **that you may observe for oneself to do according to all that is written in it** speaks to the process of coming to the place where this is not mom's and/or dad's religion or church, but this is YOUR religion, this is YOUR church...because you have come to *šā·mār, observe*, this way of life for yourself!

Definition #6:

5. *Observe: šā·mār* - revere, cling to, i.e., have a worshipful trust and reliance on an object of deity, as an extension of carefully guarding or caring for an object.

This possibly is the ultimate culmination of all the definitions for Observe: šā·mār, to come to the place where we “have a worshipful trust and reliance on God”!

It is no longer just a matter, through meditation, that God is the deity to be worshipped, but you have become an extension of God as a result of being “an extension of carefully guarding and caring” for the Law of God.

Scriptures Referenced:

Joshua 1:8 (NKJV)

Joshua 1:1–2 (NKJV)

Joshua 1:9 (NKJV)

Matthew 12:34 (NKJV)

Matthew 15:18 (NKJV)

James 1:23–24 (NKJV)

1 Corinthians 7:14 (NKJV)

Deuteronomy 6:5–9 (NKJV)

Psalms 119:97–99 (NKJV)

Psalms 143:5 (NKJV)

Philippians 4:6–9 (NKJV)

Isaiah 26:3 (NKJV)

Psalms 19:14 (NKJV)

Psalms 119:9–16 (NKJV)

John 17:20–26 (NKJV)

Psalms 1:1–2 (NKJV)

Psalms 49:3 (NKJV)

Psalms 63:6–7 (NKJV)

Psalms 119:27 (NKJV)

FASTING

Fasting is a tool or process that has a direct impact on our physical being, our soul, our life, our body to aid in bringing our nature into submission to the will of God. Fasting works in combining with Prayer, Bible Study and Meditation to enhance the effectiveness of those processes. Fasting is both defensive and offensive. It both preventive and curative. It both weakens and strengthens.

Fasting is the tool that can enable our sensitivity and humility to see ourselves as God sees us and exercise the character that at all times reflects the character of God.

God is most interested in our holiness or our purity in (Actions, Words, Desires, Thoughts, Meditations, Intentions) whether Spontaneous, Planned, or Character-based. God is interested in developing Holy, Righteous character in us. Why? Because God has called us to be Kings and Priest in the Kingdom of God.

So, what happens when, after Prayer, Bible Study, and Mediation, you are still incumbered with sins, pressured by temptations, vexed by depression, pre-occupied with anger or revenge, challenged by addictions of various sort, chased and confronted by spiritual wickedness, and are close to or have surrendered to your personal weakness of the flesh or of the mind or of the heart in a small or in a grandiose and profound way?

You FAST...

1. We Fast that we may see ourselves as God sees us, as we truly are
2. We fast that we may be cleansed
3. We fast that we may draw close to God
4. We fast that we may be purified
5. We fast that we may become more like God and be victorious against self and Satan.

Times to Consider Fasting

Consideration #1: Consider fasting in advance of or around the time of the Spring Holy Days or any Holy Day.

Consideration #2: Consider Fasting that your heart may be sensitive in questioning whether you are where you are supposed to be.

Consideration #3: Consider fasting after a great success, victory, times of celebration, accomplishment or blessing.

