

We're finishing this six-week series as we've been looking at what we, as Christians, claim as the objective reality, the existence of Yahweh—a God who revealed himself to the people of Israel. Exodus 34:6-7 are the most quoted verses in the scriptures by the scriptures. Meaning you'll run into this text all over the Bible in both the Old Testament and New Testament. To give credit where credit is due, we've based this series on a book by John Mark Comer called *God Has a Name*. You'll see all sorts of echoes and utterances of the sermons we've preached throughout this. If you want to go further, it's a great read.

What do we do when we learn about a God that seems to contradict the taken-for-granted nature of our worldview that we're born into? The struggle is good news and bad news. The bad news is when we come to a text like this, we don't get to pick and choose which scriptures we like and construct our theology of God.

Often, Christians do this. We pick and choose the parts we like, and so we land on abounding in love and faithfulness, and we're saying that this is God, period. This is everything we need. Let's construct our whole theology here. But we believe in the scriptures. We believe in the authority of the Bible. Therefore, we can't just pick and choose the result of picking and choosing texts that construct our theology.

Theology of God has become nothing more than a projection of what we desire God to be, which often looks a whole lot like the person doing the projecting. My vision of God often looks a whole lot like me, and that's a problem because I must submit to the scriptures. So we as believers believe this. The good news about this particular text is that it doesn't mean what you initially think it means. We'll dig into that and come across a lot of goodness and hope and gospel in this text.

And he passed in front of Moses, proclaiming, "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation." Exodus 34:6-7

Let's pick up in verse 7. It begins with this phrase: maintaining love to thousands. This is an important phrase. The verb maintain means to guard or keep, to preserve. I love this imagery because it's like God is abounding in love and faithfulness, as we read earlier, and then he capstones it with this idea of him

guarding his love to thousands. He's protecting it, preserving it. Nothing will shake God away from that love to thousands. God says he's maintaining this love and faithfulness, but what does that maintaining of love look like? Well, that's the next phrase. It says forgiving wickedness, rebellion, and sin.

These are the categories that we aren't too comfortable with. In the modern world, we don't believe anyone can tell me what sin is, what wickedness is, or what rebellion is because that's not their issue. That's for me to decide. And so this trio of words—wickedness, rebellion, and sin—are all synonyms. However, they also speak to this nuance or different angle of the human problem.

Wickedness is like the junk drawer term for sin. It includes all kinds of bad behavior throughout the scriptures. Wickedness could mean anything from cheating on your taxes to genocide. It's intentionally very broad in the way that it stands for that which is broken in the world. It's a very broad term. It says that he's forgiving wickedness.

Second is rebellion, which narrows sin down a little bit from the broad sense of wickedness. Rebellion literally means to commit a crime; it's to transgress a law. It's something in which we recognize the direct commandments of God, and we choose to rebel against it. It's very specific and narrow.

Then we get to the third category, sin. This term literally means to miss the mark. If you were an archer and you were to shoot an arrow and miss, you have sinned left or right. It's the idea that God has an ideal in which we are to move towards, and yet sin is missing that mark. Now, these three, as I mentioned, wickedness, rebellion, and sin cover the totality of human failure.

It's a way that the biblical writers say everything that we see broken in the world, and more importantly, broken within us is the thing that God forgives. He maintains his love in such a way that our wickedness, rebellion, and sin of all shapes, sizes and manifestations, does not deter the love he has to thousands. God maintains his love within that. It reminds me of the text that we read in our call to worship this morning in Psalm 51.

Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. Psalm 51:1-2

Those three words, transgressions, iniquity, and sin are the same Hebrew words for wickedness, rebellion, and sin in Exodus. It was written by the psalmist David after his affair with Bathsheba

that resulted in him killing off Bathsheba's husband. He was confronted about that, and he confessed it to the prophet Nathan and then eventually to God. He gets on the other side of that, and he says, "Lord, have mercy on me."

This isn't a trite declaration. This isn't religious fluff that sounds good. It's not just poetry. It's from the depths of brokenness in which David says, "Have mercy on me." David is calling God to be the God he's always been. Would you have mercy on me amongst all of the transgressions, iniquity, sin, rebellion, and wickedness? Lord have mercy.

