

Expose 106 K70

Forgiveness: Understanding the Shift

This is Expose 247 and we welcome you today to another great moment of Exposition. So we will like you to be part of it. So today we welcome you to the Word of liberty. And so I will like you to consider yourself incredibly lucky today because what you are hearing today, the Bible let us know that even angels long to look into these things. They really want to understand what this redemption and the mysteries of what we've been sharing. We will like you to avail yourself of this opportunity to look into what angels long to look into.

And so today we are all privilege of God to be looking into these things. So quickly you will join us as we go into this Knock Out Series on prayer. We've been on Knock Out Season on prayer, that is Matthew Chapter 6, the Lord's prayer for a very long time. And that has taken us to 1Corinthians, taken us everywhere in the New Testament.

So we are going back to that prayer today. I really believe that. We are going back to the prayer today and continue, so hopefully maybe for two or three session, we will be able to round it up.

So today where do we go in the prayer?

Now, if you've been joining us on the previous episodes. You will notice that it was Matthew 6:11 that we actually began to look into and that led us into quite a number of series on our Knock Out Series on Prayer. And so we are done with that. So today we are going to go to the next verse in this our Lord's prayer.

Don't forget we are looking at the Lord's prayer using the lens of the New Covenant. Using the New Covenant revelation understanding to look at the implication of what is been popularly called the Lord's prayer, and that is what we've been doing so far. So today we are going to carry on with the next verse which is verse 12 (Matthew 6:12).

If you have your Bible there, you can have a look and if not you can listen as we look at the implication of Matthew 6:12 through the prism or through the lens of the New Covenant.

Matthew 6: 12, you can read it.

Before we go into that, I quickly want to remind our viewers that they can get all these episodes on prayer or where we've been coming from on our Expose 247 page on Facebook and to get on our Youtube site to get all these. Because some people don't even know how far. The last two episodes were about **God's Boot Camp** and **Case Dismissed**. That was about... It was the Lord's Prayer that led us into it. Give us this day our daily bread that led us into all that. So we have to connect the dots for people to understand.

So we are reading verse 12.

Join us as we progress through these verses.

Matthew 6

12. And forgive us our debts, as we forgive our debtors

Don't forget this was a prayer the disciples asked Jesus to teach them; teach us to pray.

So Jesus then said in verse 12. This is one of the prayer points they should pray. Forgive us our debts, even as we forgive who trespasses against us. If you look at the Luke's account. This one says forgive our debts.

Now, this is where we are going to come down to today and see what the Spirit of Grace has to say to us.

Again, let us point out quickly. We've said this in the past. But let us re-iterate this for the sake of those who might be listening to this for the first time. We said one thing that we understand about this prayer in Matthew Chapter 6 is, it is a pre-New Covenant prayer. It was a prayer points Jesus taught his disciples before Jesus went to the cross.

And let us quickly point out that the New Covenant never started until Jesus shed his blood. How do we know that? Hebrews Chapter 9 tells us that without the shedding of blood there is no remission of sin. And he says until the death of the testator, the testament or what you can call the covenant does not go into effect. It means there was no New Covenant until the testator who was Jesus had to die. Jesus had not died in Matthew Chapter 6, so definitely the New Covenant had not started.

In fact in Corinthians, he tells us this is the New Covenant in my blood. Until the blood was shed, there was no New Covenant. So we have guarantees that show in the scriptures this prayer was before the New Covenant.

Now, he then says the prayer before the covenant said, pray this prayer this way. The Lord forgives... he said make a request to God to forgive your sins.

He said,

forgive us our sins as we forgive

So then it connects God's performance to what we do. Can you see that? It connects God's favourably response to our own performance. And that is what we see in this place.

But let's dig into the reality of the scriptures for you as a believer in the New Covenant. Because there are so many Christians who are bound today. There are so many Christians who are under the bondage of the devil, under the bondage of condemnation, under the bondage of hell because of not having a right perspective or understanding of such a verse like this Matthew 6:12.

And we want to say this before we continue. It might sound a bit very strange that the reason why some people are in bondage of the devil today were the very words of Jesus. I will say that again. I know it sounds a bit ironic, that some people read the very Words of Jesus and those very Words of Christ are the reason why they are in bondage, which is a bit of strange thing, counter intuitive. Because Jesus Christ said he came to set us free. Isn't it? He said you will know the truth, and the truth will make you free.

But strange enough some people read the Words of Jesus and because they didn't understand what Christ meant or because they didn't read it with the right lenses, the very Words of Jesus has put them in bondage.

And that is why we are on this transmission to break this matter down in the reality of the New Covenant.

Follow us quickly,

Now, before we actually begin to elucidate on this with other verses. Let me say this quickly, if you check the Greek concordance for this word "forgive us our sins as we forgive those who trespasses against us."

A nice Greek Concordance and a good one is the Strong's concordance. It will tell you that, that word **forgive** is the word **aphis**. If you check the Concordance it will tell you that this word **aphis** is a verb. It means it's an action. You are asking God to perform something. He says forgive us. You are saying God please do something.

So the Greek concordance will tell you that this word forgive us is the word **aphis**, and it tells you that it's an action that has to be performed. It is a verb. That is what he says.

But let's then quickly jump over and look at the seemingly contradictions that we found in scriptures. I used the word contradiction in the New Covenant, after Christ had shed his blood. Let's us check this same word forgive us our sins.

