

## W181\_Forgiveness\_Of\_Sins.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. The 32nd psalm, as you remember, opens with the blessedness of the man whose transgression is forgiven. And then there follows a whole stream of wondrous words relating to the forgiveness of sins. Let me just remind you, although we've just read them. Sin that is forgiven, said the psalmist, is sin that is covered. Sin that is forgiven is not imputed. And so he goes on. Sin that is forgiven is acknowledged and not hid. Sin that is forgiven is confessed. And then in the 51st Psalm, he goes over it again, stressing mercy on the one hand and righteousness on the other, saying blot out from the book and wash me of its defilement. What a wonderful set of statements. And now I haven't touched half of them. All impinging on the one glorious, blessed fact that we can out of a full heart, make the wondrous confession. I believe in the forgiveness of sins. What wondrous grace, what marvelous condescension, What sacrifice beyond our dreams has been made. For a little company of people like ourselves to be able to say with our full heart, I believe in the forgiveness of sins. You will realize at once that the idea that you are forgiven because you happen to be sorry and that's the end of it, is not countenance by these signs. The man was sorry, but he faces it square upon the great sacrificial work that was done or was going to be done on his account.

[00:02:03] Well, that is going to be our subject this evening. One of these many blessed consequences of redemption. Forgiveness of sins. In the first place, I would just remind you or mention to you without going into chapter and verse, the words that are used in these scriptures that are translated forgiveness in the old Testament, there are three. In the New Testament, there are three three Hebrew words, three Greek words. The first Hebrew word I trust is known to you, at least by acquaintance. The word Katha. It enters into the word the day of atonement. Because if you spoke to a Jew about the time of the year and spoke about Yom Kippur, him, he would know that you were speaking about the Day of Atonement. Kofar Katha Those words mean to cover by cancellation and refer to the atonement. Nassar NASA means to lift up, and it is actually the word used in Isaiah 53. He bare the sin of many. One of the features to remember in the Hebrew language that it's very often the word has two sides. If you look at the word forgiveness that side and turn it over, forgive forgiven sin is sin that's been borne by a redeemer. So you get the alternative translation. In the book of Genesis, Cain says mine iniquity is

greater than can be forgiven or my is it? How does it go? Mine iniquity is greater than can be forgiven.

[00:03:52] And the other alternative is, Is my sin greater than can be born? At least I've tangled it a bit. But the two words are put in alternate ways. It's either one or the other. But instead of saying they differ, they are comparable. That is to say, there is no such thing in the Word of God, Old Testament or new of a forgiven sin that is not borne by someone and that someone, of course, the Son of God himself, for no man can by any means redeem his brother or give to God a ransom for him. And then the third Hebrew word is *salaq* i l ach, which means to send away. And when you get that thought, you remember on the day of Atonement, there were two goats, one offered and the other bearing sin upon him, sent away into the wilderness, as it were, emphasizing those blessed figures that we have, that the sin of the believer is behind God's back, is buried in the depths of the sea, and he's blotted out like a thick cloud. When we come to the New Testament, we have three Greek words *Apollo apo*, meaning away from *louo*, just meaning the word to lose. And it indicates the loosening away fetters are going. Bondage is gone and it is translated in Luke, the fourth chapter to set at Liberty.

[00:05:16] Will you remember that freedom in the New Testament is not merely freedom in the in the sense that we use it. It nearly always carries with it freedom from the burden of guilt. Freedom because you are forgiven. That's the basis and that's the freedom that God gives. Then there's another word for me and Ephesus, verb and noun, which means to send away. And again, this word means liberty. And in the Septuagint version of the Old Testament is so translated the year of release, the Year of Liberty, the word jubilee. And then this *carissimi*, which you may recognize as being to act graciously. Now here's a little correction for us. God can use both these words or all these words, but you and I cannot. We cannot forgive a brother and set him free that belongs to God. He alone can do that. But we can act graciously to him because he has acted graciously to us. And that is the way the word is used in Ephesians when it says be ye kind one to another tenderhearted, forgiving one another even as. As God, for Christ's sake, have forgiven you. That uses the broader word to act graciously. Well, they are some of the ways in which this expression comes. Well, now, in the English language, there are three words forgive, pardon and remit. Now the word forgive and the word pardon are the same word coming from two different sources.