In Exodus 34, it isn't just that God forgave wickedness, rebellion, and sin, but the tense is forgiving ongoing. As we've learned throughout these last few weeks, the very core and nature of God is that he is a forgiving God, ongoing, forever, and ever forgiving. Not forgave once, not a one-time chance, but rather, the core inner essence of God is one who is eager and ready to forgive, who anticipates our failures and meets us in them. And when we respond, he continually offers this forgiveness, maintaining his love and forgiving wickedness, rebellion, and sin.

Yet that pesky word right in the middle is there—he does not leave the guilty unpunished. At the core of Yahweh's existence is forgiveness, but also at the core is this concept of justice. Mercy and justice are two aspects of God's character that are not in contradiction. Think of them as almost two sides of the same coin.

They hold together the essence of God because what is God in the business of? What is he doing within the people of Israel, and really throughout all the scriptures? He's working towards the reconciliation of all things. We have to hold the full picture of God's understanding of the world because this is where our desire for justice and God's necessity for justice comes from.

The story opens in Genesis, where everything was built in a way that allowed perfect communion with God. They're walking in the cool of the day with the Lord. They're trusting in what he has for them, and in that, Adam and Eve eventually seize control. They take control, saying, "God, it's great what you're doing, but we want to be like you." So they choose to rebel against this God.

The fallout of sin begins to ripple throughout all of creation, fracturing the very nature of creation itself. God, in Genesis 3, begins this work of justice in which he says that brokenness must cease, but it's not the end of the story. Genesis to Revelation is God's story of working within creation within the flawed human nature, respecting the dignity of free will and choice, but trying to invite and entice the people of God back into relationship with him. So that at the very end of the story, one day, sin, death, brokenness, wickedness, rebellion, transgressions, and inequities will cease to exist as all of creation is reconciled back together.

God's heart to restore all of creation requires an act of justice, and we feel this. This is why there are like 28 seasons of *Law and Order*. Because we long for justice. We want to see rights made

wrong. We want to see evil defeated. And whether that's in the ethereal sense of the evil out there that you recognize and read in news stories or whether it's the evil that's been perpetuated and permeated against you—you long for justice. That right thing within you in which God says that this isn't the way the world was made to be. I've sat with many of you as you've experienced the brokenness of this world. You've experienced the injustice that's played out against you. And I cry out for justice, too. God longs for that.

We read that he does not leave the guilty unpunished, and we get rightfully nervous because there's a part of this in which we recognize we're also guilty. We, too, have perpetuated brokenness. So we cringe at that. At the end of the day, we, too, want the guilty punished. I want the guilty punished, and so if we reject this idea that God is a God's justice, we ultimately reject God's full mission, which is to bring about the reconciliation of the world.

The problem that we must overcome is that often, the issue of sin and brokenness is out there on those people on that side. Whether it's politically, such as the left is insane. They're the problem, or the right is the problem; we like to project the problem on others while refusing to accept the plain biblical teaching that the problem always begins within us. God will take care of that. We don't have to worry too much about that. Yes, of course, there is the element of participating and getting involved, I understand, but that's a different sermon for a different day.

What we often do is project the issues elsewhere. And what the scriptures will demand of us over and over is to see ourselves as the guilty. We are the ones who have chosen the fruit, chosen to rebel against God, just like Adam and Eve did. They failed to trust in the same ways you and I fail to trust. We, too, have to come to recognize that we want the guilty punished but ask God to have mercy on us. This is what we've seen over and over.

The hope of the gospel is not that someday we'll be whisked away to some other reality while this world burns. That's not the gospel, my friends. The gospel is that God will reconcile. It's the pronouncement that Jesus is king right now over all creation. We hail him as king. That's the gospel. Jesus Christ is Lord here and now, and he is working to reconcile all of creation back to himself.