Now, follow us quickly as we begin to look at other verses.

Look at Luke 24. The reason why we are going to read Luke 24 before we go actually into the epistles is because at least Luke is still part of the gospel. Look at Luke 24, we will go through other scriptures and come all the way back to Mathew 6 and see what Jesus really meant when He said disciples should pray that payer.

You can read from verse 46 and let's see what he says there.

Don't forget I said the word forgive is the word **aphis**, averb, an action for God to perform.

Luke 24

46. And said unto them, thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day:

And said unto them,

That was Jesus. This was after He resurrected, so you can see. This was after Jesus resurrected, on the road to Emmaus. So we know at this point the New Covenant had already stated, because the testator died and He resurrected.

So Luke 24 even though it's in the gospel, what Jesus is talking about now is something about the time He had resurrected.

What does he says there?

thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day:

That particular statement Jesus made was a defining event that separated the Lord's prayer in Mathew 6 from what He is going to say now to them.

Now, go on please,

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Now, you see the word preach there is the same word you might want to call declaration. Is that ok? That it is a declaration. He said there should be a declaration of the... now remission is the same word forgiveness of sins.

Now, there is a change of terminology. I said that because again, if we check the concordance there for that remission or some other version have the word forgiveness there. It changes from being **aphis** and it became something called **aphesin**. What does that mean?

The Greek Concordance will tell you this is not a verb, this is a noun. This is the name you give to something that has been done. All he had people to do was to go and make a declaration of that which has been done. I will repeat that. That is why he says, that remission or forgiveness of sin should be preached.

The word preaching is not a story. The word preaching is not explain to people how to do something. And I think you need to understand the fact that there is a big difference between when you preach and when you try to explain to people this is how. Preaching is a declaration. Preaching is making an event known to people to say have you not heard that this is already happen. That is what the word preaching means.

So anytime the Bible use the word preaching, is the same word for declaration. Same word for proclamation. It's like somebody saying hey! people come, let me tell you what? You know what happened? He said go and tell them that there is forgiveness of sin, that something was accomplished by the fact that Christ died. Tell people about what happened.

So forgiveness changed from being something that God was being ask to perform from a verb or action. It became something like a declaration of something that has been done.

I want you to take note of the switch of the grammatical tense of forgiveness from being a verb of an action in Mathew 6:12 that God was asked to perform, it changed to something that had a name to declare to people what God had done. People were only meant to hear that remissions of sins, forgiveness of sins had been accomplished. Have you not heard? That is what this Luke 24:46 is trying to say.

Now, there is a switch there from the verb to a noun. Can you see? From an action that God has to do, to something that God did but God wanted men to hear about what He did.

Now, begin to take note of that switch.

Now, again I want you to go quickly to Acts 13. We are just looking at this thing that happen at the New Covenant when Christ was actually resurrected.

Look at Acts 13:38 and see what he says there.

Acts13

38. Be it known unto therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

Can you see again? Mark the word preach. That is a declaration of something that took place. Can you see? Something has happened. Somebody is meant to make a declaration. So anytime you see the word preach is a declaration, not of something that God will do. No! No! Not something that God will perform. A declaration of the implication of what already happened. Can you see that?

through this man is preached unto you the forgiveness of sins.

Again, the word forgiveness there refuses to be a verb that God will perform. It refuses to be an action that we are waiting for God to do. Have you noticed in Matthew 6:12? It was an action that we are waiting on God to perform.

He says pray that God will forgive your sins, even as you forgive.

So in Matthew 6:12 we are waiting for this action to come from God. It was an action for God to do. But look Acts 13:38 says No! This is what was done. Go and make a declaration of what has been accomplished.

So we see a big switch from pre-New Covenant to after the New Covenant went into effect in those verses.

So in Acts 13:38, he said go and tell them. Go and preach the forgiveness of Sins in his name. That is what we see there in Acts 13:38.

Now, again we are going to go through quite some few verses and point out this major differences.

Again, I want you to go quickly to Acts 26:18. All these are things that happened after the New Covenant went into effect.

What does it says there?

Acts26

18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and

You know the reason why we've actually gone to Acts 26:18 is... I know some of you are asking the question, does it then mean? Because from what we see in Matthew 6:12 we were begging for God to forgive. But No! All the verses we've read so far says no! this is not a matter of begging. Just go and declare that there is forgiveness of sins.

But Acts 26:18 then bring something into focus. He begins to talk about the fact that they may receive forgiveness of sins.

Can you see?

The problem we do that have in the New Covenant is not about the forgiveness of sins on the part of God. And that is why Christian are getting a bit confuse. You are trying to convince a God who said go and preach forgiveness of sins. You have no business trying to convince him. God was convinced by the sacrifice of Jesus. Bible says in his name, they will preach forgiveness of sins. But all Acts 26:18 began to say is, that men may receive the forgiveness of sins.

So men are the one that receive it. You don't convince God to do it. Because in his name forgiveness of sins must be preached. So let's come back to this.

That sounds a bit contradictory to Matthew 6:12 which was actually asking them to pray to convince God to forgive us our sins. In the New Covenant, we don't do that. In the New covenant forgiveness was already accomplished, all we do is to invite men to receive the forgiveness of sins.

Now, we have some few verses to read please.