[00:06:59] I suppose you know enough about the French language a little bit more than your aunt has some pens down the garden or whatever it was we used to repeat that Don is the verb to give, and donation is from the Latin word to give and pardon and forgive are simply saying the word give in two languages. It's God giving something. And the idea in the in the prefatory word pardon and forgive means that he is remitting, he is forgoing to press for the penalty that has been deserved. Now, of course, that can be that he's merely letting you off, but the scripture won't allow that. He's a just God and a savior. And David, even though he committed, you might call the unpardonable sin of murder, he says, Ah, my tongue shall sing aloud of thy righteousness. And the epistle to the Romans says that in the passing over or remission of the sins that are past through the forbearance of God, it was based upon the sacrifice that Christ offered. Romans three verses 23 onwards, that is more or less the way in which I feel we want to approach this subject, that the forgiveness of sins is one of the most blessed and wonderful results and consequences of redeeming love. We use the word and I think we do well. This will give us our start this evening. We use the words in ordinary, everyday parlance with distinction.

[00:08:42] If you make a little breach of good manners, you say, Oh, beg your pardon, Pardon? But you don't beg for forgiveness every time. That's too deep a word. Oh, pardon. We say you, you open the door and you beg your pardon, you see, But forgive would be to use the word rather wrongly. It's a deeper thought. Now that's going to give a little color to our study tonight, because I believe that the the references to forgiveness in the scriptures can be distributed under two great headings. One, it is the pardon of a king. The other, it is the consequence of being acquitted in the law. Court of God. I introduced the pardon by a king, by a little reference to something in the past, right back in early days or somewhere around about 1910 or something like that. In 1909, I went to Spurgeon's Tabernacle and a minister then who was a quite a fine preacher, Archibald Brown. He was speaking and he took for his text the parable of the unforgiving servant. You remember it in Matthew. And he was blessedly inconsistent, for he kept referring to the unforgiving servant parable, and he brought Paul into his pulpit all the time and preached the forgiveness of sins from Paul's epistles. Now, you say, why was he blessedly inconsistent? Well, let's have a look, shall we? Matthew, the 18th chapter, verse 23, therefore, is the kingdom of heaven likened unto a certain king, which would take account of his servants.

[00:10:45] And one is brought before him, who owed him a tremendous debt. And when he pleaded, he was freely, frankly, forgiven. But this same servant went out and took his fellow servant by the throat who owed him a few pence. And. When that was heard, the king rescinded the pardon, canceled the forgiveness, put him into prison and said, you will not come out till you pay the uttermost farthing. And it ends up with these words verse 35. So likewise, shall my heavenly Father do also unto you? If ye from your hearts forgive not everyone, his brother, their trespasses. Now that's a parable uttered by our Lord. It's a part of inspired Scripture. But does that teach us that forgiveness of sins as we discover it in the Epistle to the Romans or Galatians or Ephesians? You see, this isn't based upon redemption. And you notice the explanation at the end. It's not leaving you guessing. If you all keep that in mind and turn back to chapter six. You have the disciples coming to the Lord. And asking that they may be taught a prayer. After this verse nine, after this manner. Therefore, pray ye. Our Father, which art in heaven, hallowed be thy name. Thy kingdom come, and so on. And when the prayer is over, he doesn't then say. Now our father means this. And hallowed be thy name means that he never explains any other clause except this one.

[00:12:31] When he says Amen at the end of verse 13, he says, For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your father forgive you your trespasses. So he says it twice in this one gospel. Now, either it means what it says or it's overstated. Well, now, that's a serious thing, isn't it? You get nothing like that when you come to Paul's epistle to the Romans. We are freely forgiven. We are expected as an act of grace to forgive our brethren. But there's no conditions attached to it. Saying that the the forgiveness can be rescinded or forfeited or lost. We may be grieving the spirit of God by our attitude, but there's never such a statement as that because and I take the the words of the apostle Paul in his first announcement of the forgiveness of sins. He puts it this way. Men and brethren, be it known unto you that by this man is preached unto you the forgiveness of sins. And by him you are justified from all things from which you could not be justified by the law of Moses. Don't you see? Just as Psalm 32, just as Romans the fourth chapter puts it, the forgiveness of sins is based upon the fact that you're justified. Whenever I feel justified by the offering of Christ.

