
a *Grace Notes* course

2 Peter

Lesson 3

2 Peter 1:7 to 9

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2 Peter*Course Outline*

There are ten (10) lessons in the 2 Peter course. Each lesson has a Quiz, to be completed and returned to Grace Notes after studying the lesson. Here is a list showing the portion of 2 Peter to be studied in each lesson.

Lesson 1	Introduction; 2 Peter 1:1 to 4
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2 Peter 1:7

"To godliness, brotherly kindness; and to brotherly kindness, love"

to godliness, brotherly kindness

The first five foundational elements for building character relate to God, the last two relate to others.

We add "brotherly kindness" to our faith. We take the name "Philadelphia" from the Greek word meaning "brotherly love"--philadelphos. Philadelphia is formed from two Greek words meaning: brother and rapport love. The idea is that we are to have rapport with our brothers in Christ. Friendship is the idea.

The New Testament never uses "brotherly kindness" in a command to love God. It is used of a command to men to love God (1 Corinthians 16:22). When commanded to love God, the next word in our verse for love (agape) is the term of use (Mathew 22:37; Luke 10:27; Romans 8:28; 1 Corinthians 8:3; 1 Peter 1:8; 1 John 4:21).

"Brotherly kindness" means love that is genuine and without hypocrisy (Romans 12:9; 2 Corinthians 6:6; 1 Timothy 1:5; 2 Timothy 1:5; James 3:17; 1 Peter 1:22). Hence, this person lacks pretense or show. There is no prejudice in this love. It is free from bias.

The Bible does not require us to have rapport love for every believer. The opposite is true in some instances. We are to separate ourselves from those who walk in the flesh (1 Corinthians 5:9-13). Christians are to be careful of those who walk in the flesh (Galatians 6:1).

"Brotherly kindness" seeks the highest good for others (John 3:16; Romans 5:8; 1 John 4:9-11). This is the love of affection. When Jesus confronted His enemies He expressed agape love towards them. This is a broader term than the word in this verse [philadelphia]. Jesus did not like what they did nor did He sanction what they did. He did not embrace them as friends. He could not call them "friends" [our word]. "Friends" is overt love. This is love that considers others and is gracious to them.

Principle

Rapport love or friendship love is of value to God.

Application

Some of us believe that we can pick and choose who we like and who we do not. It is us if we say, "These are my kind of people but those are not." You may not like the way others say things. You may not like the way they do things. You may not like the fact that they are lazy or ignorant. However, we should seek rapport with them despite our opinion of them.

"A man who has friends must himself be friendly, But there is a friend who sticks closer than a brother" (Proverbs 18:24).

We may not like the way people comb their hair or wear their clothes. That is incidental.

"Be kindly affectionate to one another with brotherly love, in honor giving preference to one another" (Romans 12:10).

"But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another" (1 Thessalonians 4:9).

"Let brotherly love continue" (Hebrews 13:1).

"Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous" (1 Peter 3:8).

to godliness, brotherly kindness

In this verse we have two different Greek words for love. "Brotherly kindness" is closer to the idea of rapport love such as the love between husband and wife. This is the love between humans and it carries the idea of kindness. The New Testament uses both words for the love of the Father for the Son (John 3:35; 5:20).

In this verse, there is an obvious distinction between the two Greek words for love. We can see this distinction in John 21. Jesus asked Peter if he loved Him because He wants to commission him for His service.

"So when they had eaten breakfast, Jesus said to Simon Peter, 'Simon, son of Jonah, do you love [agapao] Me more than these?' He said to Him, 'Yes, Lord; You know that I love [phileo] You.' He said to him, 'Feed My lambs.' He said to him again a second time, 'Simon, son of

Jonah, do you love [agapao] Me?' He said to Him, 'Yes, Lord; You know that I love [phileo] You. He said to him, 'Tend My sheep.' He said to him the third time, 'Simon, son of Jonah, do you love [Jesus changes his term to phileo] Me?' Peter was grieved because He said to him the third time, 'Do you love [phileo] Me?' And he said to Him, 'Lord, You know all things; You know that I love [phileo] You.' Jesus said to him, 'Feed My sheep'" (John 21:15-17).

Peter's answer with rapport love to the Lord's third question conveys the idea of cherishing His relationship to the Lord. However, Jesus asks Peter that his love for Him transcend friendship and the problems of human relationships. Jesus wants a love that is manifested by a love characterized by constancy. Peter needs to recognize that this special three-fold commission given to him by the Lord is an issue of a love that transcends human rapport.

Principle

Jesus expects us to love with a love that goes beyond rapport love.