Before we go there, I will just want to adjure our viewers that they will have this spirit of understanding to really understand what is happening in Matthew Chapter 6 and with all the other verses that we've shared that now, we have moved from the verb to the noun.

Forgiveness is no longer a doing thing anymore, it is a done thing. So it is not like a doing thing anymore. So Christ had forgiven. Our Job has been made simpler. It's just for us to preach this thing and to receive it. To declare it and tell men God has forgive them our sins and to receive it. That is the only thing we are to go about it. We are not waiting eagerly for forgiveness. When will it happened? It is a done deal. So that is it.

Thank you very much.

Now, please be patient with us because we need to lay the foundation on difference verses so that we go into conclusion.

Ephesians 1:7, so we see that forgiveness has gone from being a verb, it has become a Noun. It has become what God has already accomplished.

What does Ephesians 1:7 say, so that we can glean understanding there?

What does it says please?

Ephesians 1

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace

In whom we have redemption through his blood,

Again it is not about you. It is about in him what happened in Christ through his blood. You might want to put the New Covenant there because He sets the New Covenant in motion by the shedding of his blood. So that was in him.

Now, you are not even part of the equation.

Go on please, what does it says there?

In whom we have redemption through his blood, the forgiveness of sins,

Can you see there?

If you are not fully convince, I think this is a junction where you have to throw up your hands in the air and say I give up regarding forgiveness of sins. The Bible says if you believe that we have redemption through his blood, the question I want to ask you, do you believe Jesus Christ shed his blood at Calvary?

If you say you believe, the scriptures says that shedding of his blood came with the package of the forgiveness of sins. It came with it. It was part of the deal. You couldn't have the blood being shed without forgiveness of sins being part of the blood that was shed. He said that came with it, according to Ephesians 1:7.

Can you see that now?

Now go on please

according to the riches of his grace

It means it is according to his riches of his grace. It's got nothing to do with what you did or what you are going to do to convince him to forgive you. He said the forgiveness that was given through the shedding of the blood was in accordance.

I like the word in accordance. Because he could had just said, in accordance to how far I forgive others. Can you see? Or in accordance to what I can come up with. But he said No! this forgiveness of sins that came with the shedding of the blood was only completely on the basis of the riches of his grace. It's got nothing to do with anyone. Not with you, not with me. And that is what we see in the scriptures.

So again, we see that forgiveness... again if you check the Greek Concordance, this was **aphesin** as well. He said it's a Noun. It is the name of that which has been done. It's not an action that needs to be performed. It would have been a verb. He said it is **aphesin** in Greek. Something that has been done. The name of something that has been accomplished.

Now, does that now sound a bit strange because some people are wondering... unlike the way we do as humans where before you can forgive somebody for something that they did against you. You most times tend to see that person without person appreciate the fact that you've forgive them. In fact, some people wait on the person to tell them they are very sorry before they can forgive them. And if some people don't say they are sorry, some people will not forgive them because they say let him say am sorry then I will forgive. That is the way we think it is.

But this is very strange that in God's own grammar or in God's own approach to things, the Bible says God supervised the sacrifice of Christ Jesus, the shedding of his blood. And by that shedding of his blood, there was a forgiveness of sins according to the riches of his grace.

So where were you? You were not even part of the equation. Forgiveness was on God's term. Only on the term of God. That is what we see there.

In case you are wondering why are we going all about this forgiveness, the verb, the Noun, does it really matter? It doesn't matter because we are talking about prayer, you need to have the basis. You have to be clear about it. Understand it because if you pray without understanding... because if you get this thing mess up about until I forgive before I can receive forgiveness, and you don't understand that forgiveness has already been done. It is part of the package. It's been even preached.

If you have any business of anybody preaching anything to you, you just have to ask, are you preaching that forgiveness is already done. And if the person is saying No! then you need to close the door. Because that is what the message should be.

You know one thing, you said something now, and I think viewers all of over the world. This matter we are talking about today, could be the missing link in your capacity to receive from God. It could be the missing link in your capacity to walk in

the reality of what Christ paid for in your life. This will be the missing link of why some people are so frustrated in being able to receive from God.

I could actually give you so many verses in the scriptures that tell us some people who were incapacitated. They couldn't actually fulfill destiny. In fact, some people die before their time. Some people were actually pushed around by the enemy because of this lack of understanding.

I will give you an example, James 5 says is anybody merry among you, let him sing psalms, is anybody afflicted, let him pray. Watch this! Is anybody sick among you let him call for the elders of the church. Let them anoint him with oil in the name of the Lord. Now watch this! And the prayer of faith shall save the sick and if he had sinned, he shall be forgiven (James 5:13-15).

So is telling us that that the reason why that man is in the bondage of sickness, where he is held bound. He said for him to come out of that bondage, God has to bring to his understanding that even if he think he has sinned, that he is forgiven. Can you see that? It could actually limit that man from receiving healing.

People are seeking healing today trying to bind the devil and destroy this and come against this in their life. Bible says if you lack a good understanding of the power of forgiveness. If you lack that revelation, it could keep somebody bound in sickness. Can you see?

That is why what we are talking about today is critical.

