

Chosen and Beloved

Who God Says You Are



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Faith, Hope and Love Ministries



Faith, Hope, and Love Ministries

About Us

At FHLM, we are dedicated to nurturing faith, fostering hope, and spreading love. We provide both spiritual and practical guidance to Christians, students, and Christian leaders. We are not a church, and we do not offer financial support.

We are a small ministry with a simple hope: to put warm, thoughtful, Bible-centred resources into the hands of anyone who wants to grow closer to Jesus — whether you are gathering a group around a kitchen table or sitting quietly with a cup of tea and an open Bible. Everything we make is offered freely, in the hope that it will be a blessing and passed on.

Core Values

Our mission is grounded in the values of unconditional love and unity. We prioritise inclusion and diversity over dogmatism and division, reaching out to people right where they are, and trying our best to follow the example of Jesus.

Contents

This guide is organised into three main sections:

- Leaders Guide
- Bible Study Notes
- Worksheet

Note

This guide is formatted for double-sided printing, to save paper and make for a nicer reading experience.

Stay in Touch

We would love to keep walking alongside you. Explore our growing library of Bible study and reflection guides, and do get in touch to let us know how you are getting on.

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Leader's Guide

Chosen and Beloved: Who God Says You Are

Introduction for Leaders and Solo Readers

Dear Friends,

Welcome to “Chosen and Beloved,” from all of us at Faith, Hope, and Love Ministries. Whether you are leading a group or making this journey on your own, we are so glad you are here. Over the coming ten sessions we will listen to what God actually says about you — beginning with a psalm that finds you already known before a word is on your tongue, and ending with the quiet, settled news that in Christ you are not being repaired so much as remade.

Most of us carry a running tally we never asked for — how we measure up, and against whom, and whether we are, on balance, enough. This study will not try to argue you out of that tally by force of willpower. It simply sets alongside it a far older, far steadier verdict: the one God reached over you before you had done a single thing to earn or lose it, and has never once revised.

You will find this guide easy to make your own. Rearrange the sessions, trim a discussion that isn’t landing, linger longer on one that is — you know your group, and we trust you with it. The material is a starting point, not a script. You will also find a suggested prayer at the beginning and end of each session; pray them as they stand, reword them, or set them aside and pray from your own heart.

We have laid out the Bible Study sessions to fit on a single, double-sided page — notes and Scripture on one side, discussion and reflection questions on the other — so they are easy to photocopy and hand round.

You can find out more about us, or say hello, at <https://fhlm.org>, or on Facebook, Instagram, and LinkedIn.

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A word on Scripture: the verses in this guide are taken from the Berean Standard Bible (BSB), used with kind permission. That said, please read along in whichever translation you love best — we are not endorsing any single one. What matters most to us is that you read for understanding, and meet the Lord in His Word.

Our prayer is that this study will do more than settle an argument with yourself. May you come to hear your name the way heaven says it — not flattered, and not overlooked, but chosen, and loved, and free.

In the love of Christ,

Faith, Hope and Love Ministries

Session 1: Known and Formed

Opening Prayer:

"Lord, before we open this study, quiet the voice inside us that keeps score. You knew us before we had a name for ourselves; teach us, this day, to trust what You already know. Amen."

Key Scripture:

Psalms 139:1-6 (BSB) "O LORD, You have searched me and known me. You know when I sit and when I rise; You understand my thoughts from afar. You search out my path and my lying down; You are aware of all my ways. Even before a word is on my tongue, You know all about it, O LORD. You hem me in behind and before; You have laid Your hand upon me. Such knowledge is too wonderful for me, too lofty for me to attain."

Supplementary Scripture:

- Psalms 139:13-14 (BSB) "For You formed my inmost being; You knit me together in my mother's womb. I praise You, for I am fearfully and wonderfully made. Marvelous are Your works, and I know this very well."
- Psalms 139:23-24 (BSB) "Search me, O God, and know my heart; test me and know my concerns. See if there is any offensive way in me; lead me in the way everlasting."

Discussion Points:

1. Known Before We Speak:

- The psalmist says God understands his thoughts "from afar" and knows a word before it is even on his tongue (Psalms 139:2-4). What is it like to imagine being known that completely — not just your actions, but your unfinished thoughts?
- Is being fully known something that comforts you, unsettles you, or a bit of both? Why do you think that is?

2. Fearfully and Wonderfully Made:

- Verse 14 says we are "fearfully and wonderfully made." How does that sit alongside the parts of yourself you find hardest to accept?
- What would change about the way you speak to yourself if you actually believed your maker calls the work marvelous (Psalms 139:14)?

Desired Outcomes:

We hope everyone will leave this first session with a settled starting point for everything still to come: that God's knowledge of us came first, long before our own opinion of ourselves had the chance to form — and that His verdict, not ours, is the one that holds.

Closing Prayer:

"Lord, You have searched us and known us, and still You call the work marvelous. Search us again tonight, and lead us, session by session, in the way everlasting. Amen."

Session 2: Chosen Before the World Began

Opening Prayer:

"Father of glory, before the world began You already had us in mind. Help us this week to hear that not as a fact to file away, but as the ground we stand on. Amen."

Key Scripture:

Ephesians 1:3-6 (BSB) "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly realms. For He chose us in Him before the foundation of the world to be holy and blameless in His presence. In love He predestined us for adoption as His sons through Jesus Christ, according to the good pleasure of His will, to the praise of His glorious grace, which He has freely given us in the Beloved One."

Supplementary Scripture:

- Ephesians 1:7-8 (BSB) "In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace that He lavished on us with all wisdom and understanding."
- Ephesians 1:13-14 (BSB) "And in Him, having heard and believed the word of truth—the gospel of your salvation—you were sealed with the promised Holy Spirit, who is the pledge of our inheritance until the redemption of those who are God's possession, to the praise of His glory."

Discussion Points:

1. Chosen Before, Not Because:

- Paul says God chose us in Him "before the foundation of the world" (Ephesians 1:4). Since this choosing happened before you existed, what does that rule out as the reason for it?
- How does it change the way you carry a bad day, or a bad decade, to know the choosing came first and was never a reward for good behaviour?