Application

If we desire to serve the Lord, love for the Lord is the major issue we must face. Do you love the Lord sacrificially? Do you serve the Lord out of convenience?

Many of us feel that we will serve the Lord if it is convenient: "If I have enough time from my other priorities, I will serve the Lord. If I can find some spare time on the outer edge of the periphery of my life, I will serve Him." No, if we truly love the Lord, we must give the highest priority to serving Him. Everything else falls into a distant second place.

and to brotherly kindness, love

We come now to the seventh and final characteristic the believer should add to his faith. "Love" is at the apex of the pyramid.

"Brotherly kindness" is love of friendship. The second word for "love" is divine, self-sacrificing, one-way love that is free to relate. We take his definition from a summary of use of this term in the New Testament. We can see God's unconditional love for those who did not love Him

in John 3:16. His love was both unconditional and flowed from His character.

"Now Jesus loved Martha and her sister and Lazarus" (John 11:5).

"A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. 'By this all will know that you are My disciples, if you have love for one another'" (John 13:34-35).

"Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.... But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us" (Romans 5:5,8).

"But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law" (Galatians 5:22-23).

"But God, who is rich in mercy, because of His great love with which He loved us" (Ephesians 2:4).

When we walk in love we do not hate anyone. We do not allow bitterness, vindictiveness or jealousy to control our thoughts and actions. Thus, we are free to relate to others. We love them on the basis of our own character, not theirs.

Principle

God wants us to make progress in our Christian life.

Application

Now that we have come to the end of the seven characteristics we are to add to our faith, how do you measure up? Grade yourself. Can you go through these seven items and conclude that you pass the test of all seven? Or, would you have to say, "I am deficient in this category. I flunked that course. I have not done well in this areas. I am a spiritual drop out in these categories." The remedy? "Add to your faith...."

God expects us to make progress in the faith, not to remain static in our Christian life. God has not graduated us yet. We need to continue to take courses in God's school of the Christian life. God will give us our final grade at the Judgment Seat of Christ. But we cannot wait till we get there to start moving. If we do, we will make a poor showing.

We might have failed the mid-term but there is still time before the final comes. Some of us may not have much time.

2 Peter 1:8

"For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

For if these things

"These things" are the chorus of seven character qualities of the previous verses. Every time the words "these things" occur they refer to the seven building blocks of Christian character.

When a Christian develops the seven sub-structures of his faith, he will be effective and productive. The necessary consequence of adding one characteristic to another, is fruit and productivity.

These seven qualities will cause the five effects in verses 8 and 9.

are yours

The words "are yours" implies possession and makes the point that the seven characteristics of the previous verses "belong" to Christians who grow. As these qualities increase in measure so does effectiveness.

The word "are" in this verse is a strong word "are." This word "are" means to be identical with, to be in a state, normally with the implication of a particular set of circumstances. It carries the idea to exist, particularly in relation to ownership. This always involves a pre-existent state, prior to the fact referred to, and a continuance of the state after the fact. Thus in Philippians 2:6 the phrase "who being in the form of God" implies Christ's pre-existent deity, previous to His Birth, and His continued deity afterwards.

The word "are" means that which is from the beginning. Something attaches itself to a person and thus belongs to him. The character qualities of verses five through seven are not spasmodic, here one day and gone tomorrow. All these qualities lie resident in every child of God.

Principle

Character belongs to those who grow.

Application

Any Christian can draw upon these resources whenever he chooses to do so. It is one thing to have these qualities "exist" in us and it is another for them to "super-abound" in us.

All these qualities lie resident in the child of God. Most of us have the potential to walk but must take the first few steps. The crawling infant may fear loss of balance and falling. Indeed, he may fall at first, but later when he gains confidence in balancing himself, he will discover the joy of walking and later running. First we have the beginning state ("are"), then we move to "super-abounding."

God makes us fit for heaven. We were fit for hell; now we are fit for heaven. Are you fit for heaven? The only One who can rearrange your life is the One who first saves your soul.

"Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light" (Colossians 1:12).

and abound

It is one thing to have the "these things" of verses 5-7 as ours but it is another to super-abound in them.

The root of the word "abound" is "more." More means greater in quantity. Sometimes this word means super-abound (Romans 5:20; 6:1; 2 Corinthians 4:15; Philippians 4:17; 2 Thessalonians 1:3; and in this verse). "Abound" carries the idea to cause an increase in the degree of some experience or state. The increase comes with such considerable extent that the result is abundance

"Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more" (Romans 5:20).

Where sin came more and more, grace abounded more than people could sin.

God's grace extends to more and more people in abundance.

