

We are returning to Exodus and getting back into our chapter-by-chapter, verse-by-verse study of this book. Let's give you a little review of where we are in Exodus. We are looking at this little nation called Hebrews originally, and then they became the Israelites with Jacob. But for 400 years, these Hebrews endured slavery at the hands of the Egyptians. We're introduced to Moses early in the story.

One of the things we learned about Moses was that he murdered an Egyptian who was beating up a Hebrew slave. He then fled for his life. He fled to a desert in a place called Midian, where he met his wife, Zipporah. He had two sons, learned to shepherd sheep, and lived a quiet life. Then, at 80 years of age, God met with Moses in a burning bush on Mount Sinai, and Moses reluctantly accepted his call from God to lead his people out of Egypt.

We walked through the plagues, Passover, parting of the Red Sea, and we walked through the wilderness. In chapter 19, God brought Moses and the Hebrews back to the foot of Mount Sinai. This is where God would give them the Ten Commandments. To summarize chapters 1 through 19, the children of Israel were delivered out of Egyptian bondage, journeyed through the wilderness, and arrived at the foot of Mount Sinai in the presence of God.

In chapter 20, Moses receives the Ten Commandments. This is an intense moment in our story. Thunder was crashing. Smoke was rising off the mountain. Fire was blazing. The earth was shaking. There were trumpets from heaven blasting. Moses and the people were at the base of this mountain experiencing all of this. Then Moses spoke to God, and it says that God responded with thunder and voice.

I hope we can answer some of the questions around the Ten Commandments that may be lingering in your mind. For instance, what role do the Ten Commandments play in the whole Bible story? What is the relationship between Jesus and the Ten Commandments? What do the Ten Commandments mean for us today?

The Jews called them the ten words, or in Greek, the Decalogue. They also have been called the Law, the Covenant, and God's ten moral laws. In the next few chapters, there are going to be 42 more laws that God gives Moses, which are civil laws and ceremonial laws. To keep that straight, let's recognize that these Ten Commandments were timeless moral laws.

In verses 1 and 2, we read that from the smoke, the thunder, the fire, and the trumpets, God spoke all these words. "And God

spoke all these words: "I am the Lord your God, who brought you out of Egypt, out of the land of slavery" (vv. 1-2). So, verses 1 and 2 are the prologue to the Ten Commandments. God is reminding the people, you and me, that he is Yahweh. In Hebrew, that's the covenant God.

He uses the second person singular, I am your God, indicating that he has a personal relationship with every one of his people. And this personal relationship is a saving relationship. He's reminding us that he came to rescue and redeem his people, who were undeserving. People that he chose. He came to them and bound himself with Abraham, Isaac, and Jacob. He freed them from bondage.

I love that right before he delivers these familiar Ten Commandments; he begins this section with grace. I did this for you. I chose you. I set you apart. I saved. I delivered. I am Yahweh, the God of grace. I am Yahweh.

Commandments one through four focus on our vertical relationship with God and our love for God. He gives us direction. Commandments five through ten are about loving one another. Loving God and loving one another.

Commandment One

"You shall have no other gods before me" (v. 3). It is about our relationship with God. Think about what 400 years of generational slavery could do to one's identity, one's sense of reality, one's sense of worth, one's understanding of what is really true. They were indoctrinated in Egypt with their belief in many gods. God is proclaiming that it wasn't the god of Baal that the Egyptians worshipped and the Canaanites worshipped who rescued them from bondage. It wasn't the Babylonian God, Marduk, who was all over the Middle East at that time, who rescued them. It was Yahweh who rescued them. He is saying that this should warrant their trust and declaration of allegiance to Yahweh.

So that's the first command here. "No gods before me." That phrase "before me" is interesting. It takes the meaning of "No other gods in my face." We are not to bring other gods or other things into that space between God and us. It means don't worship God with any priority that stands between you and God.

Keeping this commandment is about looking at this from God's point of view. His stature is to be our greatest priority. His principles and values should guide our thoughts, relationships, work, and recreation—all of our time, money, and talents that he has

given us. It begs the question of who do we trust for our lives, our future, and our livelihood? That's what he's bringing up here.