That kingdom was inaugurated upon his arrival. At the very beginning of the gospels, it says that the kingdom of God is here. Jesus' gospel pronouncement. The hope of the gospel is then that because of that reality, we can, through the work of Jesus, find the forgiveness and mercy of sin in which we enter into that kingdom and live in light of it. That's the gospel. I hope that God will look at us and maintain love, forgiving wickedness, rebellion, and sin to thousands. But the kingdom of God is working out the evil, brokenness, and corruption of this world until, one day, it is fully gone. That will require punishment, it will require justice.

The prophets would say things like, let justice roll like a river. But it floods the world. We long for this justice, but we struggle to understand exactly what it means. And here's when we land at the troubling phrase that he punishes the children and their children for the sin of the parents.

Now, let's talk a little bit about what it first doesn't mean, and then we'll talk about what it does mean. So the first thing it doesn't mean is the face value reading of it, in which it feels like because Granddad cheated on his taxes, I'm getting punished for it. It doesn't quite mean that. And the reason we know it doesn't mean that somehow I am held responsible for the sins of generations prior to me is because Moses himself and in other places in scripture say the exact opposite thing.

Deuteronomy 24:16 says, *"Parents are not put to be put to death for their children, nor children put to death for their parents; each will die for their own sin."* Moses is saying quite clearly that you're not held for your parents or children's sins. The problem is you're going to die because of your own sin. It's not that you are clean and innocent; it's rather you'll be held responsible for your own sins.

Look at the prophet Jeremiah 32:18, who says, *"You show love to thousands but bring the punishment for the parent's sins into the laps of their children after them. Great and mighty God, whose name is the Lord Almighty,"* You hear the echoes there of Exodus 34. *"great are your purposes and mighty are your deeds. Your eyes are open to the ways of all mankind; you reward each person according to their conduct and as their deeds deserve"* (v. 19). So you see quite clearly now, Jeremiah, a monumental figure of the Old Testament is also saying God will hold us accountable for our own actions, not the actions of those ahead of us.

Consequences for The Children

What does it mean? Well, this is where Comer's book was really helpful. He writes about three different layers of understanding how this has played out or what it may mean. The first layer is that the sins of parents have consequences for their children. This is basic wisdom. You see this play out all the time. I'm the parent of two beautiful daughters, and my life has a disproportionate effect on them for good or for ill. That means the sins I commit and the brokenness I perpetuate into the world will have an effect on my two daughters just by them living in proximity to me.

Think of it in a broader term. If your parents ran a money laundering scheme, if they were arrested and placed in jail, this would have a dramatic impact on the children who will likely end up in the foster care system without the family that God intended. They'll be passed through that system, likely at age 18, kicked out of that system, left to fend for themselves, as the sins of the parents carry on to the children.

Or maybe consider the devastation of the divorce epidemic that I'm of a generation of which we grew up with many marriages

falling apart, and the impact on the children was quite significant. Grief and trust issues, insecurity, economic strain, all of that coming from the effects and choices of the parents and all that results from it.

Think of addiction. I've sat with many people in my office who are dealing with issues that stem from their parent's addiction. Where their parent was an alcoholic, so they had a unique disposition towards alcoholism, and they got caught up in that same addiction. You see, there's something about the way in which it's passed from the parents to the children in the effect of the particular action.

Here's a little bit of a side note, but parents out there, you have to see that the most important thing, the greatest gift you can give to your kids, is your love for God and your character. My children are absorbing everything about me. The best thing, the number one thing over technique, wealth, opportunity, over anything else, is that the number one gift you give to your children is your character and your love for God. They will come to embody that which we embody.

You are more like your dad and your mom than you want to admit. I had lovely parents. They were out just a little bit ago. I was just smiling at times with my dad's same interactions and gestures were like looking in a mirror. I'm grateful that my parents were of high character, and I embodied a lot of that. The greatest gift they've given me was a love for the Lord and their character. Parents, for us, we have to see the greatest gift we give is our character and our love for God.

Sin Runs In The Family

Then there is the second layer. What this means is that sin runs in the family. It is quite similar to DNA in the way that it pre-describes your eye color, your physique, your personality, all of that is the same as the sins that can be passed down from one generation to the next.

