

Jesus is teaching in the temple courts in a crowd. There's this commotion that stirs in the back of the room.

**At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, "Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?" They were using this question as a trap, in order to have a basis for accusing him.**

**But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, "Let any one of you who is without sin be the first to throw a stone at her." Again he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?" "No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin." John 8:2-11**

Who are you in that story? What character do you most relate to? If you're like me, you probably relate to a few of them. We like to think of ourselves predominantly through the lens of the woman, because we all know what it's like to be caught in sin and likely some of us have even had that sin exposed and been embarrassed. We want to believe that we are the woman, but Matthew 7:1-11 would suggest that maybe we're more like the members of the crowd. We're judging. Maybe we're more like the Pharisees and the teachers of the law.

Barna, a research institute, reported that in 2015, a significant number of young adults had deeper complaints about the church. More than one-third said their negative perceptions were a result of moral failures in church leadership, and a substantial majority of millennials who don't go to church say that they see Christians as judgmental, hypocritical, anti-homosexual, and insensitive to others.

Who are you in that story? As much as we believe and identify with that woman forgiven by Jesus, at the same time, it would seem the reputation that we have garnered in our world is that we're more like the Pharisees and the teachers of the law. There's this story going on around the world that the church is being

viewed as judgmental. It's complicated, and what we're going to see this morning from the text is that it's a little more challenging and nuanced.

The teaching that Jesus has for us is around this concept of judgmentalism, yet it's complicated by the reality that we do have a set of moral knowledge of what we believe about the world, and what we want to offer to the world.

We have an optimistic reading about the Pharisees and the teachers of the law. They're confronting Jesus, but they're trying to live in the right way. The reason they held that view is because they believed they were doing the right thing, and often, so much of our judgmentalism stems from there. It stems from a heart for good in the world, yet how do we handle this?

In the Sermon on the Mount, Jesus has been talking about the deep core things. What it means to be human and how to look inside of us, how to deal with our anger, how to deal with our lust, how to deal with our greed and our connection with money, our anxieties, and our worries.

But this morning, Jesus offers a perspective on what he calls the deeper righteousness of how we relate to one another. How do we hold this view that we have? We as citizens of the kingdom of God are living in this new reality, and yet, it often manifests itself much more like the Pharisees in thinking that we're greater than the others. We have figured it out, and so we often look down our noses at others.

Who were you in that story? Switch to Matthew 7. We're picking up right where we left off, and we're entering the last big chunk of the center of the Sermon on the Mount. Once we move through this section, Jesus will start to have some closing remarks in which he begins to bookend this sermon with this idea of how we live and root ourselves on the firm ground. But before we get there, Jesus has another teaching that will strike us at the core of who we are. Certainly, the reputation that the church has often garnered is on good terms. We have earned it.

So let's look at Matthew 7:1-2. *"Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you."* Wait a minute here, because the teaching that we just read earlier is all about Jesus, in some ways, talking about judging. He's judging right action from wrong action in the Gospel of Matthew, let alone the New Testament. What we'll see in Matthew 7:15 is Jesus teaching his disciples to discern or judge between true and false prophets.

In Matthew 10, the disciples will render a discernment or a judgment on who is worthy in the town they arrive in to house them on their trip. And of course, classically in Matthew 18, we will see that the instruction is to judge those with sin in the church to bring them under a form of discipline. So what do we do then with the teaching that says to not judge, yet the very same Jesus will, in fact, instruct us to judge?

Everything will be dependent in this whole text on how we discern this word, judge. Everything will come back, and everything in this passage depends on what we understand and how we define this term, judge. So let's look at the word because it is a complicated one. The Greek word in question is the word *krino*, and judge is a good translation of it. But in one lexicon, they also define it as to avenge, to conclude. To condemn, to decree, to determine, to judge, to call into question. The word has a semantic range, meaning the range of this word's definition is quite wide. So it poses some challenges in how we understand what Jesus meant by this term.

It can be used to cover moral discernment or knowing good from bad. It can be used to speak in lawsuits or governmental direction, and also the final damnation or condemnation by God. It's a wide term, and the difficulty of knowing what Jesus had in mind here is the task before us.