[00:14:01] And that has been accepted on your behalf, that forgiveness, just the same as eternal life itself, cannot be taken back. It doesn't mean to say that it makes it any the

less incumbent upon us to act graciously, one to another. But it's not a condition of our forgiveness. Well, now, as we are concerned, rather, with the testimony of the Apostle Paul and our time is limited, we leave that to speak for itself. If anyone says, well, I prefer to be under the terms of the Lord's Prayer and the unforgiving servant, I say, Good, well, then I shall be treated by you very, very, very kindly indeed. Now we come to the other aspect running through the teaching of the New Testament. We find that forgiveness is associated with sin necessarily. That's the one Prime thought all the time, but that it deals with sin under different aspects. There's a forgiveness of debt. There is a forgiveness of trespass. There is a forgiveness of sins. There is a forgiveness of iniquities. There is a forgiveness of transgressions. Now, these are not really a words that can be taken as pure synonyms. They are different aspects and facets of that. One diabolical thing that has put us out from the presence of God. Sin in its various forms. Under this series that we are considering the fundamentals of Christian faith, we shall have to consider this dreadful subject what is sin and its various outgoings.

[00:15:49] But that's enough for the moment. Now what is the basis of the forgiveness of sins? Shall we look at Hebrews? The ninth chapter, verse 22. Hebrews, the ninth chapter, verse 22. Is referring back to the types in the Old Testament Tabernacle, and almost all things are, by the law, purged with blood and without shedding of blood is no remission. Now, when you come to the 20th chapter of the Gospel, according to Matthew Christ, instead of looking back to the possibility of reigning as King and so exercising power over his servants. He now looks forward to the cross and he says the son of man has come to give his life a ransom for many. And that ransom has to do with the forgiveness of sins. And then if you'll turn to Ephesians 432, we get an emphasis, which we do well to remember. Ephesians 432. And be ye kind one to another, tenderhearted, forgiving one another even as God, for Christ's sake. For Christ's sake. For what he saw in his son and what his son did, for Christ's sake, hath forgiven you. And then in the first epistle of John, the first chapter and the ninth verse, we have these words If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Notice the combination of the two words He's faithful and he's just. He's faithful to something that's been done and accepted.

[00:17:54] And his righteousness has never been impugned by the fact that he has remitted the penalty. And so we have these various words, I think of one hymn that sometimes is sung in rather old fashioned congregations payment God cannot twice

demand. Once at my bleeding. Sure. At his hand, and then again at mine. It is a transaction accepted and done and because of that, David. And others worse than he can be cleansed. As another hymn says, This salvation is free. T'was given to Mary. Benassi and me. You can put yourself there. Of course I trust. Now let's come to the nearer to the subject by this word. First of all, we've introduced Fimi and the word ethics. Uh, don't bother about the pronunciation of these words, because the ordinary Greek wouldn't understand. You may think you were one of these terrible people in. Cyprus. As long as you can find the word by giving it in its broadest English pronunciation. Ephesians one, verse seven. And he has a point that I think is well, for us to stress. We emphasize in these studies the necessity, rightly, to divide the word of truth. We have already distinguished a little bit between the testimony of the early chapters of the Gospel of Matthew and the testimony of the Apostle Paul when he comes on the scene in the Acts and in his earlier epistles. But there's one thing that's constant through the scriptures, whether it be Old Testament or new, whether it be law or grace, whether it be kingdom or church, and that is the forgiveness of sins and the sacrifice of Christ.

[00:19:58] Whether in prophecy or in fact is the basis. So although Ephesians is lifting us to heavenly places. And is dealing with the dispensation of the mystery and all the wonderful things of that high calling. You only reach verse seven in the first chapter before you have these words in whom we have redemption. Through his blood. The forgiveness of sins according to the riches of his grace. So there we have as plain a statement as found anywhere that the forgiveness of sins. Of every believer of whatever calling it may be, he is the highest calling. There are some who take the line that the higher you go, the more refined you become. And ultimately you can leave behind all this dreadful idea of a ransom for sin. But that isn't the way the Scriptures speak. I rather think that we would say that the higher you go, the more marvelous it becomes that that blessed one should stoop so low. But he did for this same epistle says that Christ loved the church and gave himself for it. Emphasizing that very self-same feature. Now this word Ephesus, which we have here as the word forgiveness. Is found in another context. Hebrews Chapter two. And this has nothing to do with the subject.