"For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God" (2 Corinthians 4:15).

God provides more than enough to meet our material needs.

"But by an equality, that now at this time your abundance may supply their lack, that their abundance also may supply your lack--that there may be equality. As it is written, 'He who gathered much had nothing left over, and he who gathered little had no lack'" (2 Corinthians 8:14-15).

Principle

God expects an abounding life, not a life void of the riches of His grace.

Application

The Spirit-filled life overflows to others (Ephesians 5:18-25). It is like an artesian well whose source is higher than the place of its emergence. The outflow is natural. The source of power for the Christian life is God the Holy Spirit. The Christian life that does not flow over, never blesses others. You cannot overflow until you are full.

"And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God" (Ephesians 5:18-21).

Do you have a strong spiritual heartbeat? Are you thrown sideways if someone criticizes you? Are you limping toward heaven? Are you marching your way to heaven?

"And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men? For when one says, 'I am of Paul,' and another, 'I am of Apollos,' are you not carnal?" (1 Corinthians 3:1-4).

"And may the Lord make you increase and abound in love to one another and to all, just as we do to you" (1 Thessalonians 3:12).

you will be neither barren

The New King James Version does not translate an important word in this verse -- the word "appoint." God will "appoint" you so that you will neither be barren nor unfruitful in the knowledge of Christ.

The word "appoint" means to set down, set in order or to constitute (Acts 7:10,27,35; Hebrews 7:28; Romans 5:19). God sets up an order for us to bear fruit. God is the cause of whether we bear fruit or not. In this sense we can translate "appoint" as "make." If we follow the prescribed condition we will not be made useless and unfruitful. It is God's grace that makes growth possible. God will constitute in us a change produced by living out the seven qualities of verses 5-7.

"Barren" comes from two words no and work. "Barren" means unemployed, idle, nothing to do, useless, unproductive. Faith multiplied will produce fruit.

Matthew uses "barren" for men standing around in the market place.

"And he went out about the third hour and saw others standing idle in the marketplace, and said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said to them, 'Why have you been standing here idle all day?'" (Matthew 20:3-6).

Principle

Every carnal Christian is a barren Christian.

Application

A carnal Christian is an idle Christian.

"But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned" (Matthew 12:36-37).

A "barren" or "idle" Christian is an unemployed Christian. He does not realize that God called him into full-time service, 24 hours a day.

Idle people have too much time on their hands so they become tattlers and busybodies.

Troublemakers in church are often those who are idle.

"And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not" (1 Timothy 5:13).

Are you a "slow belly?" Many Christians have a case of arrested spiritual development. They never grew beyond a certain point. They do not go on with the Lord.

"One of them, a prophet of their own, said, 'Cretans are always liars, evil beasts, lazy gluttons [King James translates this as a 'slow belly']'" (Titus 1:12).

nor unfruitful

"Unfruitful" is a metaphor that comes from trees and fields. Metaphorically, "unfruitful" means works or deeds that produce no fruit (Matthew 13:22; Mark 4:19; 1 Corinthians 14:14; Ephesians 5:11; Timothy 3:14; Jude 12).

Figuratively, "unfruitful" means useless, unproductive.

"And have no fellowship with the unfruitful works of darkness, but rather expose them" (Ephesians 5:11).

"Unfruitful" pertains to being useless in the sense of being unproductive. This person has no harvest, no fruit.

"... serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots" (Jude 12).

Principle

We need to recognize the moment of the harvest and seize its opportunity.

Application

Some of us do not seize the season. At the time the fruit is ripe and the harvest is ready, we sleep. People in need of Christ walk into our presence and we do not recognize the hunger in them. Spiritually-minded people are in tune to that need. As Jude says, we are so busy "serving only" ourselves that we cannot see the need of sharing Christ with someone else.

in the knowledge of our Lord Jesus Christ

"In" means into. If we apply the seven building blocks for the Christian life (vv. 5-7) upon the substructure of faith, we will know the Lord better.

"Knowledge" is full knowledge and carries the idea of discernment. "Knowledge" occurs seven times in 2 Peter and is a key word of the epistle. This is knowledge of the person of Christ (John 17:3; Philippians 3:10; Hosea 6:3). Experiencing setbacks in life such as the valley of deep sorrow help us get to know the Lord better. 2 Peter closes on this same note (3:18).

Principle

Knowledge of the Lord is one thing, insight-knowledge of Him is something beyond; it is intimate knowledge of Him.