2. Adopted, Not Merely Accepted:

- Paul uses the word "adoption" (Ephesians 1:5) rather than something softer, like tolerance. What is the difference, and why might it matter to you specifically?
- Verse 8 says grace was "lavished" on us. Where in your life have you settled for a smaller, more careful word than that to describe how God feels about you?

Desired Outcomes:

We hope this session leaves people with a settled sense that they were wanted before they had done a single thing to earn it — chosen, adopted, and sealed, with nothing left to prove before the choosing could happen.

Closing Prayer:

"Thank You, Father, for choosing us before we could choose anything ourselves. Seal this truth in us this week, until it becomes the ground we stand on rather than a line we merely believe. Amen."

Session 3: Raised, Not Earned

Opening Prayer:

"Merciful God, we so easily slip back into scorekeeping. Remind us again this week that the life we now have was Your gift, not our achievement, and free us to rest in that. Amen."

Key Scripture:

Ephesians 2:4-10 (BSB) "But because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in our trespasses. It is by grace you have been saved! And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus, in order that in the coming ages He might display the surpassing riches of His grace, demonstrated by His kindness to us in Christ Jesus. For it is by grace you have been saved through faith, and this not from yourselves; it is the gift of God, not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance as our way of life."

Supplementary Scripture:

- Ephesians 2:13 (BSB) "But now in Christ Jesus you who once were far away have been brought near through the blood of Christ."

Discussion Points:

1. Made Alive While Still Dead:

- Paul says God made us alive "even when we were dead in our trespasses" (Ephesians 2:5). What does it mean that this happened while we were dead, rather than after we had cleaned ourselves up?
- Where do you still find yourself trying to get presentable before coming to God, rather than letting Him do the reviving?

2. Not by Works, So No One Can Boast:

- Verse 9 rules out boasting completely. What is boasting's quieter cousin — the private tally we keep instead — and how does it show up in your own self-talk?
- Paul also says we are God's "workmanship" (Ephesians 2:10). How is being someone's workmanship different from being someone's project to fix?

Desired Outcomes:

We hope everyone will come away with the pressure to earn their worth genuinely lifted — trusting that the same grace that raised us also made us, and that the good works still to come are the fruit of that grace, never the price of it.

Closing Prayer:

"Lord, thank You that by grace we have been saved, not by anything we could produce. Keep teaching us to live from that gift rather than towards it. Amen."

Session 4: No Condemnation

Opening Prayer:

"Father, so much of our inner voice is a courtroom. Silence the prosecutor this week, and let us hear instead the verdict You have already handed down in Christ. Amen."

Key Scripture:

Romans 8:1-2 (BSB) "Therefore, there is now no condemnation for those who are in Christ Jesus. For in Christ Jesus the law of the Spirit of life set you free from the law of sin and death."

Supplementary Scripture:

- Romans 8:15-16 (BSB) "For you did not receive a spirit of slavery that returns you to fear, but you received the Spirit of adoption to sonship, by whom we cry, 'Abba! Father!' The Spirit Himself testifies with our spirit that we are God's children."
- Romans 8:17 (BSB) "And if we are children, then we are heirs: heirs of God and co-heirs with Christ—if indeed we suffer with Him, so that we may also be glorified with Him."

Discussion Points:

1. No Condemnation, Not Even Now:

- Paul says there is "now no condemnation for those who are in Christ Jesus" (Romans 8:1). What does your own inner voice tend to say instead, especially after you have fallen short?
- Why do you think Paul needed to say this so plainly, rather than trusting it would be obvious?

2. From Slavery to Sonship:

- The passage contrasts "a spirit of slavery that returns you to fear" with "the Spirit of adoption" (Romans 8:15). What does fear-driven obedience look like, and how is it different from a child's trust?
- If you are truly an heir (Romans 8:17), what does that change about how you approach God after a bad week?

Desired Outcomes:

We hope this session leaves everyone free of a verdict God never actually pronounced — no longer defending themselves in a courtroom that closed at the cross, but living instead as children who cry out, without fear, to a Father who has already called them His own.

Closing Prayer:

"Father, thank You that the law of the Spirit of life has set us free. Where fear still whispers condemnation, let Your Spirit speak louder still. Amen."

Session 5: Nothing Can Separate You

Opening Prayer:

"Lord, when we feel furthest from You, remind us that distance is a feeling, not a fact. Nothing in all creation can separate us from Your love — help us to believe it today. Amen."

Key Scripture:

Romans 8:31-32 (BSB) "What then shall we say in response to these things? If God is for us, who can be against us? He who did not spare His own Son but gave Him up for us all, how will He not also, along with Him, freely give us all things?"

Supplementary Scripture:

- Romans 8:38-39 (BSB) "For I am convinced that neither death nor life, neither angels nor principalities, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."

Discussion Points:

1. If God Is for Us:

- Paul asks, "If God is for us, who can be against us?" (Romans 8:31). Who or what tends to feel like it is against you, and how does this question sit alongside that feeling?
- Verse 32 argues from the greater gift, His Son, to the lesser ones, "all things." Where do you need to trust that argument this week?

2. The Impossible List:

- Paul lists everything he can think of — from death to "anything else in all creation" (Romans 8:38-39) — and says none of it can separate us from God's love. What is on your own version of that list?
- Does God's love for you feel more like a fact or a mood, most days? What might move it further towards fact?

Desired Outcomes:

We hope everyone will leave this session with a love they can actually lean their whole weight on — not because their circumstances have changed, but because they have finally believed that nothing on Paul's exhaustive list, and nothing on their own, was ever strong enough to move them out of God's reach.

Closing Prayer:

"Lord, we bring You everything we fear might separate us from You. Thank You that not one of these things is stronger than Your love in Christ Jesus. Amen."

Session 6: Already His Child

Opening Prayer:

"Father, thank You for the love that made us Your children — not someday, but now. Help us to live today out of that love rather than towards it. Amen."

Key Scripture:

1 John 3:1 (BSB) "Behold what manner of love the Father has given to us, that we should be called children of God. And that is what we are! The reason the world does not know us is that it did not know Him."

Supplementary Scripture:

- 1 John 3:2–3 (BSB) "Beloved, we are now children of God, and what we will be has not yet been revealed. We know that when Christ appears, we will be like Him, for we will see Him as He is. And everyone who has this hope in Him purifies himself, just as Christ is pure."