[00:21:34] It's only the use of the word I'm asking you to notice. Hebrews Chapter two, verse eight, Thou has put all things in subjection under his feet. For in that he put all in subjection under him. He left nothing now that were left. He left. Nothing is the word to

forgive sins. To forgive. Left. Just left it. The emphasis is that God has, shall we say, blessedly, forgotten it. Isn't that a gracious thought in the Scriptures that God's forgiveness? Is God's forgetfulness, their sins and iniquities? Will I remember no more? So we have this translated there to leave. And in the John the 12th chapter. Verse seven, I think we have another instance of its usage that may be useful. John 12, verse seven. Then said, Jesus, let her alone against the day of my burying Hath she kept this? Let her alone. Left in Hebrews. Leave her alone. Something that means it's gone. Leave her emphasis upon dismissal. And then when we come to the Old Testament and I'll give you the passage because it's valuable. Leviticus 25, verse ten. Leviticus 25, verse ten, and of course, quoting this, We are quoting the Greek version of the Old Testament, which we call the Septuagint. Here we have in verse ten the very word that Paul has used in Ephesians one, and ye shall hallow the 50th year and proclaim liberty throughout all the land.

[00:23:29] And to all the inhabitants thereof. And in verse 11, a jubilee shall it be? So this word Ephesus in Ephesians one, verse seven. Is our jubilee. Our day of deliverance. And you remember that the epistle to the Ephesians looks forward to a day of redemption. It speaks about it in chapter one and repeats it in chapter four. A day of redemption so we can lift out from the Old Testament type that we also have a day of release, a day of jubilee that is emphasized in the types and shadows brought about effectually by the work of Christ. We pursue our subject a little further. This word also has the idea of letting go. And you remember in in Leviticus 16, we have the two goats brought before the Lord. One is sacrificed, the other is associated with the goat and the hands are laid upon him and he is let go into the wilderness. And so we have the the scape goat, and that is of course, an abbreviation of the scape goat, the goat that escapes. So we've got the emphasis escaping, leaving, dismissing, setting free. Well, now the picture. Of this, of course. The outstanding picture of this element of forgiveness and the basis of it is the Passover. There they were, the children of Israel in bondage. There they were groaning. And bitterness. And then the moment came for them to be set free. And there's only one thing that God said he would look upon.

[00:25:35] He didn't tell any of the children of Israel. When I see your genealogy, when I see your pedigree, when I am sure that you go back to Abraham, Isaac and Jacob, I will pass over you. Now you say, Well, why lampoon it like that? Well, if you read some of the rabbinical comments. They actually teach thee for men is surely and certainly a

descendant of Abraham. Isaac and Jacob is absolutely sure of eternal life. You see. Well, God didn't say, When I see your pedigree, I will pass over you. He said when I see the blood. I will pass over you. And he says the blood is a token. There's only one reason why the blood was shed, and this is given by God. He said, Now I've reserved the blood to myself. You mustn't touch it, for the blood is the life. And that Old Testament word is our word soul. I don't know what some people would do if they were told that the soul was in the blood. That's what Leviticus says. Because they've got an idea of the soul as being the spiritual part of a man. But Scripture differentiates between soul and spirit. It says the first man was of the earth, earthy and he was a living soul. But the second man is the Lord from heaven, and he is a life giving spirit. The first is soulish or natural.

[00:27:02] The second is spiritual. So he says, When I see the blood, I will pass over you. And that was the day of their release from bondage. That was their day of release from the imprisonment of Egypt. That was their day when they went out free. But then on the other hand. We have. The emphasis upon the release, as we've already said, with the Jubilee and the Day of Atonement. Now we come to the New Testament and I would once again ask you to turn to the acts of the Apostles. Although I've quoted Acts 13, I think it will be wise once more to give it in this series. X 13. Remember that this is a critical moment in the witness of the apostle Paul. And so a critical moment for us. It is now. In the first verse there were in the church that was at Antioch, certain prophets and teachers. The first one named is Barnabas. And the last one mentioned is Saul. That's often the case. You remember when Samuel went down to anoint one of the sons of Jesse? Well, the older sons of Jesse apparently were there, but he said, no, I haven't got the right one yet. Is this the lot? Oh, Jesse said, Oh, yes, it there's only young David out there looking after the sheep. Bring him in. He said that was the Lord's anointed. So as you read verse one, this is how it seems to read.