When we see a young child, we assume and map onto them that they're blank canvas of innocence. That they're just this raw lump of clay that we can mold and shape into whatever we want. But the reality is that's not true. None of us are a blank slate. None of us are a blank canvas. We bring all sorts of things we carry within our genetics, the sins and brokenness, insecurities, and all the distortions from our parents into our lives.

We do this in colloquial terms. You'll hear phrases like father like son. Isn't that pointing to this reality that there's something about it that's carried on? You'll hear that the apple doesn't fall far from the tree. Like we intuit this.

I only met two of my grandparents. Two of them died young. The two that I did know died when I was very young. So I didn't know them very well, but I know that they had issues with alcohol. They had struggles with that. So my parents chose not to drink alcohol because they put a line in the sand and said that

they were not going to mess with it. I believe they somehow severed that perpetuation, that generational passing down of sin, because they made that point of not going down that road. They made that stand, and it created a different trajectory that was passed down to me.

Now all of this is speaking in generalities. I want you to hear me there. Family dynamics and that which is passed down to the next generation are very personal and quite nuanced. So, I don't want you to assume that in this two-minute section of a sermon, I've described it all. But I do want you to see that sin has a tendency to run in the family, carried down from generation to generation.

Sin Will Be Punished Until It's Gone

That brings us to the third layer of what this phrase means. It's that sin will be punished until it's gone. Because God is in the business of reconciling the world back to himself, redeeming this creation in which all brokenness, sin, wickedness, evil, and rebellion are gone. So therefore, the grace of God is that he will punish those sins in every generation until they're eradicated. If your family lineage is one that struggles with alcohol, then you desire for it to be punished until it's gone.

It doesn't mean that because the prior generation of the Israelites committed that idolatry at the base of Sinai, therefore, the younger generation is off the hook. No, they are going to have to face the same punishment if they perpetuate idolatry. The same sin right there is still punished for the sins of the parents. The end goal for God is a world that's rid of evil, and therefore, he won't stop until that eradication of evil comes.

Let's look back at the text one more time because there's a phrase at the end that's important for us to understand. This tension between mercy and judgment.

"The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation."
Exodus 24:6b-7

Let's get in the weeds here. It's worth it, so hang with me. The first thing you have to know about the phrase "the third and the fourth" is the word generation is actually not in the Hebrew. It's a good translation of it because that's the intent, but you lose some of the poetic edge of what's happening within the text and how Yahweh is constructing this that helps us understand the balance between mercy and judgment.

Most scholars would agree that whether you translate this line, the third and the fourth generation, or the third and the fourth, which is the literal translation, full stop, you have to translate

it the same way when earlier God talks about the thousands. Whether you want to translate it as maintaining love to thousands, and he punishes the children to the third and the fourth, or you translate it as maintaining love to the thousands of generations, and he punishes the children to the third and the fourth generation, Yahweh's trying to describe the way in which his character is freighted. He maintains love to the thousandth generation, yet he punishes the sins of the children or the parents to the children, to the third and the fourth generation.

Imagery is helpful. Think of a scale before you. Imagine putting the third and the fourth generation in which God punishes sins on one end, and on the other end, you put maintaining love to thousands. Imagine three or four blocks on one side and dumping out a thousand blocks on the other side. You would see the way the scale would naturally tip because the essence of God's character is he is over freighted towards mercy and love.

That's why, over and over in Exodus, we see Moses come before Yahweh and say, "Lord, would you have mercy on these people? Would you forgive them?" And what does God do over and over? He forgives them. Yes, there's the fallout of their sin. Yes, there's brokenness to their sin. Yes, there are consequences that are inevitable when you cause sin and perpetuate that brokenness. But the imagery that Yahweh creates is his character is over freighted toward mercy.

Look at the way that James, in speaking to the New Testament church, speaks of this dimension. *"Speak and act as those who are going to be judged by the law that gives freedom, because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment"* (James 2:12-13). That's a little frightening.

James is saying that if you do not show mercy in the way that it has been poured out on us, you'll face that strict judgment. There's a whole other layer, a whole different sermon about how what we understand of God must come to be true of us, that we embody out into the world. So we, too, are to have this over freighting of mercy over judgment.