- Consideration #4:** Consider fasting, in particular, when you know you are coming into a situation or place that is a major change in your normal routine so that you are more aware of your vulnerabilities!
- Consideration #5:** Consider Fasting to give you the strength to turn immediately from sin!
- Consideration #6:** Consider Fasting to give you the strength to recognize when you are being tempted either intentionally/unintentionally by another or intentionally by yourself.
- Consideration #7:** Consider fasting to keep temptation from growing into coveting!
- Consideration #8:** Consider fasting so that in the midst of sin you might hear the truth and warnings from others, and have the spiritual sensitivity see and obey the HUGE, RED STOP SIGN and STOP!
- Consideration #9:** Consider fasting to avoid the self-deception of having others do your dirty work or to join you in your sin!
- Consideration #10:** Consider fasting to avoid taking, grasping, seizing, touching something that does not belong to you and going deeper into sin!
- Consideration #11:** Consider fasting to have the strength to flee sin, even if it is at the very last minute!
- Consideration #12:** Consider fasting to make you keenly aware that just because the object of sin has gone away, the sin has not gone away.
- Consideration #13:** Consider fasting when you know, clearly, that you have sinned, no matter how great or small the sin.
- Consideration #14:** Consider fasting to avoid sinking yourself into the quagmire of deception and lies.
- Consideration #15:** Consider fasting whenever summoned to come before a person of high rank, authority and influence over or in your life.
- Consideration #16:** Consider fasting, that you may be sensitive to the highest standard that God would want you to take in any given situation.
- Consideration #17:** Consider fasting, that you may have the courage to humbly speak the truth directly to those in authority over you.
- Consideration #18:** Consider fasting that you might exercise wisdom, and that God might protect your heart, mind, and body even if under the influence of the

highly influential, or under the influence of strong drink or medications or drugs.

Consideration #19: Consider fasting that God protect you from the physical and spiritual hand of an enemy or someone who hates you or desires to harm you.

Consideration #20: Consider fasting that you may be faithful to the very end.

Consideration #21: Consider fasting that you are never so faithful to a man or an organization that you are willing to break God's law, either directly or indirectly.

Consideration #22: Consider fasting that your heart never becomes so calloused that you are willing to sin a greater sin to cover up your sin, at the detriment and destruction of others.

Consideration #23: Consider fasting that you, as a result of the guilt because of your own sins, are never deceived and used by others.

Consideration #24: Consider fasting that that you are never deceived into thinking that you can cover up sin with "a good deed".

Consideration #25: Consider fasting that you never displease the Lord.

Scripture References:

Romans 7:12–13 (NKJV)

Psalms 51:2–3 (NKJV)

James 4:7–8 (NKJV)

James 4:8 (NKJV)

Malachi 3:2–3 (NKJV)

Revelation 1:4–6 (NKJV)

2 Samuel 11:1 (NKJV)

1 Corinthians 11:28 (NKJV)

2 Corinthians 13:5 (NKJV)

1 Corinthians 10:12–13 (NKJV)

2 Samuel 11:2 (NKJV)

Job 31:1–4 (NKJV)

James 1:14–15 (NKJV)

2 Samuel 11:3 (NKJV)

Exodus 20:17 (NKJV)

2 Samuel 11:4 (NKJV)

Exodus 20:15 (NKJV)

Romans 13:8–10 (NKJV)

2 Samuel 11:1–4 (NKJV)

Exodus 20:14 (NKJV)

Numbers 32:23 (NKJV)

Galatians 6:7 (NKJV)

2 Samuel 11:5 (NKJV)

2 Samuel 11:6 (NKJV)

Exodus 20:16 (NKJV)

2 Samuel 11:7 (NKJV)

2 Samuel 11:8–9 (NKJV)

2 Samuel 11:10–11 (NKJV)

2 Samuel 11:12–13 (NKJV)

2 Samuel 11:13 (NRSV)

2 Samuel 11:14–15 (NKJV)

2 Samuel 11:16–27 (NKJV)

Matthew 10:28 (NKJV)

Acts 5:29 (NKJV)

Acts 4:19 (NKJV)

REPENTANCE

Repentance is characterized by an understanding of the seriousness of sin (Romans 6:23; Ephesians 2:1-3), a deep desire to be forgiven (Psalm 51:1-3; Hebrews 9:14) and a determined commitment to change behavior and thoughts in order to stop sinning (Matthew 3:8; Acts 26:19-20).

At this point in the account, David has committed adultery with Bathsheba. Were are probably 5 to 6 weeks pass that sins because Bathsheba now knows that she is with child (verse 5). David has Uriah her husband killed, and Joab has sent a messenger back to David to report to him on the Uriah's murder.