Jesus elaborated on this commandment and all the Ten Commandments in Matthew 22. The Pharisees came to Jesus and asked, "Teacher, what is the greatest commandment of the law?" And Jesus replied, basically by restating this first commandment in the positive, not in a shall not, but in a shall. He quotes Deuteronomy 6. "*You shall love the Lord your God with all your heart and with all your soul and with all your mind.*" So, this first commandment tells us who to worship.

Commandment Two

"You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below" (v. 4). The second commandment tells us how we should worship. We understand God created us as visual people, and it shouldn't surprise us that God is warning us here not to pay too much attention to images.

Now, I've had the privilege of going into some of the most beautiful cathedrals you could ever imagine and seeing the statues and the artwork in these cathedrals. They can be so inspiring. Then we need to ask here, in light of this command, do images or artistic renditions of God or of Jesus or even of the saints that went before us lead us to worship God? It's always important to ask that question. Does this image lead us to God, or does it maybe box God into some framework that is man-made when we know God is unlimited? He's infinite.

He's warning us not to focus and worship something that is created instead of the Creator himself. Religions from well before Moses' time would worship created things—sun, moon, stars, mountains, rivers, and human beings. And even under the sea, such as fish or whales. The classic example of this is the golden calf story, which we'll look at in more detail in chapter 32.

The Israelites' intention there may have been to worship God by fashioning this calf. But what it did was confuse people because a calf was representative of the pagan god of fertility. They placed this calf between them and God. They put this calf in God's face. As they did that, they created this image, and what it did was pervert their worship. They began to participate in fertility rituals.

In Deuteronomy, God basically told Moses that when he showed up in the cloud and the fire, you didn't see any form. You didn't see a dragon descend on the mountain. You saw a cloud. You didn't see an old man with a beard; you sensed his presence. Don't try to reduce him. He is the transcendent Creator. Don't reduce him to a created thing. Don't let an image obscure his glory.

Jesus also taught on the second commandment. John 4:24 is a great example. He told the Samaritan woman at the well how to worship. He said, "*God is spirit, and his worshipers must worship in the Spirit and in truth.*" Jesus describes the Spirit as being like the wind. We cannot see the wind. It blows where it will. We cannot

control it. We cannot touch it. We cannot direct it. But we can feel it and see the effects of the wind all around us. That is how the Spirit of God is. He elaborates a little more on the second commandment.

You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments.
Exodus 20:5-6

That's a lot he's adding in there. First, we need to state the most obvious: the way we live our lives and the way we model worship, for instance, affects our children. The faith of our fathers and mothers has affected us both positively and negatively. So, it matters who we worship and how we worship because our children are watching. The next generations are watching.

There's another phrase here we need to unpack where he says, "I'm a jealous God." That jealousy is not like the English interpretation of jealousy. It's not like, "Don't worship all that is beneath me because you are mine, and nobody else can have you." The best translation of verse 5 is "I, the Lord, your God, am a passionate God. Don't worship created things because I created you for more than that. I created you with a purpose, and I'm passionate about that."

It's like a father saying to a son that he is jealous that the son become all the father wants him to become, but stay away from these certain things because they can ruin the life of the son. "Listen, stay away from drugs, porn, bad relationships, and chasing money. I believe in you, and I love you, and you are meant for more than that." That's what he's saying to us.

Commandment Three

"You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name" (v. 7). This is one that most of us have heard. We may have heard it as "You shall not take the name of the Lord God in vain. We may understand it as we're not to cuss. That's true, but the Hebrew translation is broader than that. It means to pick up or carry the name. It's a better translation, as you shall not carry the name of Yahweh, your God, in vain. To carry God's name means to represent God's name well. "You are to represent me well everywhere. Represent me well in your family and to all nations. Don't waste it. I've invested my sacred name in you."