This last line, "Mercy triumphs over judgment," is a beautiful phrase. The mercy of God triumphs over judgment. It's why when we take communion, we fully, with wide eyes, recognize our own sinful brokenness. We are the guilty who will not remain unpunished, and yet God maintains love to thousands. His mercy to me triumphs over his judgment to me. His mercy to you triumphs over his judgment to you.

Let's see the way this plays out in real-time. I want to read through the story in Numbers 14. Numbers as a continuation of the peoples of Israel story. They're on the edge of the Jordan River, about to cross over into the Promised Land. So fast forward from where we ended in Exodus to right before they enter the Promised Land. And you're going to hear echoes because this is a

pretty fraught people who seem to make the same mistake over and over.

They're standing there, and they look out over the river. In the Promised Land is this group of people called the Amalekites, who were known to be barbaric, tribalistic, and ancient warriors. They were this powerful people. And in a world of hand-to-hand combat, that brutality and strength were a grave threat to the people of Israel. You can imagine what the people of Israel are going to do.

They get there, and they say, "It was better in Egypt. Let's go back." Remember when they were at the Red Sea, and Pharaoh's armies were coming after them, and they're like, "Did you bring us out here to die? We could have just died in Egypt." It's the same thing. Israel stands right on the edge of what God has promised and has demonstrated his faithfulness over and over. They look at what's ahead of them and say, "Take us back to Egypt." There's grumbling amongst the people, and they threaten to stone Moses and Aaron. That's the tension in which they were living. Complete and utter failure of trust. A rebellion against God, who had said to march their way on into the Promised Land. So we pick up the story in all of that in Numbers 14.

The Lord said to Moses, "How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all the signs I have performed among them? I will strike them down with a plague and destroy them, but I will make you into a nation greater and stronger than they." Number 14:11-12

God tells Moses that they have a good thing going. These people are a mess. Let me wipe them out. We'll start fresh. Me and you, I'll make you into a great nation. I would think at this point Moses is thinking that's not a bad option. That would be where his heart is at. But read on in verse 13,

Moses said to the Lord, "Then the Egyptians will hear about it! By your power you brought these people up from among them. And they will tell the inhabitants of this land about it. They have already heard that you, Lord, are with these people and that you, Lord, have been seen face to face, that your cloud stays over them, and that you go before them in a pillar of cloud by day and a pillar of fire by night. If you put all these people to death, leaving none alive, the nations who have heard this report about you will say, 'The Lord was not able to bring these people into the land he promised them on oath, so he slaughtered them in the wilderness.' Number 14:13-16

Isn't it an interesting appeal? Moses has quite a bit of gall and boldness. He's like, God, the Egyptians are going to hear about this. And they're going to say the same thing the Israelites did. You brought them out to the desert to slaughter them. Moses, as a proxy of the Jesus figure, comes before God and says, Lord,

would you have mercy on them because that's who you are? And your name and your character will be known throughout all the land. People will hear about what you've done. What will they think of you? It is a fascinating exchange. Look down at verse 17. It says,

"Now may the Lord's strength be displayed, just as you have declared: 'The Lord is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the parents to the third and fourth generation.' In accordance with your great love [hassad], forgive the sin of these people, just as you have pardoned them from the time they left Egypt until now." Number 14:17-19

Moses stands up, looks at God, and he quotes God back to God. He says, "You are slow to anger. You are abounding in love. You don't leave the guilty unpunished, but would you, God, be who you've told us and revealed yourself to be?" God, in hearing this, goes to verse 20. *"The Lord replied, 'I have forgiven them, as you asked.'"* It's a beautiful exchange. Moses, with all the power and boldness he could muster, looked at God and asked him to show mercy one more time. God says, "I am that God who maintains love for a thousand generations. I've forgiven them as you asked." But that isn't the end of it. Keep reading.