We have to admit that Jesus consistently renders strong moral judgments, and often he calls us to do that as well. Part of what it means to disciple under Jesus is, in fact, to renew our minds, to understand the way the kingdom of God operates, which means it is necessary for us to make moral judgments on right versus wrong. Adultery is wrong. That woman caught in the midst of it was wrong. You can't skirt that reality. That's why the Pharisees and the teachers of the law brought her before Jesus, asking if he was going to say this isn't actually wrong.

The problem for all of us is that if we ever abdicate our ability to discern, to judge in the broadest sense of that term, we abdicate the genuine offering of the good news that there is a different reality breaking into this world. One of the gifts we offer to our world, if done properly and rightly, is a new understanding of right and wrong. Because if everything is okay, then what do we do with the brokenness in the world? If we can't name brokenness, if we can't name what the scriptures call sin, then we're just hopeless. If there is no understanding of objective truth and objective wrong or right and all of that in between, then we are caught in a broken, endless cycle in which havoc will wreak over and over without any hope of change.

One of the great gifts we can offer, which I would suggest we haven't stewarded well, is the ability to offer moral knowledge to the world. Jesus was a moral teacher. He is much more than that. He is, of course, our Savior and the Son of God, but he was also a moral teacher with a body of knowledge in which he says, "Here is what I believe about how the world operates." And once we

abdicate that ability to offer that to the world, we've withdrawn from part of the vocation we've been given.

So what does Jesus mean when he says not to judge? Now there's some debate among scholars as to what that means. That range of semantic meaning is quite large. So I would suggest the two best meanings that I have come across that seem consistent across scholars is this,

"Do not condemn or do not judge unfairly." That's why verse two makes some sense. *"For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you."* v. 2

This distinction between not condemning or judging unfairly is important for two reasons. First, we run the risk that if it just means judge, meaning discern what's right and wrong, we run the risk of becoming mute on moral judgment. Or second, we miss the powerful and necessary warning that Jesus is offering here. We are never to take the position of God. That's what Jesus is getting at here. We are to discern, we are to judge the difference between right and wrong, but we are never to take the position of God and cast a final judgment or condemnation.

Christians can pronounce that is good and that is wrong, but you are not to say a person is condemned by God. Jesus divinely gives ethics that shape a society for the purpose of reconciliation, not damnation.

Verse 2 repeats and extends this idea of do not judge, because what Jesus is trying to get us to see is our own hypocrisy. The ways in which we often want to take the position of God and deal out all of these final judgments as if we can see the perspective that God has. That's why verse 3, this example of what it means to not judge, is directed at the heart of the one who does the judging.

**"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye. Matthew 7:3-5**

Now here's the part where Jesus is funny. We often don't see that stuff, but he is intentionally offering a comedic example that's also deadly serious. Imagine the scene. The point is for it to be ridiculous, there is a plank in your eye. Notice the way that Jesus is speaking of this.

The point that we sometimes assume is that even though I've got this plank in my eye, the speck is still in their eye, and that's accurate and true. But Jesus is flipping the whole narrative to say that the problem actually isn't the speck in their eye, it's the plank in your own eye. He's beginning to turn the tables on this by saying that one assumes the posture of God towards others, and seeks

to condemn them for their sins, but all the while, there's this giant plank sticking out of your eye.

Notice the way that Jesus is almost ruthlessly practical. He simply says that you can't see the speck if there's a plank in your eye. He's just saying there's no chance you can see properly because this thing is sticking out of your eye. This intentionally mirrors the teaching a few weeks ago that Brandon offered about money. Brandon talked about the eye being the window to the soul. If there's darkness within you, then you can't see properly.

Jesus is intentionally mirroring in this text to say the same idea of the eye being the window to the soul. If there is a plank sticking out of your eye, you can't judge the other person appropriately. So in some ways, Jesus is just saying know your role. Know who you are, know who he is. How will you see the speck in your brother's eye if there's a plank sticking out of your own? We've all been in these circumstances. All of us have been guilty of this very thing.

There is something that happens when you send a young college student to a Bible school to learn about God. When I went to Bible college, I became a little arrogant, and that's a generous way to say it. I began to assume that since I was going to be a pastor, I knew all the right ways to do things. "Look at me, I study the Bible." You think really highly of yourself. It wasn't until maybe one semester in that God exposed a plank in my eye.