He chose them. He set up a covenant agreement with them. That means they need to faithfully represent his name to all nations. He's saying to not mess this up. It means to represent his name well, to not misuse his name. It is important we start our service with this, the names of God, who we truly are representing:

Jehovah Rapha, the Lord heals. Jehovah Jireh, the Lord will provide. Adonai, the exclusive name for Lord. El Elyon, the Most High

God. El Shaddai, God Almighty. Father, Son, Spirit. The Alpha and Omega, the First and the Last, the Ancient of Days, the Almighty King, the Creator. Jesus himself demands the same: that we honor him and honor his name as God. The Word became flesh, the Light of the world, Emmanuel, the Suffering Servant, the Lamb of God, the True Bread, the True Living Water, the resurrection and the life, the way, the truth. The Good Shepherd. Let us not forget the Holy Spirit, our Advocate, and our Comforter. So remember who we represent. Be aware that we can misuse his name by not representing him well.

Commandment Four

“Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. vv. 8-11

The Hebrew word for Sabbath is Shabbat. It's a day of ceasing, a day of stopping, and I'm so glad that we, not too long ago, explored in depth the meaning of Sabbath and what it means to us as followers of Christ today. For us, the spirit of the Sabbath is not about keeping Old Testament regulations. It's as Jesus modeled for us. Sabbath is about ceasing work. It's about being proactive to gain spiritual refreshment and joyful rest.

Practicing the Sabbath is a great rhythm to have. Sunday may be the best day for you to have Sabbath rest. Sunday may be that day when you cease normal work and worship and get spiritually refreshed. But I see a lot of latitude here for how we practice Sabbath. We have lots of wonderful materials on our website of the why and how of practicing Sabbath as Christians.

So that's the vertical relationship. Now we go to the horizontal here, which is our relationship with one another. When Jesus asked the Pharisees what the greatest commandment of all was, he gave a two-part answer. First, love the Lord your God, with all your heart, soul, mind, and strength—vertical. And then he said to love your neighbor as yourself—horizontal. He said that together, these commands sum up all the Law, all the Ten Commandments.

Commandment Five

Loving one another starts with family. “Honor your father and your mother, so that you may live long in the land the Lord your God is giving you” (v. 12). So the family is the smallest and most important unit in society. Where the family stands, culture stands. Where the family falls, culture breaks down. It's also the first commandment with a promise. Honor your parents, and you'll be blessed.

We can read in Genesis what happens in the family and how the family can get pretty screwed up quickly. Cain kills his brother Abel. Noah was clearly a broken man. Abraham hurt the women in his life. Isaac was weak. Jacob deceived his father Isaac. Jacob showed favoritism to his son Joseph, and Joseph's brothers got jealous of him, selling him into slavery. Genesis reads like a great Netflix miniseries for mature audiences only.

Here's a reminder for us today: it's never too late, no matter how old you are, no matter what your past has been as a mother, father, grandma, or grandpa. God is saying that parents are to be an image of God's character to their children. When that's happening and working right, the right path is laid out for our children. Of course, we keep in mind that kids will make their own choices and sometimes poor ones, no matter how much we honor God in this way as parents and try to model that.

As a parent, I try to take this command seriously. The challenge for Julie and I is to reflect the image of God well in our children. To hope that when we are old, our children, out of their love for God, as they saw that modeled, will replicate it by treating us with the kind of honor that God intends a child to show his or her parents. They're doing it out of a love for God that has been instilled in them at an early age.

Commandments 6

“You shall not murder” (v. 13). The next three commands are short, literally two-word sentences—no murder, no adultery, no stealing. I've served on a condo board before, and these three should be written in every HOA bylaw on the peninsula. You shall not murder. In the history of the church, we viewed this command as “Do not kill,” but we know other places where God commanded the Israelites to go to war in the name of God. To kill their enemies in order to protect their families or to defend the name of God. There is strong evidence that God is not referring here that a nation must avoid war at all costs, even when attacked.

I also don't think this commandment is a stand-alone statement that says capital punishment is a sin. I don't think this proves that. I believe that the sixth commandment is about taking a life for personal reasons. To God, life is sacred. God gives life. We are to value life, the preborn, the elderly, and those that society deems no longer useful. God is the one who gives life, and he's the one who has the authority to take life.

You might be thinking that you haven't murdered anyone, but in the Sermon on the Mount, Jesus expands on this and says that anyone who uses the term of contempt for his brother has committed a serious offense. We should see it like murder in the eyes of God if we call our brother a fool, slander his or her character. When we understand the sixth commandment, we understand that God regards the way in which we act and think about other people as being very important. It's as if we're murdering in our

hearts when we gossip, when we bear grudges, when we lose our temper, and when we slander.