Discussion Points:

1. Behold What Manner of Love:

- John writes, "Behold what manner of love the Father has given to us, that we should be called children of God. And that is what we are" (1 John 3:1). What stops us from truly seeing this, most days?
- John adds that the world does not recognise us for what we are. Has going unrecognised or misunderstood ever made you doubt who you actually are in God's eyes?

2. Now, Not Yet Finished:

- John says we are God's children "now," even though "what we will be has not yet been revealed" (1 John 3:2). How do you hold together being fully His child now and still being a work in progress?
- Verse 3 says this hope leads to purifying ourselves. How is that different from purifying ourselves in order to become His child?

Desired Outcomes:

We hope this session leaves everyone resting more easily in a status that is already theirs — not a future reward to strive for, but a present family membership to live from, with the becoming-like-Him following naturally out of the belonging rather than earning it.

Closing Prayer:

"Thank You, Father, for calling us Your children and meaning it. Let that love settle deep enough in us that nothing this week can talk us out of it. Amen."

Session 7: Once Not a People, Now His Own

Opening Prayer:

"Lord, You have called us out of darkness into a light we did not switch on ourselves. Thank You for the mercy that made us Yours. Amen."

Key Scripture:

1 Peter 2:9 (BSB) "But you are a chosen people, a royal priesthood, a holy nation, a people for God's own possession, to proclaim the virtues of Him who called you out of darkness into His marvelous light."

Supplementary Scripture:

- 1 Peter 2:10 (BSB) "Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy."

Discussion Points:

1. Called Out, Not Coincidence:

- Peter says we are called "out of darkness into His marvelous light" (1 Peter 2:9) — on purpose, not by accident. What did your own life look like before you began to notice that light?
- The verse says this calling has a purpose — to proclaim Him. How does knowing your identity comes with a purpose change how ordinary it feels?

2. Once Not, Now Are:

- Verse 10 says, "Once you were not a people, but now you are the people of God." What is it like to sit with the word "once" — a real before, and a real after?
- Mercy, not achievement, made the difference (1 Peter 2:10). Where do you still quietly credit yourself for a change only mercy could have made?

Desired Outcomes:

We hope everyone will come away with a clear-eyed sense of the distance mercy has already closed — not people who worked their way into belonging, but people who were once outside and are now, simply and completely, His own.

Closing Prayer:

"Father, thank You for mercy that reached us before we asked for it. Keep us grateful, never presuming on it, and never doubting it either. Amen."

Session 8: Clothed in the New Self

Opening Prayer:

"Lord, You have raised us with Christ and hidden our life with You. Teach us this week to dress ourselves each morning in who we actually are. Amen."

Key Scripture:

Colossians 3:1-3 (BSB) "Therefore, since you have been raised with Christ, strive for the things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God."

Supplementary Scripture:

- Colossians 3:9-10 (BSB) "Do not lie to one another, since you have taken off the old self with its practices, and have put on the new self, which is being renewed in knowledge in the image of its Creator."
- Colossians 3:12 (BSB) "Therefore, as the elect of God, holy and beloved, clothe yourselves with hearts of compassion, kindness, humility, gentleness, and patience."

Discussion Points:

1. Hidden with Christ:

- Paul says "your life is now hidden with Christ in God" (Colossians 3:3). What comfort is there in a life that is hidden rather than constantly on display?
- How is setting your mind "on things above" (Colossians 3:2) different from simply ignoring your problems?

2. Taking Off, Putting On:

- Paul pictures the old self as something to take off, like clothing, and the new self as something to put on (Colossians 3:9-10). What old, familiar description of yourself have you been slow to take off?
- Verse 12 lists compassion, kindness, humility, gentleness, and patience as the new wardrobe. Which of those feels furthest from your current closet, and why?

Desired Outcomes:

We hope everyone will leave this session picturing their identity not as a fixed personality to defend, but as clothing they get to put on afresh each morning — chosen, holy, and beloved, dressed daily in who God has already declared them to be.

Closing Prayer:

"Lord, thank You for hiding our lives with Christ, safe from every voice that would try to redefine us. Clothe us again this week in the new self You are making. Amen."

Session 9: Friends, Not Servants

Opening Prayer:

"Jesus, thank You for calling us friends rather than servants. Teach us this week to trust You with the closeness that title offers. Amen."

Key Scripture:

John 15:12-15 (BSB) "This is My commandment, that you love one another as I have loved you. Greater love has no one than this, that he lay down his life for his friends. You are My friends if you do what I command you. No longer do I call you servants, for a servant does not understand what his master is doing. But I have called you friends, because everything I have learned from My Father I have made known to you."

Supplementary Scripture:

- John 15:16 (BSB) "You did not choose Me, but I chose you. And I appointed you to go and bear fruit—fruit that will remain—so that whatever you ask the Father in My name, He will give you."

Discussion Points:

1. No Longer Servants:

- Jesus says, "No longer do I call you servants... but I have called you friends" (John 15:15). What is the difference between relating to God as a servant and relating to Him as a friend?
- A servant obeys without necessarily being told why; a friend is let in on everything. How does it feel to know Jesus has made known everything He heard from the Father (John 15:15)?

2. Chosen, Not Recruited:

- Jesus says, "You did not choose Me, but I chose you" (John 15:16). Where has your own faith felt more like something you decided, and where does this verse correct that?
- Friendship, in this passage, comes with a purpose — to go and bear fruit (John 15:16). How does being chosen for something change the weight of being chosen at all?

Desired Outcomes:

We hope this session leaves everyone with a friendship, not merely a job description, to live from — no longer relating to God as staff clocking in, but as people Jesus Himself has chosen, let in on everything, and sent out to bear fruit that will last.

Closing Prayer:

"Thank You, Jesus, for calling us friends. Help us this week to live like people who are truly known and truly chosen, rather than merely useful. Amen."

Session 10: A New Creation

Opening Prayer:

"Lord, thank You that in Christ the old has genuinely passed and the new has truly come. As we close this study, help us to walk out of this room as the people You say we already are. Amen."