[00:28:41] Now, there were in the church that was at Antioch, certain prophets and teachers. As Barnabas and Simeon. And he's got a double name that was called Niger and Lucius of Cyrene and Manayan, which have been brought up with Herod the Tetrarch. That was a that was a prominent man, wasn't it? Oh, and then sold. I forgot about him. There he is. But the spirit of God said, Separate me, Barnabas and Saul. And presently it's Barnabas and Paul. And presently it's. Paul and. And Barnabas is gone. You see. Well, that man goes on his journey. And in this synagogue at Antioch,



he makes this statement. First of all, in verse 26, men and brethren, children of the stock of Abraham and whosoever among you. Now that's referring to the Gentile in the synagogue. Not only the stock of Abraham, but whosoever among you feareth God to you is the word of this salvation sent. And then in order to make that salvation, sure and clear. He utters those words. We've already quoted verse 38 and 39. Be it known unto you, therefore, men and brethren, that through this man. Has something to stop on, isn't it? Through this man, as we said in Ephesians, this is for Christ's sake, and it's for no other person and no other sake through this man. So when you preach Christ and you preach his finished work, you're preaching the ground upon which God can be just and forgive your sins.

[00:30:30] Be it known unto you, therefore men and brethren, that through this man is preached unto you the forgiveness of sins. I have a feeling that that's a hint to me. And you too. When you go out to preach the gospel, what do you preach? When the apostle Paul seems to say, I'll tell you what I put in the very foreground, I preach the forgiveness of sins. That's a message you've got. And you may say, well, some of these people haven't got any sense. I've seen them. They're not convicted. We've seen you preach the forgiveness of sins from God, and it will begin to create the very consciousness that they need it. If God has gone to such lengths to make forgiveness possible, isn't it obvious that you're in desperate need of it? And if you do not come this way, there is no other way. No other offering. No other offer. So we have this. The forgiveness of sins. And by him, this same one, all that believe are justified from all things from which he could not be justified by the law of Moses. So there is a statement. And then if you'll turn to acts the 26th chapter. The 26th chapter, verse 18. He is now giving another statement with regard to his ministry in Acts 13. There is one. Well, now he's looking to the fulfillment of a further promise, which impinges upon the high calling of Ephesians.

[00:32:08] So we'll look at verse 15. He is speaking about the road to Damascus and I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest, but rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness. Now, do notice the word both. Both means more than one thing. I am making you a minister. Both of those things which thou hast seen. And to supplement that turn back to chapter 22, verse 15. For thou shalt be his witness unto all men of what thou hast seen and heard. 22:15. See, that was his first ministry. Paul, you go and start telling me what you've seen and heard. But remember this, Paul. I'm going

to visit you again sometime. I'm coming again to you to give you another commission, he says. And he's done it in this prison, in this very condition of which I am the prisoner of the Lord Jesus Christ. He has appeared unto me, and I've got the new message. Here it is. So we'll go back again on our reading for this purpose, to make thee a minister and a witness both of these things which thou hast seen. That's number one. And of those things into which I will appear unto thee. That's number two. Delivering thee from the people and from the Gentiles.

[00:33:36] Now, at Acts nine, when Paul was met on the road to Damascus, there were no Gentiles to deliver him from. Gentiles had nothing whatever to do with it. It was only to do with the people of Israel at that time. The Gentile was not brought in until some time afterwards. So Paul here is now speaking of his present condition. Delivering thee from the Gentiles unto whom now I send thee. To open their eyes. To turn them from darkness to light. Well, there's what you get in the Ephesians. Your eyes open or delivered from the authority of darkness. In Colossians and from the power or authority of Satan unto God. There is the authority of darkness in Colossians. That they may receive. What? What's the first thing? What will they receive? That's why membership of the one body that's there. But here's something first that may receive the forgiveness of sins and inheritance. Oh, once you're forgiven, you pass from death unto life. You become one of the Lord's adopted. And you have a most blessed inheritance in front of you among all them, which are sanctified by faith. That is in me. That is in the Lord who set him. Well, now we have. Other words, the word Apollo, which I mentioned just now, which means to loose away. We get a passage in Luke's Gospel Chapter six. Verse 37. Giving you this as an example of this word doesn't occur very much, but we must get one example.