Look at that man that Jesus met, the man that was there on the Sabbath day. And Jesus Christ said which one is easier to say. Jesus said to the man your sins are forgiven. That doesn't make any sense. The man needed to be healed from lameness. Can you see that? What he needed was a deliverance from the fact that his bones or whatever his joint were weak and he couldn't walk. And here was somebody that need Jesus to come through for him in the area of deliverance from the power of lameness or deliverance from illness and sickness but Jesus address the issue of forgiveness.

So what we are talking about today is so critical that it could be something that can hold you bound from unlocking and releasing the power of God in your life. But we are taking this consistently, step by step until we get to the fullness of what we are talking about.

I hope our viewers could hear this loud and clear and find out that from all the instances we have quoted from the scriptures, showing the revelation of forgiveness of

sins, is tied to the receiving of healing. You have a lot of examples. Even about the blind man that they have to ask him. Who sin? You just have to understand, the question of who sin, Jesus had to come in into it and stop and answered that first even before the healing.

So you cannot actually push it under the carpet. This is critical to an effective prayer life. That is why if the devil knows that a Christian lack this understanding, it's an inroad for the enemy to keep us bound from receiving from the Lord. That is why we are dealing with this today.

In fact, that is why Jesus raised that issue in the Lord's prayer. Have you noticed they said teach us to pray. They didn't say teach us how to forgive. But Jesus raised the issue of forgiveness in the prayer that He is talking. It will mean that you and I cannot be that effective in prayer, if the concept or the understanding of forgiveness is still something that is not clear to us in our spirit. The enemy will take advantage.

If you've been with us in our previous episode, we said something, the enemy is an advantage taker. Ephesians 4:24 says neither give foothold to the devil. It will mean that all the devil look for or seek after in a believer life is any area of your ignorance. Anywhere you don't have the understanding of God's Word. That is devil's opportunity to put his foot right there.

And if you notice when Jesus gave the parable of the sower, I like this place where Christ Jesus said, when they asked him about the people that the seed fell on the way side. Jesus gave the interpretation. He said this represent people who heard the Word but did not understand what they heard. And he said, the birds of the air represent the devil. He came and took that which was sown into the heart. It will mean that lack of understanding of spiritual reality is an invitation to demonic activity.

Jesus said, I didn't say that, I just paraphrase what Christ Jesus said about the interpretation of that parable of the seed that fell on the way side. It will mean if you and I don't understand the revelation of forgiveness as dictated by the New Covenant, we are going to give the enemy an opportunity to confuse us first or to limit our capacity in how we receive from God.

That is why we said, you that are listening to this today, this could be the thing that is keeping you bound from receiving from God in any other area of your life. You might not be talking about forgiveness, you might be trying to receive from God. You might be trying to walk in reality of something in your spiritual life, even up to the point of manifesting in your natural life.

But if you don't have a good understanding of forgiveness, the enemy will take that advantage in your life. That is why we are doing this transmission today.

This is a word of caution for anybody listening at this point and feel like tuning off and feel like this is not for me, am looking for interesting part of the prayer, the one I feel like I can understand. You really have to listen to this. This is serious. You need to understand the revelation of the forgiveness. You need to understand what is done and know the difference. Understand that between the Old Covenant and the New Covenant forgiveness has shift from a verb to a Noun. To that which we are asking God to do, to that God is saying go and tell them I did it. Can you see? It's that they will preach forgiveness in his name. Can you see?

You don't preach or proclaim something unless is a news to people of what has been done.

And this is the model prayer we are talking about, and we saw the revelation of this understanding. We need this in the centrality of our prayer life.

So what we saw in Ephesians 1:7 is clear cut. Ephesians 1:7 says forgiveness according to the riches of his grace. You were not there. You are not even part of the equation. You are not part of it. It is according to his riches.

So God that presented forgiveness to humanity on the basis of his own personality, can you see? On the basis of his person. And I think one of the problems we have in trying to understand this, we try to reduce God to our level. You see, we try to understand God in the way we understand ourselves.

And you've got to understand the fact that for you to see God that way, you cannot bring God down to human level. Bible says he forgave according to the riches of his glory. Most time people don't forgive according to their own personality. People forgive because the other person was sorry or the other person came to seek their forgiveness. No! He said, God forgave according to the riches of his glory. Did He say according to your shout? Did he say according to your pity? Did He say according to the fact that you were nice? or the fact that you even come to confess? No! He said according to the riches of his grace.

God offered forgiveness on his own term. Can you see that?

That is what we see in the scriptures.

Like you actually mentioned in the beginning, that some people have looked at this verse. They actually go, they were being prompted to forgive because they know if they don't forgive, God will not forgive them. And all in the name of just they want to

get their prayer answered and contrasted from the way God who forgives according to the riches of his grace.

They want to do that forgiveness so that they can get answers, just like a selfish man in a way. That is how they do it. They want to get their prayer answered. So who they need forgive.

Now, if you are wondering today, why the seemingly contradiction because Matthew 6:12 says he will forgive if you forgive others. Ephesians 1:7 says he forgave according to the riches of his grace. Now which one is true? Which one is the right one?

Well, stay there as we begin to go further. And we will find out which one is true. But then again, don't forget one thing that we said before that you've got to understand that the New Covenant was a game changer. Can you see that? The New Covenant, was a game changer because the Bible says about you and I. He says we are able ministers of the New Testament or the New Covenant, not after the oldness of the letter.