Commandment 7

"You shall not commit adultery" (v. 14). In the Sermon on the Mount, Jesus touches on the seventh commandment when he expands on this meaning of adultery. He says that even a lustful look amounts to adultery in one's heart. There's probably no other point in this whole Ten Commandments that comes in more direct opposition to our culture. One commentator said that commandment six is building a fence around life. Commandment seven is building a fence around marriage.

It's important that we understand the sexual impulse we have has been given to us by God. It's a good thing. We should give him credit and give him thanks for the gift of sex within the context of marriage. We're to let our life, our thought life, and our actions be guided by God. The spirit of this command is that God is giving us these commands so that we might have the satisfaction that comes through obedience to him. He is saying to "Lay down and surrender those lesser loves. Don't put them in my face when you worship. They will not satisfy you. Trust me. Let me protect you, and the people that you love."

Commandment Eight

"You shall not steal" (v. 15). Almost any law code in history tells us not to steal. There are a thousand ways we can steal. The idea is we have private property, and when we steal, we are taking our neighbor's property. Property that our neighbor worked hard to earn. And when we take something without working for it, we violate them.

We're not loving our neighbor, but we're also not trusting God, which is evidence of a lack of faith that God will provide. A lack of faith that he will make a way for us to work, earn our way, and provide for the needs that we have and our families.

We not only can steal things, but we can steal time from our employers. We can steal from the government when we don't pay our taxes. We can steal from banks when we don't pay back our loans. We can steal from God when we don't give to him. So, the positive remedy to stealing is for us to work hard and trust that God will provide. Another positive remedy for a lot of things, but for this too, is to have a grateful heart and be thankful for what we have, which God has provided for us for this season.

There's no peace when you take something that doesn't belong to you when you don't earn it. Someone else then becomes a victim of your sin. No matter how small it may seem to you or how relevant. Jesus says in Matthew 7:12, *"So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."* This is the golden rule, and it's so interesting that Jesus gives this golden rule in his own language. This golden

rule existed long before Jesus was here on earth. "Do to others, what you would have them do to you."

Commandment Nine

"You shall not give false testimony against your neighbor" (v. 16). In this command, God requires us to tell the truth at all times. He says, "Let your yes be yes and your no be no." In the framework of this ninth commandment, it has a legal feel to it. Our word is foundational to our character. Telling the truth, in particular, telling it the truth in the court of law as a witness or as a defendant, is a way we bear witness to God. So, we should beware of falling into the bad habit of little white lies, exaggerations, or distortions of the truth.

It's easy when you're trying to make a point to exaggerate or, in your insecurity, elevate yourself by adding more to your story. What if everyone in our society committed to representing reality truthfully? What if the media, what if politicians, what if educators, what if business leaders committed to telling the whole truth and nothing but the truth, so help me God? Imagine a world where people are not repeatedly told lies and distortions over and over again until they believe them. There's a word I never heard of until recently called gaslighting. You repeat something that's not true over and over and over again, and people fall into this trap of believing it.

There are certainly dilemmas in this one. Is there a time when we should be able to not tell the truth for the greater good? I mean, who would question Christians who lied to protect Jewish people from the Nazis? They were serving a greater good. The bottom line is if our goal is the glory of God and we keep our focus on him and his word, bad habits will be broken, and we will learn to speak the truth as Jesus did.

Commandment Ten

"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor." (v. 17). This final one is probably the most revealing and for many of us, the most convicting of all the commandments. It's the one that strikes at us. It's subtle. It hits us all the time. It comes from the evil within our own hearts, the brokenness that we have. It also comes from the messages that we are sent from marketers and advertisers whose job it is to manipulate and stir up dissatisfaction in us that we believe cannot really be relieved from us unless we buy their product.

When God tells us not to covet, it doesn't mean that we're not to improve our lives. It doesn't mean that we're to keep an old sofa in our house with cat stains on it. It doesn't mean that we're not to work hard and enjoy good things and relationships. An outstanding preacher, James Montgomery Boyce, said, "We covet when we are dissatisfied with what we have because we see that

someone else has more." We covet what someone else has. It could be a person, a thing, a promotion, an honor, or a lifestyle.