2 Samuel 11:25–27 (NKJV)

25 Then David said to the messenger, “Thus you shall say to Joab: ‘Do not let this thing **displease you** (be evil in your sight), for the sword devours one as well as another. (More lies and deception) Strengthen your attack against the city, and overthrow it.’ So encourage him.”

26 When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. **27** And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. (we are likely at least 9 months pass his adultery with Bathsheba) But the thing that David had done **displeased** (was evil in the sight of) **the LORD**.

It was not evil in the sight of David, but this was EVIL in the sight of the Lord.

2 Samuel 12:1–4 (NKJV)

1 Then the LORD sent Nathan to David.

The Lord did not send Nathan to Bathsheba. The Lord did not send Nathan to Joab. The Lord did not send Nathan to the Ammonites. The Lord sent Nathan to David!

When God sends a messenger to a man for correction it is a very serious matter. And when God speaks directly through that messenger to give a specific message to a man, it is a very, very serious matter.

4 And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man's lamb and prepared it for the man who had come to him.”

Analogies or parable or stories do not fit perfectly into every detail of the situation that it is being levered for. But I contemplated and studied who the characters were in this analogy or story by Nathan.

Two men = David and Uriah

One rich = David

One poor = Uriah

One little ewe lamb = Bathsheba

His children = could Bathsheba have had other children, or was Uriah a remarried widower with other children?

And a Traveler came to the David...

Who is this Traveler? Who is this visitor? Who is this wayfaring man?

The word use for traveler is very revealing. It is only used in here in this verse and one other place in Scripture.

Traveler: 1982 הֵלֵךְ [*helek* /hay·lek/] n m. From 1980; TWOT 498a; GK 2144; Two occurrences; AV translates as “dropped” or “dripping” once, and “traveller” once. 1 traveller.

4 And a **traveler** (hay-lek - a dripping, a temptation to break the law, an actual (my words or possible interpretation based 1 Samuel 14:26) being, Satan or one of his minions, to provide an occasion, or situation or to point out a stimulus for breaking the law) **came to the rich man who** (speaking of the rich man) **refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man’s lamb and prepared it for the man who had come to him.”**

Job 1:7 (NKJV)

7 And the LORD said to Satan, “From where do you come?”

So Satan answered the LORD and said, “From **going to and fro** on the earth, and from walking back and forth on it.”

Satan was wandering looking to make trouble.

Dictionary of Biblical Languages, Hebrew Old Testament

Going to and fro - 2143 הָלַךְ (*hā-lāk*) – (*ha-lock*) very similar etymology to hay-lek: **go, travel, go about, walk about, walk without particular goal.**

In other words, a wanderer, a traveler, and in Satan’s case, looking to cause or incite trouble.

So, this parable or story by Nathan to wake David up to his sin is filled with powerful meaning for each of us, and provides insight into Satan part in David’s sin.

2 Samuel 12:7 (NKJV)

7 Then Nathan said to David, “You *are* the man!

Awareness...and the road to repentance.

2 Samuel 12:7 (NKJV)

...Thus says the LORD God of Israel:

Family, if we are close to God, humble in reading His word, humble in hearing His word, truthful in examining ourselves, then we will hear God speaking to our heart and mind saying to us ... [Thus says the Lord God](#).

God has chosen to provide you and me with His Spiritual written word—the Bible, the structure of administration in the church—primarily pastor and teacher or teaching shepherds who are flawed men endeavoring themselves to be led totally by the Spirit of God, printed expository on the word of God by men and women with God’s Holy Spirit, and His Holy Spirit in us. Through these and other channels, we should hear God say to us, particularly in dealing with our sins, “[Thus says the Lord God](#)”!

Let me read for you an excerpt from COGWA’s Fundamental Statement of Belief, #9 titled Repentance.