If God gives you a manifesto and says I know we had a deal before, it was the Old Covenant deal but am saying that now, we are able ministers of the New Covenant. You have no business going back to the oldness of the letter. Can you see that? You know somebody like Peter, Jesus in Acts Chapter 7 kept on trying to convince him from heaven in a vision, and he said what I call clean... the confusion of Peter was trying to calculate the Old Covenant into the new. You can't do that. Can you see? And he got confused because he was trying to mix them up. That is why some Christians are there today trying to relate with the Lord of the New Covenant with that Old Covenant mindset. It causes confusion.

So again, just stick with us as begin to look at this. At least one thing that we saw is, this forgiveness is according to the riches of his grace.

Quickly, let's Colossians 1 be another testimony for us. Colossians 1:14 let see what that has to say. Again is the Greek word **aphesin** which is a Noun.

Colossians 1:14 let see what he has to say.

Colossians 1

14. In whom we have redemption through his blood, even the forgiveness of sins

In him again, in Christ Jesus we had redemption through his blood.

Go on please,

15 Who is the image of the invincible

Again he tells us in that verse 14, he says in whom we have redemption through his blood, the forgiveness of sins. Again that word forgiveness the Greek word **aphesina** Noun. Something that we have already. Can you see? That is what we see. It's not something you are going to actually have if you do something. Is something that we have already.

These are the verses that we see that actually give a testimony of the big contrast to Matthew 6:12 in regards to forgiveness of sins.

Now, if you are there and you are wondering, you are saying well, this forgiveness of sin that we are talking about, does it mean... are we saying that God has forgiven even though you are not sorry yet, even though you have not confess your sins yet?

Now, to answer your questions. We've actually looked at that in Acts 26:18 that said that, when we preached forgiveness so that men may receive forgiveness. And I think what people like that are confusing among these things is you are mixing up the difference between forgiveness of sins which was offered due to the shedding of the blood. He says in whom we have redemption through his blood even the forgiveness.

So forgiveness of sin is not when you confess, is not when you say you are sorry to God. It is at the point where the blood was shed.

Now, please if you don't believe what we are talking about. Can you please check your Bible? Don't take our word for it. Check the scriptures and see if those things were so like the Bereans Christians. Don't take us for it. The Bible says as long as the blood of shed, forgiveness of sins was accomplished. You were not even there.

So forgiveness of sin is not contingent or dependent in your sorry case by saying until I can tell God am sorry then, there will be forgiveness of sin. You are reading your wrong mentality to the scriptures.

Now, the thing that we have to point out, Acts 26:18 then says that men need to have faith or believe in that forgiveness so that they can receive. That is what equals salvation. That is why forgiveness was a solo job. It was a one man job that God carried out. You are not called to the forgiveness table. He offered it. But all that we were called to the table to do is to receive the forgiveness. And then just by believing. That is why Acts 26:18 then says and I think this clarify this matter that we are talking about.

Now, compare this to what we saw in Matthew 6:12. Matthew 6:12 says No! that God will only forgive when you forgive others. That is not what we see in the New

Covenant. This is one major evidence to tell you and I, that the Lord's prayer in Matthew 6 is not a New Covenant prayer. It was a prayer for those people who were going to base their life on performance.

And please in a nutshell, we have been talking about Old Covenant and New Covenant, in a nutshell or you want to ask us to say what is the difference between the Old and the New Covenant? It's simple. The Old Covenant simply says I perform and I expect God to respond to me, based on my performance. That is the summation of the Old Covenant. In the Old covenant, you are supposed to be the actor and God is the reactor. God is the one who was supposed to respond in the Old Covenant.

In the New Covenant, turning the other way round upside down. God is the actor in the New Covenant, you are supposed to be the reactor. In the New Covenant, you are the one that responds. God was the one that responded in the Old Covenant by what you do, but you are the one that you supposed to respond in the New Covenant by what God did.

This is the big sharp contrast between the Old and New Covenant. And you must understand forgiveness in that way. If you don't, again like we said, you will give the enemy an inroad to put you in bondage.

Yes, it might be shocking for some of our viewers to know that they cannot take Matthew Chapter 6, the model prayer hook line and sinker because for us now, we cannot be praying like this. We cannot be praying that we will forgive so that we want God to respond that way anymore.

Thank you for that

And let me say this, this might be something that might shock some of you. You might be wondering if I say that this forgiveness of sin was accomplished by shedding of the blood of Jesus. It means God has forgiven the sins of the whole world. Can I say that again?

It will mean that God didn't just provide forgiveness of sins for those who are born again and he didn't provide for those who are not born again. Then that will be contradictory to Ephesians 1:7, Colossians 1:14 that simply says that the forgiveness of sins was made available through the shedding of the blood. The blood was not shed for Christian. The blood was shed for the whole world. How did I know that? John Chapter verse 16 says for God so love the world that He gave his only begotten son. Even another place where John was talking about behold the lamb that taketh away the sins of the whole world.

And the Bible says if you believe that the blood was shed, he said it came with the forgiveness of sins. It will mean the forgiveness of sins was already given to the whole world. The difference is the whole world is not saved yet. You know why? Not the whole world has received the forgiveness of sins.

What are we hammering on today? We are simply saying you cannot convince God to make forgiveness of sins available. That is the point we are trying to say. Your prayer points, your pity, your holiness, your whatever, your tears, or your being sorry, your confession doesn't make forgiveness available from God. It is wrong in the New Covenant. No! All your repentance does is to make you receive that forgiveness. So this is what we see.