Paul really revealed his heart here. He wrote about his personal convictions around these ten commandments in Romans 7:7. I'm paraphrasing, but he said, "I thought I was doing well with the first nine commandments, but it was the tenth commandment that knocked me out of the game. He went on to say that once he recognized that coveting was a sin problem, he seemed to covet more. So, the positive flip side to this is to be grateful for what you have. Established good practices of thanking God and praying for those around you who seem to have more than you instead of envying what they have.

The big idea for us, along with all these commandments, is for us to prayerfully think through steps we can take to align our desires with God's desires and then trust that these commandments are for our good. This is the idea of there are limits for us as Christians. There are limits of the Law. Now, what were the peoples' response to Moses after God gave Moses the Ten Commandments?

When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance and said to Moses, "Speak to us yourself and we will listen. But do not have God speak to us or we will die." Moses said to the people, "Do not be afraid. God has come to test you, so that the fear of God will be with you to keep you from sinning." The people remained at a distance, while Moses approached the thick darkness where God was. Exodus 20:18-21

So what did Moses mean when he said, "God has come to test you?" The test is about whether or not they were going to live out their calling as the people of God, bear the name of Yahweh, and be set apart as holy people among the nations of the world. So that everyone would look at them and see the character of God. Their behaviors, attitudes, and words would point people to God. They were not just principles to help them live happy and satisfied lives, but they were also to fulfill the mission that God had chosen them to do.

We see here that God had appointed Moses as the mediator between God and the nation of Israel. Moses, with all his flaws, served as his nation's representative to God and served as God's representative to his nation and to his people.

What about the people standing at a distance, cowering in fear? They realized quickly that even though they wanted to be obedient, they knew they would fail to keep these commands. They wanted that covenant. They wanted that relationship. They said, "We'll do everything you ask, Lord," but they knew they were going to fail, and God knew they would fail too. Even their mediator, Moses, couldn't keep the commands. Moses was an

amazing leader and a spiritual man, but he was also a sinner, just like you and I, who needed God's grace and forgiveness.

As we wrap this up, I want to pivot to the New Testament and see what the writer of Hebrews says about Moses and Jesus. *"Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself"* (Hebrews 3:3).

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant. Hebrews 9:15

The new covenant of grace. That grace that was established upon Jesus's death and resurrection will supersede the Mosaic covenant built around the Ten Commandments. The new covenant is one that we celebrate. We, as a church, celebrate this specifically on the first Sunday of every month when we take communion. Because of Jesus, the Mosaic covenant is no longer binding. Followers of Christ are free from the condemnation that was laid out here in Exodus, the condemnation when we break the Ten Commandments.

God knew from the very beginning that we would need a savior who would live a perfect life and obey every commandment—Jesus Christ our perfect mediator. Today, through what we know about the scriptures, we can proclaim the rest of the time we have air to breathe that Jesus Christ himself came up with the Law, delivered the Law to Moses, and after he came to earth as a man, taught the Law. He loved the Law. He meditated on the Law. He encouraged his followers to obey the Law, and he obeyed the Law perfectly. The only one who completely obeyed. Here are Jesus's own words in Matthew.

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Matthew 5:17-18.

So here's the good news for us. Jesus kept the Law perfectly. He kept the whole Law on our behalf, and more than that, by his death on the cross, he suffered the penalty we deserve for our failure to keep God's Law. Now, everyone who believes in Jesus Christ will be saved because Jesus kept the Law. He suffered the penalty that we deserve. When we break the Law, we stand before God, not in our righteousness, but in his righteousness. The Gospel of Jesus Christ says that we have been saved by him. We've been delivered from the penalty that each one of us deserves for breaking God's Law. So, the Ten Commandments still matter today.

Here's what we need to understand about the Law: our salvation does not depend upon us keeping it. Thank God! If the Apostle

Paul could not keep it, we can't keep it either. We need to step into reality and know that we can't keep it. Because we can't keep the Law, we cannot be declared righteous by it. We're declared righteous by Christ's righteousness.