There was sin in my life that I was learning about, knew was wrong, yet I was allowing it to fester beneath the surface. It ultimately got exposed in a public way. Then I had to look with a plank in my eye at the way I had been trying to draw the speck out of everyone else. The humiliation is the right and proper response, and that's what it was. It was humiliating because it took humiliation for me to see the giant plank sticking out of my eye. Jesus is saying that there's no chance you can see clearly if there's a plank sticking out of your eye.

**How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye. Matthew 7:4-5**

The extremity of this example for the plank-eyed person puts the emphasis not on the spec's removal, but on your own self-awareness in evaluating others. Notice that there's still a hint that judging right and wrong still in there. We often overread chapter 7:1 when it says not to judge. We miss that there is a subtle hint here in which the whole focus of the text is on removing the plank, yet we are called to work with one another to point out right and wrong.

Notice it talks about the brother or sister, meaning those within the community of faith, which is a whole different teaching. We often want to project that outside these walls. But it seems here,

Jesus is speaking to disciples to work on the self-awareness of the plank sticking out of their eye.

At the same time, we are called, as a community of faith, to an extreme humility after doing the long work of removing a plank to potentially, humbly, point out inconsistencies in others. There's still this sense in which we are called to do that. That's partly why the term condemn is a better translation than judge, because in our minds, judge has gotten mixed up. We've conflated those two in a world that's really built on outrage and cancel culture and how we just write someone off entirely.

There's a whole lot in what I just said there. I understand there are things that need to be called out in culture, and people need to be removed from positions of power. That's the heartbeat behind something like cancel culture. And there's a good, healthy impulse there, but often we conflate that.

We ask, "Who are you to judge me?" We take this text, "do not judge," and we forget that correction is part of what it means to live in the community of faith. I need to live in humble love with one another in a community. There can be blind spots that I can't see, that's why they call it a shadow side, because you can't see it. We need one another to walk that road. One commentator wrote:

**What Jesus does here is complex. He creates self-awareness, leading to self-judgment. This leads to humility, which in turn leads to repentance and sanctification. This leads to the kind of humility that treats other sinners with mercy. It creates a kingdom society shaped not by condemnation, but humility, love, and forgiveness. Scot McKnight**

See, this is where the Pharisees and the teachers of law have lost the plot. They were so caught up in their own mind. They were so caught up in building this condemnation upon others that they missed what Jesus was trying to cultivate by flipping the script. Jesus wanted them to look at the plank in their own eye to build a community on humility, love, and forgiveness.

Just like Romans 2:4b *"God's kindness is intended to lead you to repentance."* Often, we take the posture of assuming it's condemnation that leads to repentance. I don't think that's an effective strategy, let alone authorized and sanctioned by God. How many times have you cast condemnation on another or strong judgment on the other, and it worked? Did the person receive it?

That's why Jesus goes into the next verse. These two texts seem connected. It'll take a little work because all of a sudden, he is talking about pigs and pearls. *"Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces"* (v. 6). Obviously, this is a metaphor. Understand that it is, in fact, a metaphor.

We hear phrases of Jesus seemingly calling someone a pig and a dog, and we import all sorts of modern understanding of that. We think it seems really harsh. Is Jesus just writing off others?

There's a bit of cultural bias we have to work through, but in short, these were common terms that Jesus and others in the ancient world would use to differentiate those in the community of faith and those outside of the community of faith. So we have to notice that this is the imagery.

Now, one of the longstanding interpretations of this text (Not a good one) is that Jesus possesses a treasure, the gospel. And we, as his followers, possess that. So the truth of the gospel is the pearl. We should and can give it to others, but there are some "dogs and pigs" who are not worthy of this treasure. Therefore, we should withhold that from them. We should watch out for those people and discern that they're not worthy of the treasure and therefore should not give our "pearls to pigs." We're not to waste our good things on those "worthless people." That's in one interpretation.

This is nothing further from the heart of Jesus and what we know of his character. I don't believe this interpretation at all. For our purposes, keep it in context with the section that we are just teaching through. It's hard to imagine anything more opposed to the Spirit of Jesus. To be overtly clear, Jesus is not suggesting that certain classes of people are to be viewed as pigs or dogs. Nor is he saying that we should not give good things and do good deeds to people who might reject or misuse them.