Key Scripture:

2 Corinthians 5:17 (BSB) "Therefore if anyone is in Christ, he is a new creation. The old has passed away. Behold, the new has come!"

Supplementary Scripture:

- 2 Corinthians 5:18-19 (BSB) "All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to Himself in Christ, not counting men's trespasses against them. And He has committed to us the message of reconciliation."
- 2 Corinthians 5:20 (BSB) "Therefore we are ambassadors for Christ, as though God were making His appeal through us. We implore you on behalf of Christ: Be reconciled to God."

Discussion Points:

1. The Old Has Passed:

- Paul says that in Christ, "the old has passed away" and "the new has come" (2 Corinthians 5:17). Looking back over this study, what old verdict about yourself has quietly begun to pass away?
- What would it look like, this week, to actually live as new rather than merely believe it in theory?

2. Sent Out as Ambassadors:

- Paul says God has given us "the ministry of reconciliation" (2 Corinthians 5:18) and calls us His ambassadors (2 Corinthians 5:20). How does being sent change the way you carry the identity this study has been building?
- Who is one person you could quietly extend this same reconciling welcome to, now that you have received it yourself?

Desired Outcomes:

We hope everyone will leave this final session not just informed but changed — carrying, out into ordinary life, the settled, unshakeable knowledge of who God says they are, and ready to be the kind of ambassador who has clearly been somewhere new.

Closing Prayer:

"Father, thank You for ten sessions of hearing Your verdict over us. Send us out as new creations and faithful ambassadors, carrying what we have received here into every room we walk into next. Amen."

Chosen and Beloved: Who God Says You Are

What would it mean to believe — really believe — that God's opinion of you is the only one that finally counts?

Bible Study Notes

Chosen and Beloved: Who God Says You Are

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Session 1 – Known and Formed

Before this study asks you a single question about yourself, it wants you to sit for a moment with an answer God gave first, long before you thought to ask. The psalmist begins simply: “You have searched me and known me. You know when I sit and when I rise; You understand my thoughts from afar” (Psalms 139:1-2). Not managed, not glanced at — searched, the way you might search a house room by room, missing nothing. Whatever else identity means, Scripture insists it starts here: with being thoroughly known, before it ever gets round to being decided.

It would be easy to hear that as surveillance, and many of us do — a camera in every room, catching us out. But read on and the tone changes. “Even before a word is on my tongue, You know all about it, O LORD. You hem me in behind and before; You have laid Your hand upon me” (Psalms 139:4-5). A hedge that runs behind you and ahead of you is not a trap; it is an enclosure, the kind a shepherd builds, not a warden. Being known this completely, it turns out, is closer to being held.

The psalm then reaches back further still, past your own memory altogether: “For You formed my inmost being; You knit me together in my mother’s womb. I praise You, for I am fearfully and wonderfully made” (Psalms 139:13-14). Knitting is patient, deliberate work — nothing about it happens by accident or in a hurry. Long before you had opinions about your own face, your own mind, your own history, Someone was already at work on you, and calling the work marvelous. Whatever verdict you have since reached about yourself, His came first.

The psalm does not end with comfortable certainty, though — it ends with an invitation: “Search me, O God, and know my heart; test me and know my concerns. See if there is any offensive way in me; lead me in the way everlasting” (Psalms 139:23-24). Being known was never a one-time discovery; it is an ongoing relationship, offered again at the start of every session in this study. So before we go any further into who God says you are, it is worth simply letting Him keep searching — and trusting, as the psalmist did, that what He finds He will still call His own.

Discussion and Reflection Questions

Known and Formed

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. What drew you to a study on identity in Christ, and what are you hoping God might do in you through it?
2. Sit with Psalms 139:1-2. What is it like to imagine someone knowing you that completely — not just your actions, but your unfinished thoughts?
3. Read Psalms 139:4 again slowly. Does it comfort you or unsettle you to know that God knows a word before it is even on your tongue? Why?
4. Verse 5 says God has hemmed you in behind and before, and laid His hand upon you. Does that image feel more like a wall or an embrace to you at the moment?
5. What is the harshest thing you tend to say about yourself that you suspect God has never once said about you?
6. Sit with Psalms 139:14. How does it sit alongside the parts of yourself you find hardest to accept?
7. Whose opinion of you do you tend to trust more than God's, even without quite meaning to?
8. Read Psalms 139:23-24. Why do you think the psalm ends by inviting God to search further, rather than resting on what has already been said?
9. What would change about your week if you actually believed your maker calls the work marvelous (Psalms 139:14)?
10. Sit quietly for a moment with the opening line of this psalm — "You have searched me and known me." What one word or phrase stays with you, and what might God be saying in it?

Session 2 – Chosen Before the World Began

Paul opens his letter to the Ephesians with a sentence so long and so full it nearly runs out of breath, and near its centre sits a claim most of us have never quite let ourselves believe: “For He chose us in Him before the foundation of the world to be holy and blameless in His presence” (Ephesians 1:4). Before the foundation of the world. Before your family, your mistakes, your achievements, your reputation — before any of it existed to be judged. Whatever you have since done to deserve or undeserve God’s favour, it came far too late to be the reason for this.

Paul does not stop at chosen; he reaches for a still warmer word. “In love He predestined us for adoption as His sons through Jesus Christ, according to the good pleasure of His will” (Ephesians 1:5). Adoption is not the language of tolerance or grudging acceptance. It is a legal, permanent, deliberate act — a family made on purpose, by someone who wanted exactly you in it. And Paul is careful to say why: not because you were owed it, but because it pleased Him.

Then comes a word that deserves to be read slowly: this grace, Paul says, “He has freely given us in the Beloved One” (Ephesians 1:6), and a few lines later, that it was “lavished on us with all wisdom and understanding” (Ephesians 1:7-8). Lavished is not a careful, measured word. It describes someone pouring out more than is strictly necessary, because holding back was never really the plan. If your own picture of God’s love has been more rationed than lavish, this passage is quietly correcting it.

And this choosing was not left as a private feeling, either. Having believed the gospel, Paul says, “you were sealed with the promised Holy Spirit, who is the pledge of our inheritance” (Ephesians 1:13-14). A seal marks something as settled, no longer up for renegotiation. Whatever you still doubt about your standing with God, this passage insists it was decided before the world began, chosen out of love rather than performance, and sealed rather than left to chance. That is the ground the rest of this study will keep building on.