Repentance is a gift from God

—a gift that is necessary for salvation and a proper relationship with God. All who wish to be pardoned from the death penalty that comes through sin must genuinely repent of their sins, fully surrender their lives to God and obey His commandments. They must by faith accept Jesus Christ as their personal Savior, their Lord and Master, their High Priest and their soon coming King. These individuals are justified, forgiven of their sins as an act of divine grace...

Repentance is more than just confessing or making the statement, or saying the words, “I have sinned against the Lord”! And without the preservation and insertion of Psalm 51, one may think that all you have to do is confess your sin to the Lord and WALA

Confess mean to give voice to, to admit, to express

Repent means to return, to go the other way, to turn back. And in the spiritual sense, it means to turn away from the sin and turn back to God!

David said in **2 Samuel 12:13** “[I have sinned against the Lord](#)”...and that statement, I believe, was followed in mind and heart and words by

Psalm 51:1

1 Have mercy upon me, O God,
According to Your lovingkindness;
According to the multitude of Your tender mercies,
Blot out my transgressions.

Repentance is recognition that you/we/I need the mercy of God, and that God’s mercy/God’s grace that He gives, is not based on anything that we are or anything that we can give. It is according to God’s lovingkindness and God’s tender mercies.

[The Lexham Theological Wordbook](#)

Lovingkindness: 698אֲהַבָּנוּ (*hesed*) kindness, loving-kindness, mercy, steadfast love, loyalty, unfailing love.

Tender Mercies: (*rahāmîm*). רַחֲמִים (1) *the bowels*, τὰ σπλάγχνα, as the seat of the emotions of the mind; hence *very tender affection*, specially *love*.(2) *pity, grace, favour*, especially of God, to shew mercy to any one, to obtain any one's mercy for any one.

The word *rahāmîm* is used to express the covenant faithfulness of God's character through his bestowal of mercy (*rahāmîm*) and compassion on his people according to "the abundance of his loyal love (אֲהַבָּנוּ, *hesed*)" (Isa 63:7; compare Psa 69:16). Additionally, the word occurs in instances in which people are voicing pleas, hopes, or wishes for mercy from God for themselves and others (e.g., Gen 43:14; Deut 13:17; Neh 1:11; Pss 51:1; 145:9). Less frequently, it appears in reference to those who do not have mercy, such as the wicked, whose so-called "compassion" is referred to as "cruel" (Prov 12:10), and the Chaldeans, who showed no mercy to the people of God (Isa 47:6).

Psalm 51:6 (NKJV)

6 Behold, You desire truth in the inward parts,

And in the hidden *part* You will make me to know wisdom.

The Expositor's Bible Commentary, Volume 5: Psalms, Proverbs, Ecclesiastes, Song of Songs

Bicolons

The relation of the two bicolons in v. 6 is subject to interpretation. The verbs "desire" and "teach," not being synonymous, suggest intensification of the second colon: "Surely you desire truth in the parts, *therefore* teach me wisdom in the inmost place," as in the RSV: "Behold, thou desirest truth in the inward being; therefore teach me wisdom in my **secret heart**."

Do you have a "secret heart", ulterior motives even when repenting or forgiving others.

Another way of interpreting the intensification is given in the NEB: "Yet, though thou hast hidden the truth in darkness, through this mystery thou dost teach me wisdom." Only by receiving revelation from the outside ("you teach me," from *y-d-*) can the inside become whole (v. 6; cf. 32:8). The godly cry out for God, confess their sins readily, and receive assurance of God's forgiveness (cf. Prov 28:13; 1 John 1:9).