So it is wrong for you to say well, if I forgive people then God can forgive me. That is anti-new covenant, anti-new testament. That is what we see there, that forgiveness of sins was completely on God's term.

So now, it means we are contrasting this Matthew Chapter 6 verse 12. Can you see?

Now, that is what we see in that place.

People should just take that... we are still going to look at Matthew Chapter 6, we just take verse 12 away. You understand verse 12 to interpret it in the new light and in the New Covenant.

If you noticed, if you've been following us all through all this Lord's prayer, we've been interpreting each of those verses in the light of the New Covenant.

And then you might want to say if this is still in the New Covenant, why do we still have it in the Bible? Some people say are we not supposed to be reading Matthew again? Please do. And you have to have to.

In fact, it is necessary for you to read the gospel, even before the gospel. And this is the reason, the Bible says that we know the law is good if it's being use lawfully. The use of the law is something that drives us unto grace for us to understand that we cannot accomplish this on our own terms. And for people who think they are good enough for God. Well this is kind of verse that will condemn them. Can you see?

That is why this is in the scriptures and we have use it lawfully. Just like somebody taking somebody else' medicine. If you take another man's medicine, it can be dangerous for your health. If you are in the New Covenant in Christ Jesus, this is not your verse. But for those who are not, that is there verse. And that is why it's still right there for us to understand the need for grace in the New Covenant.

As we go on, let's go to 2Corinthians Chapter 5. We want to read verse 19 and let's see what he says there.

Now, we've established one thing. We are going to go all the way back to Matthew 6:12 very soon.

2Corinthians 5

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Can you see what we said? It will mean that God didn't just reconcile Christian. Can you see? This is an evidence that tells you and I, God did not reconcile Christians in Christ. God did not reconcile people who are born again in Christ.

No! 2Corinthians 5:19 says God reconcile the whole world to himself. He's simply saying that God offered this forgiveness by himself. He didn't wait for the whole world. Of course, the whole world is not born again, the whole world is not save today apparently. How is it possible that the whole world is not save but yet God had reconcile the whole world unto himself? God says on my part, I've offered forgiveness. The only branch has been offered on God's side. Can you see that?

Go on please,

reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

So God is no more counting their sins against them anymore. That is what we call forgiveness. Can you see that? That is forgiveness.

And let me give you a picture of this using a practical example. If somebody was doing something against me or somebody was actually committing an atrocity or trying to do me some harm or evil. Well, on my side I could say am not even waiting for the person to come and ask for my forgiveness. I said chose to forgive them on my own term. Is that ok? Even I might not even see them with my eyes or I probably know where they are, but I heard that they did something against me and I said well, I forgive them from my heart.

Now, that is what God did in Christ. In Christ Jesus, God reconcile the whole world to himself. God did his own part. He didn't wait for anyone to claim themselves off. It is a bit of a mystery then, like I say something to be sorry about, that even for the whole world, the Bible says God has reconcile himself to the world. He had offered

forgiveness of sins to the world. It is a bit of anomaly that, there are some Christians are then trying to get forgiveness from God even when those who are not even Christians have been offered forgiveness.

This is an anomaly. This is a shame that even those who are in the world have been offered forgiveness, but those who are in Christ are trying to get God's forgiveness. Can you see that? That doesn't make any logical sense. It's against all logic. So he says here that God has reconcile himself to the world.

Now see what he says?

and hath committed unto us the word of reconciliation.

Go on please,

20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

Can you see that?

He says the problem cannot be the fact that you are hoping that God will be reconciled to you, God will forgive you. No! the question is you've been forgiven. The question is are you going to be reconciled to God?

Again, he makes the humans, he makes people the responders. We are the receiver not the actors.

So we established one fact before we go on to other aspects that forgiveness in the New Covenant is a Noun. It's not an action for God to perform. It's an action that God was perform. That is what forgiveness is in the New Covenant.

How then do we explain?

Another take home point for me and I hope that our viewers will glean this out was like, from all these verses we've read since we started today's exposition. When he was talking about the forgiveness in the New Testament, he was telling us the preaching about it. So telling us what this preaching is, about what we should be preaching. So if people are just saying making a different declaration, proclamation or making it as if it is a verb. Because some people are still...they have the normal punch line of the word. They have forgiveness, and remission and they have that ...

If you look at it. If we have a check fact to check it to see, they are saying the right thing, the forgiveness, you can tick the box. But yet they are preaching it as a verb. So they are actively preaching, making proclamation but not in the light of the New Testament. We found out that we really need to understand this and even in what we

preach. For those who are preaching, this is a message you need to listen to. To those who are being preached to and those who are preaching, to know that this is it.

And 2Corinthians 5:19 was telling us about this ministry of reconciliation. Knowing that God was not counting the sin. We are not going to do anything to make God to forgive us. He had already even before the foundation of the world, the lamb has been slaughtered. So that is it.

You need to really understand what our preaching message should be. What our content of our message should be as a New Testament minister.

Thank you for that.

Now, you see there is one thing you mentioned and I think this is a point we can actually make this clearer.

Now, you see! God knows that irrespective of what He did in Christ Jesus, in the fact that by the shedding of the blood of Jesus, by the remission of sins. He says that we have all been given forgiveness. But He knows that this has become a declaration because he wants the right response from us. He knows without the right response, what He did in Christ will not benefit us. Can you see that?