Discussion and Reflection Questions

Chosen Before the World Began

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Sit with Ephesians 1:4. What does it change to know you were chosen before the foundation of the world — before you existed to earn or lose anything?
2. What is the difference, in your own experience, between being chosen and merely being accepted?
3. Read Ephesians 1:5 again. Why do you think Paul reaches for the word adoption rather than something softer?
4. Verse 6 says this grace was given “in the Beloved One.” How does being loved in Christ feel different from being loved in spite of yourself?
5. Sit with Ephesians 1:7–8. What would it look like to actually receive grace that has been lavished, rather than carefully rationed, on you?
6. Where do you find yourself assuming God's love for you is smaller or more conditional than this passage describes?
7. Verses 13–14 say you were sealed with the promised Holy Spirit. What does a seal suggest about how secure this choosing actually is?
8. How does it change the way you carry a bad day, or a bad decade, to know the choosing came first and was never a reward for good behaviour?
9. Is there an old story about yourself — that you were never really wanted, or something like it — that this passage quietly contradicts?
10. Close by reading Ephesians 1:3–6 aloud, slowly, as if it were written about you specifically. What is that like?

Session 3 – Raised, Not Earned

Two chapters into Ephesians, Paul pauses to remind his readers exactly where they started, because you cannot appreciate a rescue if you have forgotten there was a drowning. And then, mid-sentence, everything turns: “But because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in our trespasses. It is by grace you have been saved!” (Ephesians 2:4-5). Made alive while still dead – not after tidying up, not once we had earned a hearing, but in the middle of the very state that should have disqualified us.

Paul then says something almost startling in how plainly it rules out self-improvement as the explanation: “For it is by grace you have been saved through faith, and this not from yourselves; it is the gift of God, not by works, so that no one can boast” (Ephesians 2:8-9). No one. If boasting is off the table entirely, so is its quieter cousin – the private scorecard so many of us keep instead, silently ranking ourselves against everyone else in the room.

What replaces the scorecard is not nothing, though. “For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance as our way of life” (Ephesians 2:10). A workmanship is not a fixer-upper; it is something already being made by a skilled hand, with good works following the making rather than causing it. The good you go on to do in this life is the fruit of what grace has already done in you – never the price you paid to get it.

And this grace closes a distance, not merely a debt. “But now in Christ Jesus you who once were far away have been brought near through the blood of Christ” (Ephesians 2:13). Near is a relational word, not a legal one – it describes where you now stand, not merely what you have been forgiven for. If some part of you still feels as though it is auditioning for a closer seat at the table, this passage says plainly: you were brought near already, and there is nothing nearer left to earn.

Discussion and Reflection Questions

Raised, Not Earned

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

- 1.** Sit with Ephesians 2:4–5. What does it mean that God made us alive even when we were dead in our trespasses — while we were dead, not after we had improved?
- 2.** Where do you still find yourself trying to get presentable before coming to God, rather than letting Him do the reviving?
- 3.** Read Ephesians 2:8 slowly. What is the difference between believing this and actually living as though it were true?
- 4.** Verse 9 rules out boasting completely. What is boasting's quieter cousin — the private tally we keep instead — and how does it show up in your own self-talk?
- 5.** Paul calls us God's workmanship (Ephesians 2:10). How is being someone's workmanship different from being someone's project to fix?
- 6.** What good works do you find yourself doing in hope of earning grace, rather than in response to already having it?
- 7.** Sit with Ephesians 2:13. What does it feel like to be brought near, rather than merely tolerated at a distance?
- 8.** Is there a season of your life you think of as too far gone for grace to have reached? How does this passage speak to it?
- 9.** How would your prayers change this week if you genuinely believed nothing in them needed to impress God first?
- 10.** What is one specific way you could rest in being God's workmanship, rather than your own project, this week?

Session 4 – No Condemnation

Romans spends its first seven chapters taking the reader through some fairly relentless self-examination, and then, right when the weight of it might crush a person, Paul says the one sentence the whole letter has been building towards: “Therefore, there is now no condemnation for those who are in Christ Jesus” (Romans 8:1). Not reduced condemnation. Not condemnation held in suspense pending better behaviour. None. It is worth reading that sentence again, slowly, because most of us carry an inner prosecutor who has never quite accepted the verdict.

Paul explains why the case is actually closed: “For in Christ Jesus the law of the Spirit of life set you free from the law of sin and death” (Romans 8:2). One law has been overruled by a stronger one — not ignored, overruled. And what follows is not a colder, more careful relationship with God, but a warmer one: “you received the Spirit of adoption to sonship, by whom we cry, ‘Abba! Father!’” (Romans 8:15). Abba is a child's word, informal and close, the kind you would only use with someone you trusted completely.

This is not merely a private assurance, either — Paul says “The Spirit Himself testifies with our spirit that we are God's children” (Romans 8:16). Two witnesses, agreeing. Whatever your own conscience has been arguing on the stand, it is not the only voice in the room, and it is not the deciding one. The Spirit's testimony does not wait for your feelings to catch up before it is true.

And this status is not temporary or probationary. “And if we are children, then we are heirs: heirs of God and co-heirs with Christ” (Romans 8:17). An heir does not earn an inheritance; an heir simply belongs to the family it comes from. So the next time the old prosecutor stands up in your mind to reopen the case, it may help to remember that the verdict was never really his to give. It was handed down at the cross, and it still reads: no condemnation.

Discussion and Reflection Questions

No Condemnation

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Sit with Romans 8:1. What does your own inner voice tend to say instead of “no condemnation,” especially after you have fallen short?
2. Why do you think Paul needed to state this so plainly, rather than trusting it would be obvious?
3. Read Romans 8:2 again. What does it mean to be set free by the law of the Spirit of life, rather than simply forgiven and left where you were?
4. Verse 15 contrasts a spirit of slavery that returns you to fear with the Spirit of adoption. What does fear-driven obedience actually look like in daily life?
5. When you fall short, do you tend to run from God or towards Him? What does that reveal?
6. Sit with Romans 8:16. What is it like to imagine the Spirit Himself testifying, alongside your own spirit, that you are God's child?
7. If you are truly an heir (Romans 8:17), what does that change about how you approach God after a bad week?
8. Where does shame still function like a courtroom in your life, even after the verdict has already been given?
9. What would it look like this week to answer self-condemnation with the words no condemnation, out loud, and mean it?
10. Close by praying Romans 8:1-2 over yourself, using your own name in place of “those who are in Christ Jesus.”