Scripture References:

2 Samuel 11:25–27 (NKJV)
2 Samuel 12:1–4 (NKJV)
1 Samuel 14:24–30 (NKJV)
Job 1:7 (NKJV)
2 Samuel 12:5 (NKJV)
Romans 6:23 (NKJV)

2 Samuel 12:6 (NKJV)
2 Samuel 12:7 (NKJV)
Hebrews 4:12–13 (NKJV)
2 Samuel 12:7 (NKJV)
2 Samuel 12:7...(NKJV)
2 Samuel 12:8–9 (NKJV)
Numbers 15:30–31 (NKJV)
2 Samuel 12:10–12 (NKJV)

2 Samuel 12:13 (NKJV)
John 7:24 (NKJV)
Isaiah 59:1–3 (NKJV)
2 Samuel 12:7 (NKJV)
2 Samuel 12:13 (NKJV)
Proverbs 28:13 (NKJV)
Psalm 51:title–1 (NKJV)
Psalm 51:1
Psalm 51:2–3 (NKJV)

Hebrews 8:12 (NKJV)
Psalm 51:4–5 (NKJV)
Psalm 51:6 (NKJV)
Psalm 51:7–8 (NKJV)
Isaiah 66:12–14 (NKJV)
Psalm 51:9–11 (NKJV)
2 Samuel 12:13–15 (NKJV)

FORGIVENESS

Forgiveness is the wonderful gift of a merciful God who will absolutely forgive our sins when we show repentance and ask for His forgiveness. When sin is acknowledged and repented of and forgiveness is humbly requested, He shows forgiveness and mercy to us. God expects us to forgive others their trespasses as He forgives us our sins.

Forgive - Old Testament

Because of David's deep, spiritual repentance, and need for forgiveness, forgiveness was granted by God—and as a result of that forgiveness, grace was extended. And Nathan, I believe, after David's prayer of repentance in Psalm 51, makes the statement in the second part of 2 Samuel 12:13...

And Nathan said to David, “The LORD also has put away your sin (forgiveness); you shall not die (grace).

When sins occur, there are many people who are hurt, including the one primarily guilty of the sin. That was the case in David's situation, and that is the case in our situations. We need forgiveness, and God also requires us to forgive!

But what is forgiveness?

If we look at the subject of forgiveness personally, it may be easier to get our mind around the depth of this subject and truly understand the impact of what God did by forgiving David of his sins. So, let us look at this subject personally.

1. Has someone ever done something to you or to your family that really hurt, and in spite of it, you believe before God that you should forgive them?
2. Have you ever done something that hurt someone else where you desired to be forgiven by them?
3. Have you ever sinned before God, and you desire to be forgiven by God?

In other words, you have repented and desire forgiveness from another person and/or from God, or another person has repented and desire forgiveness from you, or another person has not repented from your perspective/observation, yet has asked for your forgiveness....

The question begs to be asked, “What does forgiveness that actually mean?”

Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)

Forgive: (Hebrew) נָשָׂא [nasa', nayah /naw·saw/]

This word, **naw-saw** is very interesting and profound, and not what one would expect its full meanings to be. However, understanding nuances of its meaning provides an ever-deeper appreciation of the spiritual impact of forgiveness or to forgive.

1. Forgiveness = to Lift Up

lift up, i.e., cause to move up or lift up an object to a higher elevation of any amount; **be lifted up, raised, lofty set up**.

Jeremiah 4:5–8 (NKJV)

Psalms 24:7–10 (NKJV)

Isaiah 2:2–3 (NKJV) (Mica 4:1)

Isaiah 40:3–5 (NKJV)

2. Forgiveness = to bear or to carry

bear [naw-saw], carry, i.e., pick up and move an object in linear movement; **be carried off; carry along; bring**

Exodus 25:10–22 (NKJV)

Isaiah 66:10–13 (NKJV)

Isaiah 66:12 (NLT)

3. Forgiveness = to respect, honor, exalt

Respect [naw-saw], honor, i.e., show high status for another; **be honored, ranked, prominent; exalted; exalt; be exalted**