[00:35:25] Luke 637. Judge Not and you shall not be judged. Condemn not and you shall not be condemned. Forgive and you shall be forgiven. Now that's the word Opolo which means to loose. The word lwo meaning to loose. It comes in the word redemption. Apolutrosis is. If you don't know a word about Greek, it doesn't matter. Listen, Opolo is to forgive. Apolutrosis is to redeem. Well, you see, it's two parts of the same word, isn't it? That redemption Apolutrosis is the thing that sets you free. And when you're set free, that's the word to forgive. The bondage is gone. The crippling burden is removed. Now, the emphasis upon gracious extension of forgiveness. Is found in Ephesians, as we've already seen. But let's get another passage. Colossians

Chapter two. Colossians Chapter two. Here we have in verse 13. And you being dead in your sins and the uncircumcision of your flesh hath he quickened together with him. Having forgiven you all trespasses. Emphasizing now the gracious act of God having forgiven you all trespasses. And with that forgiveness, blotting out the handwriting of ordinances and so on. And in the third chapter is the sequel, verse 13 Same. 13th verse. Third chapter. He says in verse 12, put on therefore as the elect of God, holy and beloved. And we got to watch Our Friend's Holiness. It's a searing thing.

[00:37:39] The holiness of God is a terrifying thing to a person who is not covered by Christ. But we are to be holy. Are we? Have we got to be terrifying people? Well, you see friends all the way through our attitude to our fellow sinners. We remember that we ourselves need a tremendous lot of grace from God. And were it not for his patience and long suffering, none of us would stand. So he says that you who are holy and beloved, you put on bowels of mercies. Kindness, humbleness of mind, meekness, long suffering. For bearing one another. And forgiving one another. If any man have a quarrel against any is he? Even members of the one body in Colossians could sometimes have a quarrel say so. Well, there it is. If it does come, even as Christ forgave you, so also do ye. So there we have the echo of the way in which God has treated us. Let us treat one another. Well, now let's resume just quickly before we bring this to a conclusion. Stephen, Forgiven is sin covered, Psalm 7838. Psalm 7838. But he, being full of compassion for gave their iniquity and destroyed them not. There we have the emphasis on the word, which means atonement. He forgave because of an atonement. And then the word nassa, which means to lift up, is the one that we read or have already had in Psalm 32. Blessed is the man whose transgression is forgiven.

[00:39:44] Whose sin is forgiven. Lifted up. And then we have in Psalm 103. The third Hebrew word that we were speaking about the word that means to dismiss or to send away. Let's read the first three verses. Blessed. Bless the Lord. Oh my soul and all that is within me. Bless his holy name, Bless the Lord, Oh my soul. And forget not all his benefits. Who forgiveth all thine iniquities. There's the emphasis there. And in the prophecy of Daniel, the ninth chapter, he uses a hebraism and speaks about forgivenesses the plural. Like in Isaiah, it speaks about all our righteousness is as filthy rags, only stressing and emphasizing the greatness of them. Well, now I want to read, I think, a well known conclusion to one of the minor prophets, and that is the prophet Micah. The Prophet Micah. Verse 18. Who is a God like unto thee. That pardon it

iniquity and passes by the transgression of the remnant of his heritage. And I want to read in connection with that two verses of poetry. This is the same thought of the passing by, the burying, the casting into the sea, the sins of God's people. I will cast in the depths of the fathomless sea. All your sins and transgressions, whatever they be. Though they mount up to heaven, though they reach down to hell. They shall sink in the depths. And above them shall swell.

[00:41:48] All my waves of forgiveness so mighty and free. I will cast all your sins in the depths of the sea. In the deep silent depths far away from the shore, where they never may rise up to trouble thee more. Where no far reaching tide with its pitiless sweep may stir the dark waves of forgetfulness deep. I have buried them there where no mortal can see. I have cast all your sins in the depths of the sea. And if you're not glad for that, friends, there's something radically wrong with you and with me. Surely if this is expressing a Bible truth, isn't it something to rejoice over that God says, Not only will I forgive, but their transgressions will I forget? It would cast a shadow over glory, wouldn't it? To have a haunting suspicion that one day you're going to meet with some angel or some other fellow sinner who, saved by grace, will go blurt out something in the midst of all that glory. Oh, friends, it's not going to be possible. God is going to blot it out. He's going to bury it so deep that even he says. The eyes of the Lord are in every place beholding the evil and the good. And yet he says, I put your sins behind my back. Well, if God cannot see them, thank God, nobody else ever will. Shall we rest there for this evening? And may we say out of a full heart, as I trust we all can. I believe. Did the forgiveness of sins.