Session 5 – Nothing Can Separate You

Paul spends the whole eighth chapter of Romans building a case, and by the time he reaches its closing lines he sounds less like a theologian than a lawyer resting after a decisive argument: “What then shall we say in response to these things? If God is for us, who can be against us?” (Romans 8:31). It is not a question expecting a real answer. Whatever list of opponents, doubts, or old failures might come to mind, none of it changes the one fact this whole chapter has been establishing: God is for you, not merely neutral, not keeping score from a distance.

Paul's proof is not sentimental; it is an argument from the greater to the lesser. “He who did not spare His own Son but gave Him up for us all, how will He not also, along with Him, freely give us all things?” (Romans 8:32). If God has already given the costliest gift imaginable, withholding anything smaller afterwards would make no sense at all. Whatever you are still afraid to ask Him for, or still afraid He has withheld out of some quiet disapproval of you, this verse argues the opposite.

Then Paul does something almost exhaustive — he tries to name everything that might threaten to come between you and God's love, so that nothing is left unaddressed. “Neither death nor life, neither angels nor principalities, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord” (Romans 8:38-39). Whatever is on your own private list — a failure, a family history, a fear you have never said aloud — it was already included in “anything else.”

Notice, too, where this love is located: not in general, but in Christ Jesus our Lord. It is not a feeling that comes and goes with your circumstances; it is anchored in a person who does not change. So when the old fear returns — that you have finally done the thing, or become the person, that puts you out of reach — this passage does not merely reassure you. It closes the case.

Discussion and Reflection Questions

Nothing Can Separate You

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

- 1.** Sit with Romans 8:31. Who or what tends to feel like it is against you, and how does this question sit alongside that feeling?
- 2.** Verse 32 argues from the greater gift, God's own Son, to the lesser ones, all things. Where do you need to trust that argument this week?
- 3.** Paul lists everything he can think of, right down to anything else in all creation (Romans 8:38-39). What is on your own version of that list?
- 4.** Does God's love for you feel more like a fact or a mood, most days? What might move it further towards fact?
- 5.** Read Romans 8:39 slowly. What does it mean that this love is specifically located in Christ Jesus our Lord, rather than floating free of Him?
- 6.** Is there a season when you genuinely believed you had put yourself beyond God's reach? What happened?
- 7.** How does the size of Paul's list — height, depth, powers, the present, the future — speak to the size of your own fears?
- 8.** What is the difference between God being for us and merely being neutral towards us?
- 9.** Who taught you, even indirectly, that love has to be earned back once it is lost? How does this passage answer them?
- 10.** Close by naming, out loud or in writing, the one thing you most fear could separate you from God's love — then cross it off the list yourself.

Session 6 – Already His Child

John does not ease into this thought; he opens with something closer to an exclamation: “Behold what manner of love the Father has given to us, that we should be called children of God. And that is what we are!” (1 John 3:1). Behold is an old word for stop and actually look — John knows this is the kind of truth we tend to walk straight past. Not merely called children as a kindly nickname. That is what we are, John insists, as though someone might otherwise assume he was speaking loosely.

He also names, quite honestly, why this can be hard to hold onto: “The reason the world does not know us is that it did not know Him” (1 John 3:1). Going unrecognised, misunderstood, or overlooked by the people around you was never proof that God's verdict over you had changed. It only ever meant the world was working from the wrong information. Christ Himself went unrecognised by plenty of people who should have known better; being unseen by others has never been evidence of being unseen by God.

John then holds two things together that we usually try to separate: “Beloved, we are now children of God, and what we will be has not yet been revealed” (1 John 3:2). Now, and not yet — both true at once. You do not have to wait until some future, finished version of yourself arrives before the word child applies. It applies now, in the middle of the unfinished parts, the habits you are still working on, the questions you have not settled.

And this hope is not idle; it moves. “Everyone who has this hope in Him purifies himself, just as Christ is pure” (1 John 3:3). Notice the order, though — the purifying grows out of the hope, not the other way round. Nobody purifies themselves first in order to qualify as God's child; the child, already loved, grows to look more like the Father over time. So the truer question this week is not have I done enough to belong, but simply, do I believe I already do.

Discussion and Reflection Questions

Already His Child

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Sit with 1 John 3:1. What stops us from truly seeing the kind of love that calls us children of God?
2. John says the world does not recognise us for what we are. Has going unrecognised or misunderstood ever made you doubt who you actually are?
3. Read the words “and that is what we are” again. Why do you think John adds this, rather than leaving the claim to stand on its own?
4. What is the difference between striving to become God's child and living out of already being one?
5. Sit with 1 John 3:2. How do you hold together being fully His child now and still being a work in progress?
6. What has not yet been revealed about who you will be, and how do you feel about the not-knowing?
7. Verse 3 says this hope leads to purifying ourselves. How is that different from purifying ourselves in order to be accepted?
8. Where in your life is it easiest to believe you are merely tolerated rather than genuinely loved as a child?
9. What would it take for ‘I am God's child, now’ to become the first thing you believe about yourself each morning, rather than the last?
10. Close by praying 1 John 3:1 slowly, letting the word behold be an invitation to actually look.

Session 7 – Once Not a People, Now His Own

Peter writes to people who were scattered, unsettled, and in many cases genuinely uncertain where they belonged — which is exactly why this sentence lands with such force: “But you are a chosen people, a royal priesthood, a holy nation, a people for God’s own possession, to proclaim the virtues of Him who called you out of darkness into His marvelous light” (1 Peter 2:9). Four different descriptions, piled up almost breathlessly, as though one title were not enough to say what had actually happened to them.