In fact, he's teaching the exact opposite. What Jesus is highlighting is a problem that often we, in our zeal for the kingdom of God or the good gospel that we hold, push it on people who simply see it as of no use. Is there any use for a pig to have pearls? Is there any use for a dog to have a sacred thing like the scriptures? In our good intentions, we force ourselves and our beliefs on others when they may have no desire for them.

Often, we do that well-intentioned and with a heart that says we hold such a treasure, and we want to give it to others. But the warning here is never to descend in harassing or coercive ways to offer the gospel. What I have found over and over, especially in this area where we live, where it's hard to be a Christian, is that often, we, in our good zeal, push ourselves onto others, and it immediately repels people from the gospel.

I wonder if it might be that we're trying more to control the other than we are allowing the Spirit of God to do the slow work in our area. So much of the spiritual life is about releasing control, and when we cast our pearls to pigs and give what's sacred to the dogs, we're forcing ourselves on people who see no use for the thing.

When you come out and begin judging the person who has no context for what you're offering, no context for the kingdom of God, of course, they resist it. They may think, "That's good for you, but leave me alone." They just want to hang out at Foster City Summer Days. They just want to be normal. They just want

to have lunch. They don't need a picketer yelling at them. It's an example of casting our pearls to the pigs.

The example that Jesus is offering is not that the pearl was wasted, but that the pearl has nothing to help the other person. Alternatively, what does it look like to take up a relationship, to view the other as loved and loved by God, and simply to exist alongside them? What I have found over and over and over is that the Spirit meets us in those moments.

Not that I shy from preaching the gospel, but I just lead with kindness and love because ultimately, it's not my task to convict. That's not what I do. That's not what you're called to do. You are not to condemn. That is to take the posture of God. Jesus says not to condemn. Walk with them and be present to them.

Dallas Willard writes in his book, *Divine Conspiracy*, that when we force ourselves on people with the gospel, more often than not, what we are actually doing with our condemnations and our wonderful solutions is that we're taking others out of their own responsibility and out of God's hands and trying to bring them under our control. This was never meant to be, and usually, we ourselves do not consciously intend it. We are perhaps filled with anxiety about the ones we care for.

But just as we saw earlier with the swearing or making oaths, we are always to respect other people as spiritual beings who are responsible before God for the course that they choose to take of their own free will. Jesus had a tremendous respect for human agency, which is why you often see, in his teachings, him not hammering people over the head, but just saying that there are two ways to live: a narrow path and a broad path. He invites people to choose.

He did that earlier. Think of the text about praying. He says that if you want the praise of man, go pray on the street corner. You can have that. If that's what you desire, go ahead and have it. But if you want the affections of God, go into your closet and pray. God will meet you there. Jesus is ruthlessly practical. He's naming the reality of the kingdom of God before people, and he doesn't get caught up in the frenzy.

That's what Jesus does in that moment in the temple. He bends down and writes in the sand. He is simply saying, "I'm giving you two ways to live," and then he respects human agency. Paul in Romans says that he gives them over to the desires of their heart. Jesus will not coerce you into loving him. He'll pursue you. He'll lay it out in front of you. But at the end of the day, what may be most terrifying is that Jesus has a high respect for human agency, and we are called to reflect that same respect for human agency.

What I love about that quote is it's in our good intention, often built out of an anxiety in which we desire the best for the people we love, but Jesus is saying to not overstep our bounds. The person has to ultimately choose it on their own. Once you move into coercion, it just pushes people further away.



As a side note, I have been learning this most in parenting. I can't control my two daughters as much as I want to. I can't. It's their own journey. It's their own story. What I am called to do is be a faithful, loving presence who continually shows up. I'm not judging. There's correcting, but I'm called to be a faithful, non-anxious presence that walks with them in love and loves them as Jesus has loved me. That is my task to show up in my spheres of influence and say there's nothing that can separate you from me, trying to reflect the love of God into you.

So what do we do with this difference? What is judgment? I want to draw a distinction between correction and condemnation or judgmentalism. So what is judgment in the negative sense? I define it this way. Judgment is when we call out a perceived wrong in another without loving them. It is when we call out someone's wrong behavior and then quickly attribute it to their identity, not just their actions. This is what you could call the attribution error. We do this all the time with people we don't know. When we see somebody cut us off on the freeway, we just assume they're a horrible person. They're just a person who cuts people off, who thinks of themselves, like the world revolves around them.