Because there are some times that something could have been done on your behalf but you might be living life like is never done on your behalf. Which is why some Christians are then praying prayers or saying things that makes it look like something were not done. This is where the proclamation is needed. This is where the declaration is needed.

A good example that comes to mind is of the case of Mephibosheth, Saul's Grand Son, Jonathan Son. Can you see?

David had actually made a covenant of favour and of mercy with Jonathan and upon his generation. Can you see?

And even though that covenant was in place, even though that arrangement was in place and David actually was going to kick his word. But someone did not make the declaration to Mephibosheth. He didn't get the memo.

Please you can read 2Samuel Chapter 4. You can read from verse 4 downward.

So the memorandum of that declaration didn't get to Mephibosheth and his Nurse. Can you see? They didn't get the memo. There was no declaration. That is why I says... as if there was no declaration. As if there was no such covenant of mercy.

That is why he says that forgiveness of sins must be preached in his name. Somebody must make a declaration of forgiveness of sins, if not people's life will not be affected by that which was done. Can you see? **So you see in the Old Covenant in Matthew 6:12 forgiveness was that which will be done. If you forgive those that sin against you. No! But in the New Covenant it is that which was done according to the riches of his grace (Ephesians 1:7).** And he says a declaration should be made about that.

So the memorandum did not get to Mephibosheth. And apparently because he never got the memorandum, but the time that they heard that David was in the city, the Nurse of Mephibosheth took him and decided to run, because when they heard that David was in the city, they assumed... because Saul wanted to kill David and now that David has come into the city, they assumed that David was going to decide to wipe off every family of Saul and his generation. They assumed. Can you see?

Now, the question is, are you living your Christian life on an assumption regarding God's forgiveness? Are you living your Christian life on an assumption or based on hearsay or what have been preached or said where you worship or the Christian tradition in the family where you grew up in, regarding God's forgiveness.

Some Christians today, what we carry in our heads or in our minds about forgiveness, they are the traditions that we grew up with in a Christian home for those who come from a Christian family. Some is the tradition of the place of worship where you go to or what you thought you heard.

The Nurse of Mephibosheth, based on the assumption that they knew that Saul was trying to kill David. So they assumed David was going to come into the city and wipe away Saul's family. So the Nurse took Mephibosheth and ran and he fell and he broke his feet. And then he became a lame. That is what we see. Even though there was a covenant of mercy. There was a covenant of favour, but yet somebody became lame because they didn't get a memorandum. That is the danger there.

That is why the Bible says we need to keep declaring this forgiveness of sins that God said I have done the reconciliation on my part, we should tell men about what has happened, so that men can respond to what was done.

Yes, taking you up on the story of that Mephibosheth and the nurse and the ... It calls for sober reflection because really as you were talking about it, I was just thinking about it in the light of what we are sharing. That even is still a great responsibility on the preacher to know that they must really get this word out, because it makes no sense that David had this arrangement and Mephibosheth does not know about it.

So that is the great task for the preacher to know that this declaration of the forgiveness of sin that Christ has done would not make any benefit to mankind, if it does not get out. So we really need to get it out, because so many people are going to run lame. So many people are lame or running away, lame by condemnation, lame in life, cut short...can you see?

They are ruining way from the provision of the Lord. You know that they are running to so many things and become diseases of all sorts.

It's just a perfect example for while we really need to understand this proclamation, what it has done and why we need to familiarize ourselves to it and why we need to declare it. And know that there is an arrangement in place. There is an arrangement of God's goodness and favour on us. And that is why He gave his Son for that redemption. We need to hear it and we need to declare it. And we do need not to run away from it. Because some people are running away from the provision of that which is made.

And that is why we are trying to say the other time that most of us, the mentality we carry is just the common mentality in our environment, where we live, our background, and we have not found out for ourselves and people say well, you know what? The God that we serve is like this and like that.

The Bible simply says God offered forgiveness on his own terms, he says according to the riches of his grace. Unfortunately some people, just like in that case. I don't know why am going back to that case again. You see some people... that guy was unfortunately because of the Nurse. So some people are so unfortunately because of the people who are the Nurse that make life for them. They are making decision for them and feel like... in her good judgment, she felt like they should run away. That is it.

So many well-meaning people have ran so many people lives, so many mid-wives, so many nurses who are nursing them, birthing them into the faith. But they are making, they are putting them in danger. Making them running away from the provision of God. So we really have to understand this. And we really have to know this for ourselves to be able to fire some nurses. And with your own understanding you will be able to guide. That is it.

So it tells you and I, the power of the proclamation of that which was done, that is what we are talking about. Forgiveness was done.

So you need people around you to understand this and proclaim this. And is it not where he says, talking about the Israelites, because the people that they listen to and

everything. Some people even in the New Testament have made shipwreck because of people they hear them, their nurse. That is the thing. So it is not actually the Old Testament example of just talking about Saul grandson and running lame.

Even the Apostle was telling people have made shipwreck of their faith. They went overboard. Because of the people around them, the Nurses, people that they listen to. So you really have to understand this thing for yourself. So your understanding will determine who you will allow in your sphere of circle, in your sphere of influence who you will allow based on your understanding. So you chose people around you by understanding.