That phrase called you out of darkness deserves a pause. It assumes a real before — an actual darkness you were called out of, not a neutral starting point you simply upgraded from. Whatever your own before looked like, however far off or however ordinary, it was real enough that Scripture calls the change a calling, not a self-improvement project. And notice, too, the purpose attached to it: you were called out so that you might proclaim the very light that found you. Identity here is never just a private possession; it is something meant to be shown.

Then comes the line that gives this session its name: “Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy” (1 Peter 2:10). Twice, Peter draws a hard line between a real once and a real now. He does not soften the before to make the after look more impressive; he simply lets the contrast stand, because the contrast is the whole point.

It is worth being honest about what changed the once into the now: not effort, not credentials, but mercy, plainly stated twice in a single sentence. If some part of you is still trying to earn a place that mercy has already given you, this verse is not asking you to try harder. It is asking you to notice that the sentence is already written in the past tense — you have received it — and to start living from the now rather than the once.

Discussion and Reflection Questions

Once Not a People, Now His Own

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Sit with 1 Peter 2:9. What did your own life look like before you began to notice the marvelous light this verse describes?
2. The verse says this calling has a purpose. How does knowing your identity comes with a purpose change how ordinary it feels?
3. Read 1 Peter 2:10 slowly. What is it like to sit with the word once — a real before, and a real after?
4. Where do you still quietly credit yourself for a change only mercy could have made?
5. What would it look like to actually believe you are, right now, part of the people of God (1 Peter 2:10), rather than still auditioning for a place?
6. Is there a version of your once you still secretly believe is the truer story about you?
7. How does mercy, rather than achievement, change the way you might treat someone else this week who feels like an outsider?
8. What does it mean to you personally to be called God's own possession (1 Peter 2:9)?
9. Where do you notice yourself measuring your worth against other people, rather than resting in whose you already are?
10. Close by writing down, honestly, what once used to be true of you — then write but now beside it, and thank God for the mercy in between.

Session 8 – Clothed in the New Self

Paul begins this chapter with a small word that carries a great deal of weight: therefore. “Therefore, since you have been raised with Christ, strive for the things above, where Christ is seated at the right hand of God” (Colossians 3:1). Everything that follows is a response to something already true, not an instruction for becoming true. You are not being told to raise yourself; you are being told what naturally follows from already having been raised.

And then, a sentence worth sitting with for longer than it takes to read: “For you died, and your life is now hidden with Christ in God” (Colossians 3:3). Hidden is a strange word to choose if the goal were simply visibility or approval. But there is real comfort in it — your life, your worth, your standing before God, is not left exposed to every passing verdict of the people around you. It is kept somewhere safer than that.

Paul then reaches for an image everyone in his day would have understood instantly: clothing. “You have taken off the old self with its practices, and have put on the new self, which is being renewed in knowledge in the image of its Creator” (Colossians 3:9-10). Clothes come off; clothes go on. Whatever old, worn description of yourself you have been wearing for years — too much, not enough, unforgivable — Paul says it can be taken off, deliberately, the way you would take off a coat that no longer fits.

And the new wardrobe he describes is worth reading slowly: “as the elect of God, holy and beloved, clothe yourselves with hearts of compassion, kindness, humility, gentleness, and patience” (Colossians 3:12). Notice the order again — holy and beloved comes first, as a description of who you already are, and the clothing of compassion and kindness follows as something that fits a person like that. You are not dressing to become beloved. You are dressing as someone who already is.

Discussion and Reflection Questions

Clothed in the New Self

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Sit with Colossians 3:3. What comfort is there in a life that is hidden with Christ, rather than constantly on display?
2. How is setting your mind on things above (Colossians 3:2) different from simply ignoring your problems?
3. Read Colossians 3:9-10 again. What old, familiar description of yourself have you been slow to take off?
4. What does it mean that the new self is being renewed, rather than arriving finished (Colossians 3:10)?
5. Verse 12 lists compassion, kindness, humility, gentleness, and patience as the new wardrobe. Which of those feels furthest from your current closet, and why?
6. What is the difference between defending a fixed idea of who you are and getting dressed, each morning, in who God says you are?
7. Sit with the phrase "holy and beloved" (Colossians 3:12). Which of those two words is harder for you to believe about yourself?
8. Where does an old label — earned honestly or not — still hang in your closet, waiting to be taken off?
9. What would change in one specific relationship this week if you deliberately clothed yourself in patience before you walked in the door?
10. Close by naming one quality from Colossians 3:12 you will choose to put on tomorrow morning, on purpose.

Session 9 – Friends, Not Servants

On the night before His death, with only a handful of hours left to say what mattered most, Jesus chooses to talk about friendship. “This is My commandment, that you love one another as I have loved you. Greater love has no one than this, that he lay down his life for his friends” (John 15:12-13). He is describing His own death before it happens, and He is calling the people He is dying for friends, not merely people He came to rescue.

Then He says something that quietly redraws the whole relationship: “No longer do I call you servants, for a servant does not understand what his master is doing. But I have called you friends, because everything I have learned from My Father I have made known to you” (John 15:15). A servant follows instructions without necessarily being trusted with the reasons behind them. A friend is let in. If your walk with God has felt more like following orders than being trusted, this verse is a direct correction, not a suggestion.

It is worth noticing where the initiative lies in this friendship, too. “You did not choose Me, but I chose you. And I appointed you to go and bear fruit — fruit that will remain” (John 15:16). This is not a friendship you talked your way into or earned through good behaviour. It began on His side, deliberately, and it comes with a purpose that outlasts the moment — fruit that remains, not merely a feeling that fades by the end of the week.

So this is not a friendship without expectation — He is honest that friends who love Him will do what He commands (John 15:14) — but it is a friendship all the same, warm and mutual rather than transactional. You were not hired. You were not merely tolerated until you proved useful. You were chosen, let in on everything, and called a friend by the very Person you might have expected to only ever call you servant.