Application

When people get married they think that they know one another. After all, they courted for six months! However couples get quite a shock a few weeks into their marriage. Few people fully reveal themselves before marriage. He is a bit more mean than he showed before marriage. He was always so polite and nice before marriage. She never showed her selfishness and pride during the courting period. She always put her best foot forward. People discover that they are married to alligators.

The longer we live with each other, the better we know each other. With time comes the knowledge of what pleases her. You also know what bugs her, what irks her, what irritates her and what exasperates her. Naturally you try to refrain from those things, to enhance your marriage. But everyone has marriage problems. It is only normal that we get to know each other better with time.

When we come to Christ as Savior, we are only introduced to Him. We do not fully know Him until we get to know Him better. None of us have ever known a person like the Lord Jesus. There is no dark side to His character. He is not proud or selfish. He is always true, His character flawless.

"Jesus Christ is the same yesterday, today, and forever" (Hebrews 13:8).

The more we read the Word the more we will learn the wonder of His character. He becomes more and more precious to us (1 Peter 1:8; 2:7).

Eternity is too short for us to plumb the depths of His magnificent person. He is the incomparable Son of God. The longer we fellowship with Him the more we love Him. We will meet Him face to face one day. What a glorious day that will be! In the meantime we get to know Him better and better.

"But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord" (2 Corinthians 3:18).

The Spirit of God uses the Word of God to make the child of God like the Son of God.

Carnal Christians do not know the Lord very well. They are "unfruitful" in the knowledge of the Lord. They bear marks of spiritual birth defects. They are Christians but they are limited in the extent that they know the Lord. Jesus can change that fact. He can salvage your Christian life so that you can bear fruit.

2 Peter 1:9

"For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins"

Verse 8 sets forth two characteristics of a mature Christian in a positive way: "if these things be in you." In verse nine he conveys the idea negatively: "he who lacks these things."

For he who lacks these things

A Christian who does not manifest the character qualities of verses 5-7 is spiritually blind.

The word "lack" means is not present. We can translate this phrase literally, "to whom these things are not present." Idiomatically this means that the "these things" of verses 5-7 are not "ours." These character qualities are not present in his life. Are the character qualities of verses 5-7 near your heart?

If we possess these things God endows us with spiritual sight.

Principle

God expects that the seven character qualities of verses 5-7 be present in our lives.

Application

With each character quality that we add, we grow spiritually. This is like a telescope where lens after lens extends allowing us to see farther into space. When a believer "adds" to his faith these character qualities, he gains the capacity to see farther spiritually.

is shortsighted

We get our English word myopic from the Greek for "shortsighted." To be "shortsighted" is to be near-sighted. In the spiritual context this term means to be extremely limited in spiritual understanding. Shortsighted people see only what is in front of them; they see only the temporal. They do not have the capacity to discern spiritual things.

Medically, Myopia means that the distant rays of light fall short of the retina of the eye. That light is only a blur. Aristotle used this word for a nearsighted man. He is not stone blind. Spiritually then, a person can have some spiritual sight but he has sin-sick sight.

Principle

The spiritually shortsighted person sees only what is miserly.

Application

Some Christians are spiritually near-sighted. They cannot see anything but their own world of needs. Mature Christians can see eternal values; they see beyond temporal values. They value the seven items of the chorus of verses 5-7.

But the spiritually short-sighted never develop their faith. They never "add to their faith" (1:5) so their faith never increases. They do not move on or up or out. They stay right where they are. They run on a treadmill underdeveloped Christians do not want to share their faith. They find it difficult to walk with God and have a regular devotional life. There is always some excuse. It is either too hot or too cold. It is too dry or too slippery. It is always too something.

"Therefore we also, since we are surrounded by so great a cloud of witnesses [those who lived by faith of chapter 11], let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is

set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God" (Hebrews 12:1-2).

No Christian should be a babe for ten years. He should get out his spiritual diapers as soon as possible.

But many Christians arrest their spiritual growth. People cater to them because their feelings are hurt so easily. Then they gossip. They will even slander others. Though they would not dare think about adultery they readily put others down. They rely on the strength of others to get them through emergencies, never becoming self-sufficient and always needing someone to nurse them through their next crisis.

Mature Christians come to their aid and nurse them through problems. It is one thing to require such help as a new Christian but it is another if a person has been a Christian for ten years. A child on the bottle after ten years is not a pretty sight.

Are you willing to be weaned from your spiritual immaturity?

even to blindness

A blind person is unable to see. A spiritually blind person is unable to see spiritually. They lack spiritual understanding.

Many people are not able to God's expectations. They cannot see truth.

Principle

Some Christians are spiritually blind.

Application

Some Christians are saved eternally but lack spiritual sight.

In fact, entire churches can be blind.