An illustration has come up in my mind time and time again as I've taught through the Ten Commandments. How many of you have ever had a colonoscopy? I'm a veteran of colonoscopies. Next week, I'm going to have my fifth one. So, if any of you want me to disciple you through that, I have a lot of experience in how to prepare. In fact, I'm preparing for one on election night.

The picture of the colonoscopy is, for me, the Law. The colonoscopy reveals things deep inside us. The colonoscopy takes a picture of it. It points out potential problems, dark places, and things that need attention. However, the colonoscopy itself does not heal. It just reveals. There are other procedures that need to occur in order to bring about healing and remove that substance that shouldn't be there. As I've thought about this over the years, I can't think of a better illustration than a colonoscopy, for it's a spiritual colonoscopy. That's what the Ten Commandments are.

Are they relevant for us today? The standard of God's holiness becomes more and more obvious as we focus on the Ten Commandments because they reveal to us our desperate need for Christ more and more. The only way we find peace is when we are brought into the kingdom of God through faith in what he did for us.

Life in the kingdom means salvation and forgiveness. It means hope. It means eternal security. It means a new purpose for living and a privilege to be able to serve Jesus. It means rest. It means that through God's Spirit, we can become like Jesus and do what Jesus did. So the key question is, as believers in Christ, is the Law still a priority, even when we know that backsliding and failure are real in our lives?

Yes, Jesus commands us to keep the Law, and he even expands on it, raising the bar. As we attempt to keep the Law, it's not a way of scoring points with God. He doesn't care about that. It's a way of pleasing God through our intention to live a surrendered and obedient life. That's what he cares about. So, let's honor Jesus with our intention of obeying the Law as he obeyed the Law. Here is a beautiful quote from a pastor in Florida, Thomas Ascol.

The Law was given to teach sinners their sin. When a sinner sees the Law in all its strictness and spirituality, he thereby comes to understand the spiritual bankruptcy and grave danger of his condition. The Law, able to condemn but unable to save, sends the convicted sinner looking for salvation in the only place it can be found. It sends him to Jesus Christ who, in his perfect law-fulfilling

life and perfect law-fulfilling death, gave himself to redeem helpless sinners. When Christ receives repentant, believing men and women, he forgives them, grants them his righteousness, and gives them his Spirit. He writes his Law on their new hearts and empowers them to follow him in obedient discipleship. As the one who perfectly kept the Law himself, he then leads his disciples to obey his commandments. Ascol

That's what the Law is. That's what it provides for us. Reflect on how we may personally, as the Holy Spirit's working in our hearts, relate to this. Maybe you're here today, and you're learning for the first time how this Law points to Jesus. How he always perfectly fulfilled the Law. As we think about this, maybe today, God is prompting you to take a deeper look at who Jesus really is to you. You need to follow that road sign. It moves you toward Jesus to find out more about him.

Maybe for others, you see it a bit like a compass, and you see in our culture how the Ten Commandments have for generations restrained sin in our culture. Maybe it's just a reminder to you that your neighbor was created with a space in his heart for these moral laws. It might encourage you to engage more by loving your neighbor as yourself. May God direct you to neighbors who are open and curious about what's going on in our culture and where the answers are found one life at a time.

Maybe others of you will look at the Law as a temperature gauge. It's brought out to you that you've become cold or lukewarm in your love for God. Maybe you've discovered there's a particular command that you haven't thought about in years that you've been ignoring, and God's spirit is prompting you that you've gotten lax about what it means to bear his name in the world.

If you feel your relationship, that passion for him, has grown cold, he invites you back. He is the God of grace. He's so pleased when we come back, and he wants us to burn hot and bright for him. Maybe there's that picture of this colonoscopy in your mind. It's a reflection. It's a mirror. There's dirt there, and it reveals your brokenness. Understand that the mirror or colonoscopy doesn't cleanse it, and the Law is not the soap. Jesus Christ and his cleansing blood is the soap that washes us clean. Invite Jesus into your life if you never have.

For others of you, God has brought you into a conviction that there is a dirty spot. He's revealed that to you through his Spirit. Today is a day to confess and repent and receive the beauty of his grace, to not live under the judgment that you place upon yourselves. Follow Jesus again. Let him wash you clean.

This manuscript represents the bulk of what was preached at CPC. For further detail, please refer to the audio recording of this sermon.

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