2 Chronicles 32:1–3 (NKJV) - Sennacherib's deception to cause disunity in the camp or in the family

2 Chronicles 32:6–8 (NKJV)

2 Chronicles 32:10–11 (NKJV) – Sennacherib tries to discredit the words of Hezekiah

2 Chronicles 32:15 (NKJV)

2 Chronicles 32:17 (NKJV)

2 Chronicles 32:18 (NKJV)

2 Chronicles 32:20–22 (NKJV)

2 Chronicles 32:23 (NKJV)

4. Forgiveness = to desire, long for

desire [naw·saw], have a willing attitude to do something; **long for**

Exodus 35:1–5 (NKJV)

Exodus 35:25–26 (NKJV)

Matthew 5:23–24 (NKJV)

5. Forgiveness = to raise the heads or the eyes

5. raise [naw·saw], i.e., a non-linear movement of the head from a downward position to a level or upward position (Zec 2:4);

Zechariah 2:1–5 (NKJV)

Psalms 121:1–8 (NKJV)

6. Forgiveness = spare, remove guilt and its penalty

6. forgive [naw·saw], spare, i.e., remove guilt incurred and its penalty (Ge 50:17; 1Sa 15:25);

Genesis 37:18–20 (NKJV)

7. Forgiveness = to request forgiveness, to request freedom from penalty

Request [naw·saw] forgiveness, request our sins be pardoned

1 Samuel 15:18–35 (NKJV)

Matthew 6:14–15 (NKJV)

8. Forgiveness = to be forgiven

Be forgiven [naw·saw] (Ps 32:1; Isa 33:24)

Psalms 32 (NKJV)

Isaiah 59:2 (NKJV)

Isaiah 33:20–24 (NKJV)

Forgive - New Testament

The Greek word for forgive:

Greek: Forgive, forgiveness, forgiven = Aphiemi (Ah-fee'-a-mee)

Ah-fee-a-mee (forgiveness) – “to send off,” “to release,” “to hurl,” “to let be,” “to pardon” “to let go,” “to leave” “to leave behind” “to let alone” “to allow” “to remit,” “to forgive”, sins , trespasses, iniquities, and the intent of the heart.

Forgiveness is a spiritual matter, not a physical matter...it is a SPIRITUAL matter!

1. To Let,
2. To Allow,
3. To Leave Behind or depart

These three definitions add form and shape and substance to forgiveness that could otherwise be missed.

To Let

Aphiemi (Ah-fee'-a-mee) - To permit the presence of, or permit (an activity) without opposing or prohibiting. To Let or to Allow.

Matthew 5:38–42 (NKJV)

Aphiemi him. Forgive him. Leave your cloak behind with him. Allow him to have it.

Matthew 7:4-5 (NKJV)

4 Or how can you say to your brother, ‘**Let me (Aphiemi)** (an act of forgiveness) remove the speck from your eye’; and look, a plank is in your own eye?

Mark 14:3–6 (NKJV)

6 But Jesus said, “**Let her alone (Aphiemi)** (an act of forgiveness). Why do you trouble her? She has done a good work for Me.

Luke 13:6–9 (NKJV) ...a very important parable regarding forgiveness.

8 But he (the keeper of his vineyard) answered and said to him, ‘Sir, **let it alone** (forgive it) **(Aphiemi)** this year also, until I dig around it and fertilize it.

To Allow

Aphiemi (Ah-fee'-a-mee) means to allow.

Matthew 23:13 (NKJV)

13 “But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor **do you allow** (Aphiemi) (an act of forgiveness) those who are entering to go in.

Revelation 2:18–21 (NKJV)

20 Nevertheless I have a few things against you, because **you allow** (permitted/ forgive/forgave in a sense) that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.

If we, at any point in our lives, choose that we will NOT forgive someone else their trespass, that we will not allow a relationship to continue, we best make sure we are standing on solid ground based on the Word of God.

To Leave Behind or To Depart

The etymology of *aphiēmi* also means to leave behind.

To depart and not take along, either intentionally or by neglect or forgetfulness.

Leave behind (Aphiemi) our past life

Matthew 4:18–22 (NKJV)

20 They immediately left (Aphiemi) **their nets** and followed Him.

22 and immediately **they left** (Aphiemi) **the boat and their father**, and followed Him.