Discussion and Reflection Questions

Friends, Not Servants

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

- 1.** Sit with John 15:15. What is the difference between relating to God as a servant and relating to Him as a friend?
- 2.** A servant obeys without necessarily being told why; a friend is let in on everything. How does it feel to know Jesus has made known everything He heard from the Father?
- 3.** Read John 15:13 slowly. What does it mean to you that friendship, here, is defined by laying down a life?
- 4.** Where has your faith felt more like a job description than a friendship lately?
- 5.** Sit with John 15:16. Where has your own faith felt more like something you decided, and where does this verse correct that?
- 6.** Friendship, in this passage, comes with a purpose — to go and bear fruit. How does being chosen for something change the weight of being chosen at all?
- 7.** What would it look like to bring Jesus the kind of honest conversation you would only have with a real friend?
- 8.** Is there a command of His you keep out of duty rather than trust? How might that change if you saw Him as a friend?
- 9.** Who in your own life has loved you the way verse 13 describes — willing to lay something down for you? What did you learn about love from them?
- 10.** Close by talking to Jesus, quietly, the way you would talk to a friend who already knows everything about you.

Session 10 – A New Creation

After ten sessions spent slowly dismantling an old, harsh way of keeping score, Paul offers the sentence this whole study has been building towards: “Therefore if anyone is in Christ, he is a new creation. The old has passed away. Behold, the new has come!” (2 Corinthians 5:17). Not improved. Not renovated. New — the kind of change that does not merely patch up the old structure but replaces it with something genuinely different. Whatever verdict about yourself you walked into this study carrying, Paul says there is now a newer one that has already overtaken it.

This newness, though, was never meant to stay private. “All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation” (2 Corinthians 5:18). The very thing that happened to you — being brought near, forgiven, remade — becomes something entrusted to you to carry to someone else. Paul is careful to say this is a ministry, not a burden: something you have been equipped for, not merely assigned.

He goes on to describe the scale of what God has done: “that God was reconciling the world to Himself in Christ, not counting men's trespasses against them. And He has committed to us the message of reconciliation” (2 Corinthians 5:19). Not counting trespasses against us is, when you sit with it, the same mercy every earlier session has been describing from a different angle — known, chosen, no longer condemned, adopted, clothed, called friend. Here it gathers into a single sentence and is handed to you to pass along.

And so Paul closes with a title that might once have sounded far too grand to apply to you: “Therefore we are ambassadors for Christ, as though God were making His appeal through us” (2 Corinthians 5:20). An ambassador does not represent themselves; they carry someone else's authority and someone else's message into rooms they could never have entered on their own credentials. That is who this study has been describing all along — not a person still trying to prove they belong, but someone already sent, carrying a settled, unshakeable identity into whatever room comes next.

Discussion and Reflection Questions

A New Creation

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. Sit with 2 Corinthians 5:17. Looking back over this study, what old verdict about yourself has quietly begun to pass away?
2. What would it look like, this week, to actually live as new rather than merely believe it in theory?
3. Read 2 Corinthians 5:18 again. What does it mean that reconciliation is something given to you, rather than something you had to negotiate?
4. Paul calls us ambassadors for Christ (2 Corinthians 5:20). How does being sent change the way you carry the identity this study has been building?
5. Who is one person you could quietly extend this same reconciling welcome to, now that you have received it yourself?
6. Of the ten sessions, which one has challenged you most? Which one has comforted you most?
7. Which single verse from this whole study do you most want to carry with you, and why?
8. How has your answer to the question “am I enough?” changed, if at all, over the course of this study?
9. Is there a specific relationship or situation this study has brought to mind, again and again, that you sense God inviting you to bring Him?
10. As you close this study, what is one prayer about your own identity that you want to keep praying, long after this final session?

Worksheet for “Chosen and Beloved: Who God Says You Are”

For Group Leaders and Solo Readers

This worksheet is a supplementary resource for personal engagement with the study. Here's how you might use it:

- **If you're leading a group:** Hand out copies for people to take home. Explain that it's meant for personal reflection and for putting the study into practice, and that finishing it is a blessing but never a requirement. When you gather, invite people to share whatever they're comfortable sharing — what they're learning, where they're struggling, what God has been doing.
- **If you're studying on your own:** Use it as a companion to help the study sink in and take root. It's designed to help you sit with the themes a little longer and carry them into ordinary life.

A word for everyone: this worksheet is a practical tool to help you carry what you've studied here out into your everyday life — into the ordinary places where the old scorecard usually gets the final word. It offers ten simple steps for growth — not a test to pass, but a gentle path to walk. Take them at your own pace, and be kind to yourself as you go.

Ten Steps to Live as Chosen and Beloved

None of these steps is complicated, and you certainly don't have to do them all at once. Take them one at a time, lean on God's grace, and let them help you become someone who doesn't just hear who God says you are, but actually lives from it.

1. Sit in being known (Psalms 139:1-6)

Each morning this week, pause for one minute and simply let God know you, rather than presenting Him a tidied-up version of yourself.

2. Say the word 'chosen' over yourself (Ephesians 1:3-6)

Write the word chosen somewhere you'll see it daily, and let it interrupt the old, harsher words you're used to reaching for first.

3. Stop editing your résumé for God (Ephesians 2:8-10)

Notice one moment this week when you're tempted to perform for God's approval, and bring your empty hands instead.

4. Answer the accusation with the verdict (Romans 8:1-2)

When you catch yourself in self-condemnation, say the words 'no condemnation' out loud, and mean them.

5. Cross your fear off the list (Romans 8:38-39)

Name the one thing you fear could separate you from God's love, and cross it off Paul's exhaustive list yourself.

6. Let 'now' be enough (1 John 3:1-2)

Practise saying, 'I am God's child, now,' without adding a but about how far you still have to go.

7. Remember your 'once' (1 Peter 2:9-10)

Write down, honestly, what once used to be true of you — then write but now beside it, and thank God for the mercy in between.

8. Get dressed on purpose (Colossians 3:12)

Before you leave the house each day this week, name one quality from this verse you're choosing to put on.

9. Talk to Jesus like a friend (John 15:14-15)

Once this week, pray without a request list — just the kind of honest conversation you'd have with a friend who already knows everything about you.

10. Carry the new creation out the door (2 Corinthians 5:17-20)

Choose one person to treat, this week, the way an ambassador of reconciliation would.

May these steps help you leave as more than a reader — someone who has started to answer the old questions of worth and comparison with a settled, better verdict: chosen, beloved, and free.

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Thank you for spending this time with us. We'd love to keep walking alongside you — so do stay in touch, and let us know how the study went.

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