"Because you say, 'I am rich, have become wealthy, and have need of nothing'--and do not know that you are wretched, miserable, poor, blind, and naked" (Revelation 3:17).

Christendom is filled with blind churches that are barren and unfruitful. These churches rarely experience someone coming to Christ.

This blindness is similar to people who live in the Rocky Mountains and yet never see the colossal scenery around them. While such people live within sight of majestic peaks, they take them for granted and are not impressed with their grandeur. Similarly after Christians are saved for a few years, the wonder of the Christian life can fade away. They are no longer fresh--and spiritual things become commonplace to them.

This is why Paul had to exhort a young preacher to remember the person of Christ (2 Timothy 2:8). Paul also preached the gospel to Christians (1 Corinthians 15:1-4). We are prone to forget the wonder of our salvation. To see only what is near is a serious spiritual problem. Initial salvation is wonderful but we must move on to more mature things.

and has forgotten

"Forgotten" means forgetfulness. Literally, "forgotten" means to take forgetfulness or receive forgiveness. Someone or something else gives this person amnesia. Others influence him to become dull spiritually. This person cannot recall proper spiritual information and loses sight of the spiritual significance.

We get the English word lethal, lethargy and the mythical river Lethe (which was supposed to cause forgetfulness of the past to those who drank of it) from the root of the Greek word for "forgotten."

There is a progression here. First we grow blind to spiritual things and then we end with forgetting that God forgave us our sins. People in marriage can forget what caused them to love each other in the beginning. The hurts that come between them can distort the memory of first love.

You might be in love and yet forgetful of that fact. Bitterness and antagonism have replaced the knowledge of that love. Such things distort memories. Negative attitudes toward one another create a vacuum that sucks in negative attitudes and distorts the love of the past. The pleasant memories fade away.

When we became Christians, a great love affair began. We loved God because of his grace and forgiveness to us. We recognized that everything depended on His provision for us. At the point

where we tasted grace, the wonder of our love for God was great. But something happened to distort that love. We "took on forgetfulness." We can come to the place where we forget. We are like those who never came to Christ.

Principle

Forgetfulness causes a vacuum in our souls toward God.

Application

Some Christians are Christians so long that they forget that they were once non-Christians. They forget that they had a life BC,--before Christ. This is spiritual complacency and lethargy. These people become Christians and then sleep for the rest of their Christian life. They do not want to be disturbed: "Don't wake me up. Don't bother me. I don't want to get involved. Do not expect anything of me."

Receiving forgetfulness is a process. It begins when one stops studying the Word. They can no longer discern truth (2 Timothy 2:15).

that he was cleansed

"Cleansed" implies purification. This is cleansing in the moral sense from sins. We get our word "catharsis" from the Greek word of this phrase.

"Who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high" (Hebrews 1:3).

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? ... And according to the law almost all things are purified with blood, and without shedding of blood there is no remission" (Hebrews 9:14, 22).

"But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin ... If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:7, 9).

God obliterated our sins. They are forever gone, forgiven and forgotten.

from his old sins

"Old" denotes a point of time in the past, long ago. This refers to the cross. Christ did all the work on the cross in forgiving us from our sin.

"Sins" mean to miss the mark.

Principle

To remember our forgiveness is to keep fresh our appreciation for the work of the cross.

Application

Napoleon said, "A mind without a memory is like a fortress without a garrison." Unless we remember the things that we have in Christ, we will develop spiritual blindness to our forgiveness.

While going to seminary in Dallas, I regularly passed the spot where President Kennedy was shot. After the shooting, people milled around the area in great numbers. But as time went on, fewer and fewer people came to the site. The place faded in its wonder. Similarly, unless Christians renew their memory of forgiveness, the reality of Christianity will fade. Long driving on superhighways dulls the sense of speed.

"Indeed it was for my own peace That I had great bitterness; But You have lovingly delivered my soul from the pit of corruption, For You have cast all my sins behind Your back" (Isaiah 38:17).

"I have blotted out, like a thick cloud, your transgressions, And like a cloud, your sins. Return to Me, for I have redeemed you" (Isaiah 44:22).

"As far as the east is from the west, So far has He removed our transgressions from us" (Psalm 103:12).

"He will again have compassion on us, And will subdue our iniquities. You will cast all our sins Into the depths of the sea" (Micah 7:19).

"Then He adds, 'Their sins and their lawless deeds I will remember no more'" (Hebrews 10:17).

"I write to you, little children, Because your sins are forgiven you for His name's sake" (1 John 2:12).

"And from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and

washed us from our sins in His own blood"
(Revelation 1:5).