The Lord replied, "I have forgiven them, as you asked. Nevertheless, as surely as I live and as surely as the glory of the Lord fills the whole earth, not one of those who saw my glory and the signs I performed in Egypt and in the wilderness but who disobeyed me and tested me ten times—not one of them will ever see the land I promised on oath to their ancestors. No one who has treated me with contempt will ever see it. vv. 20-23

Yet he does not leave the guilty unpunished. Yahweh said he forgave them. That is with all certainty, but the punishment still carries. He said the generation that left Egypt was wandering through the wilderness, in which he poured his love out over and over, and as he gave them all of those signs and wonders, they would not get to enter into the promised land. Sin has its effects. Sin has its consequences. Sin will never bar you from the forgiveness of God, but it will have consequences, and that generation would experience that. Let's skip down to verse 31.

As for your children, who you said would be taken as plunder, I will bring them in to enjoy the land you have rejected. But as for you, your bodies will fall in this wilderness. Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the wilderness. vv. 31-33

The sins of the parents will be punished within the children. The children of that first generation that were liberated from Egypt experienced the failure and had to suffer because of their

parents' consequences. They will enter into the promised land. God is faithful in that. But first, they will have to steward the death of a generation for 40 years in the wilderness because God had said the punishment is the parents would not enter into the promised land. So they had to stall there until that generation died off.

The main point of all of this, if I were to boil it down to a particular phrase, is that the effects of sin are generational, but God's grace is eternal. The effects of our sins will carry on within our own lives and the lives of our children, and we can throw ourselves at the mercy of God. But those sins' effects will be generational. However, it does not outweigh the eternal nature of God's grace.

Sin is relentless. It's unforgiving. Its effects are drastic, its consequences carry far beyond what we could ever initially recognize. Does God forgive with absolute certainty? Yes. Does he wipe the slate clean and help people start over? Absolutely. My own life attests to that, and yours does as well. Is there healing in Jesus? One hundred percent. But do we still grapple with the weight of sin? Absolutely. Do the effects of our actions and sins still carry on effects and consequences even though we live in that forgiven state? Absolutely.

There's a gravity with which we must understand this particular text, the gravity with which we come to communion, in which we recognize the weight of our own sin. But we do come holding that weight in comparison to the eternal grace of God?

I want to close with this text from 1 John, in which John works this out in the New Testament. He says if we claim to be without sin, which many of us try to do, the modern world is trying to eradicate that term. We live in a world that thinks that it is not that bad, just letting live and let live. 1 John says, *"If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness"* (1 John 1:8-9).

Sin's effects are generational, but God's grace is eternal, and if we confess those sins, he will be faithful and just as he has always been from the beginning of Exodus until now. In the same way that we opened this service with Psalm 51, I want to invite you into a moment of reflection to consider what he may have been bringing to mind.

Could it be that sin, that brokenness, whatever it is that comes to the surface at this moment, the grace of God is bringing that up so you can confess? Allow him to be faithful and just sit with the Lord. I'm going to read Psalm 51 in light of it being this moment of David's deepest failure and let his prayer be our prayer.

Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge. Surely I was sinful at birth, sinful from the time my mother conceived me. Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place. Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. Let me hear joy and gladness; let the bones you have crushed rejoice. Hide your face from my sins and blot out all my iniquity. Create in me a pure heart, O God, and renew a steadfast spirit within me. Do not cast me from your presence or take your Holy Spirit from me. Restore to me the joy of your salvation and grant me a willing spirit, to sustain me.
Psalm 51:1-12

Would you just hold that prayer before the Lord for a moment? There's no place in the scriptures where we see this tension of God's mercy and judgment more clearly than on the cross, in which Jesus is the embodiment of that. He is the greatest and clearest expression of who God is, and we see him on the cross for the sins that I've committed, the sins that you've committed.

He, in mercy, infinite and beyond our understanding, takes the judgment that was owed us. He takes that sin upon himself and allows himself to be crucified so that we can receive the mercy of Jesus. That's what we confess. So, like John would implore us, we confess our sins before the Lord, knowing he's faithful and just, but we do that like David, crying out for mercy because we recognize the sins that we commit ripple out into so many around us.

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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Catalog No.1484-29FC