Matthew 10:38 (NKJV)

38 And he who does not take his cross and follow after Me is not worthy of Me.

Leave behind (Aphiemi) relationships

Matthew 19:27–29 (NKJV)

27 Then Peter answered and said to Him, “See, we **have left** all (Aphiemi) and followed You. Therefore what shall we have?”

29 And everyone who **has left** (Aphiemi) houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life.

Leave behind (Aphiemi) physical opportunities or wealth opportunities

Contrast what Peter said he left behind (forgave)...as compared to the Rich Young Ruler.

Mark 10:17–22 (NKJV)

The young rich ruler (manager, executive) could not leave behind (forgive) (Aphiemi) all and follow Jesus Christ.

Louw-Nida

Greek: Forgive = Aphiemi (Ah-fee'-a-mee)

To remove the guilt resulting from wrongdoing—'to pardon, to forgive, forgiveness

It is extremely important to note that the focus in the meanings of Aphiemi is upon the guilt of the wrongdoer and not upon the wrongdoing itself. The event of wrongdoing is not undone, but the guilt resulting from such an event is pardoned. To forgive, therefore, means essentially to remove the guilt resulting from wrongdoing.

Some languages make a clear distinction between guilt and sin, and terms for forgiveness are therefore related to guilt and not to the wrongdoing. Therefore, 'to forgive sins' is literally 'to forgive guilt.'... terms for 'forgiveness' are often literally 'to wipe out,' 'to blot out,' or 'to do away with,'...

There will be a blotting out of the event of sin and the person who committed the sin, based on Scripture, that shall take place at or after the time of final judgement.

Revelation 3:5 (NKJV)

Exodus 32:32–33 (NKJV)

Hebrews 10:16–17 (NKJV)

Acts 3:19–21 (NKJV)

A review scripture where Aphiemi is translated as Forgive and as Forgiven, and provides a more common understandings of the word.

Aphiemi (Ah-fee'-a-mee) is a spiritual matter.

To Forgive

Aphiemi: To stop blaming or taking an offense into account

12 And forgive (Aphiemi) us our debts, (do not take our debts into account)

As we forgive (Aphiemi) our debtors. (as we do not take other debts into account)

Debts: 4052 ὀφείλημα (*opheilēma*),

'to sin against,' the moral debt incurred as the result of sin—'offense, sin, transgression, guilt.'

1. debt, amount owed **2. obligation**, what one must do **3. sin**, moral debts

We are asking God to not take our sin into account.

Matthew 6:14–15 (NKJV)

14 "For if you forgive (Aphiemi) men their trespasses, your heavenly Father will also forgive (Aphiemi) you.

This word **Trespases** means

4183 παράπτωμα (*paraptōma*), \ **sin**, trespass, transgression; what a person has done in transgressing the will and law of God by some false step or failure—‘transgression, sin.

So, an accurate translation could be, “If you forgiven men their sins”, your heavenly Father will also forgive you your sins! But how can we forgive sins.

Stated very carefully, God grants us, through the power of His Holy Spirit, the gift of forgiving others and having the blood of Jesus Christ applied on their behalf, and as a result of our forgiving them, the Father forgives them. So, it is through Jesus Christ that we forgive men their trespases, but the Father does the forgiving of the sins.

And if we forgive men their trespases/sins, and as a result, the blood of Jesus Christ is applied on their behalf, then God the Father will also forgive us our trespases/sins, and have the blood of His Son, Jesus Christ, applied on our behalf.

Therefore, in forgiving, there is a part that we do, AND a part that Christ does, AND a part that the Father does. Our part is to Ask or to Request to Extend forgiveness, with the understanding of the definitions that we covered in the Old and New Testament.

15 But if you do not forgive (**Aphiemi**) men their trespases, neither will your Father forgive (**Aphiemi**) your trespases.