Now, it might sound to you, if you look at it superficially, that we are saying No! the issue of having to be saying you are sorry to God if you have done something wrong or you are confessing to God if you've done something wrong is irrelevant because God has forgiven us. You might feel that is what we are saying.

Well, in a way, we are not saying confessing or being sorry or coming to the Lord to repent is not something you don't have to do. That is not what we are saying. Don't misquote us.

What we are saying is, even when you come to the Lord confessing and repenting, is not because you want to make God forgive you. No! No! No! That is the not the case. That is not in the scriptures, in the New Covenant. Well, all that will come on the side of receiving the forgiveness, Acts 26:18. Can you see that?

So please all those acts, all those spiritual acts or whatever you are going to do, does not make God forgive you. If it does, it will run contrary to Ephesians 1:7, Colossian 1:14, Acts 26:18. It's going to run contrary to so many scriptures.

In fact, there is a place in 1John 2 verse 21, 22 it will run contrary to those New Covenant scriptures. All those things that you do when come to the Lord is for you to take hold of that forgiveness. Not to make God forgive you. God only forgives according to the riches of his grace.

If I were you, I will just have read Matthew Chapter 6 verse 12 and say oh! Lord thank you for your forgiveness that came through the remission of the sins and because of this forgiveness I have received, am able to give.

At least first, what we have to establish is to say God's forgiveness has nothing to do with you and I. No! he says in whom we have redemption in his blood, even the forgiveness of our sins. So only on the shedding of the blood of Jesus. Only according to the riches of God's grace was forgiveness offered, not on any conditions.

If you believe and come to God by faith, you only received that which was given. That is what we've established on this transmission. Nothing more, nothing else.

I may want to bring this to your attention, because some people might be under the burden of un-forgiveness feeling that there is an obligation for somebody to forgive them and they don't feel release. So they feel like Oh! because they've done something to someone, maybe they have settled the part with the Lord or something, but they go to the person and feel like the person had not forgiven them. And so they feel like that is why they are still carry the burden, to know that the forgiveness is his own responsibility with the Lord.

Well, please you want to stick with us on this forgiveness thing. We are going through quite some few topics. We don't know how many topics we are going to go through. It's quite broader and it's quite deeper.

So how to navigate between human forgiveness...

James 5 say confess your fault to one another. These are different dimensions, but again the reason we started this with today is to tell you and I, the first principle of forgiveness is to tell you and I, it started with God. You see! If you read Matthew 6:12, it will sound like it started with man. Can you see that?

Matthew 6:12 says forgive us our debts as we forgive our debtors. So it will sound like it started with us first and as we did it with those that sin against please also forgive us as well. Meaning that if we don't forgive others our debts, God too will not forgive us. So it makes it sound like it started with us. The chain started with us. But we have seen in New Covenant, the chain of forgiveness did not start with man. That is what we've established today.

It matters where it started first from. It matters a lot. The Originator. He says in the New Covenant. The originator of forgiveness is God. And that is it. And he says God has forgiven our sins according to the riches of his grace. The whole world is forgiven but the whole world has not received it yet. But the whole world is forgiven all their sin in Christ Jesus. That is what we see in the scriptures.

So this should be a sign of relief in case you are... you can't convinced God to forgive you. You can't even repent so that God can forgive you. You can't even confess so that God can forgive, you. If that sound like running against your background religion, please check the scriptures. You can ask us question or you can send us message or we can clarify that more regarding that.

So till we see you next time we are transmitting, we want to say that you know that it should be a sign of relief, because forgiveness is a done deal. Christ has forgiven you through the remission of his blood and through according to his riches of his grace. Don't forget that, that according to the riches of his grace.

No matter what you do, you plan to do, or you will not do, will not change that. It's eternal. The forgiveness of the sins is done deal. And then that is the business, and that is the message we are preaching.

So if you see anybody knocking at your door and preaching anything that is outside this, you know that is not the message. And that is the declaration. You must find it and have it. And you must pin it in the wall. That is the declaration, I've been forgiven according to the riches of his grace. It's no more a verb, is now a Noun.

So whichever way that it can make you to remember it, you have it as a poster. Whichever way to write it down, this is my declaration, this is my proclamation. You know that declaration of independence, abolishment of slave trade, all those things... as important as those documents are, that is how it must come to our sense and our understanding that yes, I have the forgiveness according... you just have to know, through which means. According to the riches of his grace. Not the riches of your work, so in case you are rolling up your sleeves. No! is too late.

So if you are rolling up your sleeve, it's too late because the lamb of God was slain for the foundation of the world, even before you came, even before you are appear on the scene, you are already forgiven. So there is nothing much you can do to undo what is already done. Today, we have done the switch and I hope you can see the understanding from the Noun to the Verb, and know what happened in the New Testament.

So till we see you next again, because you just learn today, there are so many broader topics under forgiveness. There are so many questions we want to address. How do we deal with the forgiveness with each other? How do we confess sin, and how does it affect and all those kinds? So you want to listen and join us in our next transmission as we continue this.

So till then, we want to say should you have any questions, any comments, or anything for clarification, you know how to hit us on our page and just send it across on private message or through email or though the website or the YouTube site.

So till we see you again next transmission, we want to say as you have received Christ Jesus the Lord, so walk in him.

God bless you.

Bye!!