Again, no one is being “left off the hook”. Our responsibility to the law of God, because of the grace of God, is moved in closer proximity to them and to us.

Trespass – παράπτωμα

παράπτωμα (*paraptōma*). **violation**. *It denotes general moral failure.*

This is the noun form of *piptō* and carries the same connotation of moral failure. It can denote the greatest of moral failures, such as the sin of Adam or the totality of sin (Rom 5:20), as well as less severe lapses (Gal 6:1). It means to plunge down or to fall down.

Matthew 18:21–35 (NKJV)

27 Then the master of that servant was moved with compassion, released him, and forgave (**Aphiemi**) him the debt.

32 Then his master, after he had called him, said to him, ‘You wicked servant! I **forgave (**Aphiemi**)** you all that debt because you begged me.

35 “So My heavenly Father also will do to you if each of you, from his heart, does not forgive (**Aphiemi**) his brother his trespases.”

Luke 17:1–5 (NKJV)

3 Take heed to yourselves. If your brother sins against you, rebuke him;

This does not contradict Christ's teaching on turning the other cheek. If there is sin (offenses or traps) it needs to be corrected, if needs to addressed.

and if he repents,

(How do we know if there has been true repentance. We don't. We have to look for the fruit of repentance. As we see that, along with understanding all of the definitions of forgiveness that we covered,...)

forgive (Aphiemi) him. 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 (Aphiemi) him."

5 And the apostles said to the Lord, "Increase our faith."

Mark 11:24–26 (NKJV)

25 "And whenever you stand praying, if you have anything against anyone, forgive (Aphiemi) To stop blaming or taking an offense into account - him, that your Father in heaven may also forgive you your trespasses. 26 But if you do not forgive, neither will your Father in heaven forgive your trespasses."

Luke 23:33–34 (NKJV)

33 And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. 34 Then Jesus said, "Father, forgive them (Aphiemi) them Don't blame them or take this offense into account, for they do not know what they do."

And they divided His garments and cast lots.

Sometimes we forgive others because of just plain ignorance, negligence, immaturity, peer pressure, inexperience on their part...they just did not know what they were doing!

1 John 1:8–10 (NKJV)

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive (Aphiemi) us our sins and to cleanse us from all unrighteousness.

To Be Forgiven

To be or become pardoned or exempt from legal or personal consequences for an offense.

Matthew 9:1–8 (NKJV)

1 So He got into a boat, crossed over, and came to His own city. 2 Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven (Aphiemi) you."

Your sins are pardoned, exempted!

4 But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? 5 For which is easier, to say, 'Your sins are forgiven (Aphiemi) (exempted or pardoned) you,' or to say, 'Arise and walk'? 6 But that you may know that the Son of Man has power on earth to forgive (Aphiemi) (leave behind) sins"—then He said to the paralytic, "Arise, take up your bed, and go to your house."

Mark 4:11–12 (NKJV)

11 And He said to them, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, 12 so that

*'Seeing they may see and not perceive,
And hearing they may hear and not understand;
Lest they should turn,
And their sins be forgiven (Aphiemi) them.'*"

God provides us this understanding so that we CAN perceive, hear, understand, turn (repent) be forgiven for our sins. It is a tall order. Once we perceive, hear and understand, we are held accountable to repent...and when we repent, God forgives our sins, and we are forgiven, and we must then live differently going forward and the fruit of the different way of life should be apparent!

Acts 8:17–23 (NKJV)

22 Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you. 23 For I see that you are poisoned by bitterness and bound by iniquity."

All must be repented of and forgiven!

1 John 2:9–12 (NKJV)

Romans 4:7–8 (NKJV)

James 5:14–15 (NKJV)

To Forgive - To stop blaming or to not take an offense or debt into account

To Be Forgiven - To be or become pardoned or exempt from legal or personal consequences for an offense.

When we sin, God expects us to come repentantly before Him and request forgiveness.

And God expects us, with the understanding of what forgiveness is, to truly, with compassion, forgive others.