Then a little bit later, a couple of days or so, we're in a rush, we're late for a meeting, and we end up cutting somebody off. We think that "Well, they don't understand the circumstances I'm under. I'm late for the meeting." That is a form of attribution error in which we often view ourselves with a sense of superiority and attitude, and we espouse the spirit of condemnation towards others, assuming that all the circumstances mean that we're in the right, yet they're in the wrong. That's judgment without loving them.

How would we then define corrections? Correction is when we draw out what is wrong in another person, in a loving, restorative way. It's marked by humility and saturated in love. This is what it means when Jesus says to take the plank out of your own eye. It's to have the wherewithal and humility to recognize that when we are trying to correct someone, a brother or sister in the faith, to bring them back into the way of Jesus, our heart is built out of love to restore the other person.

To do that takes a lot of work, prayer, confession, humility, and bringing our motives before the Lord. We must ask God if there is anything in our own eyes that might be preventing us from seeing clearly. What do I want to offer to this person? It doesn't mean you don't offer the correction, but it does mean it is going to take a long time in prayer before you just assume you've seen clearly.

One of the insidious things about judgment is that it sneaks up on us. We don't think we're doing it, and I would guess we spend little time asking the question of whether we are being judgmental. Are we judging or condemning the other? This takes the form of humility to spend time discerning our emotions. Rich Villodas, in his great book, *The Narrow Path*, which we've been

using to help with this sermon series, talks about two kinds of judgmentalism that we as Christians need to guard against.

## **Existential Judgment**

The first is what he calls existential judgment or judging another person's heart. To avoid judgmentalism of someone's heart, we have to continually remind ourselves that we are not God. Of course, we know this, but often we believe, and I would suggest the longer we follow Jesus, the more easily it is for us to assume that we are constantly seeing the teachings of Jesus clearly. But it is another thing to judge someone's heart, to condemn the motives of the other. Think of the freeway example. Maybe that guy is late, maybe his wife is sick in the hospital, and he's trying to get there. I can't know that. I don't know his motives.

So how do we guard against it? Think of that text in 1 Samuel 16, in which God is speaking to Samuel, who's looking for the next King of Israel. And he says these familiar words that the Lord does not look at the things people look at, people look at the outward appearance, but the Lord looks at the heart. To judge the motives of another. To judge the heart of another is a judgment that we cannot cast because we cannot know the motives of the other person.

The primary calling for the follower of Jesus is to show up in love, truth, and grace, and not draw conclusions about the interior condition of other people. We do this all the time, so quickly, with our coworkers and neighbors. We just assume their motivations, and we attribute that judgment to their character. When, in reality, we don't understand, maybe the hurt and the pain or whatever it is that they are walking through.

I have found over and over the truth in that little statement that hurting people hurt people. It has fostered a lot of empathy in me when I recognize that all of our behavior comes from somewhere, and, more often than not, it makes sense that the other person would act that way. If I had lived their story, if I had lived their life and endured what they have endured, I'd probably respond the same way.

So instead of casting that judgment, we recognize in empathy, showing up in love, truth, and grace, and we don't dare draw conclusions about the interior condition of other people because you and I cannot see that bias towards love.

Think of Paul in Corinthians 13. "Love hopes all things." What if we hoped the best for others? What if we are biased toward seeing them as maybe just having a tough day? What if that was our default posture? We won't know otherwise, so we might as well bias that way. Love hopes all things. So the first judgment we're to avoid is existential judgment.

## **Eschatological Judgment**

The second is eschatological judgment, or final judgment. We often want to pass judgment or assume that we can take the

posture of God and know the final judgment on a person, but that is never our prerogative. That is God's alone. You and I do not decide who is in and who is out of the kingdom of God.

**Billy Graham once spoke at an event at Harvard Kennedy School of Government. Someone raised their hand and asked, "Jesus said, 'I'm the way, the truth, and the life, and no man comes unto the Father, but by me,' doesn't that mean that all non-Christians are going to hell?"**

**Graham replied, "God will judge us all, and this is a God of love and mercy, but also of justice. We will all come before the judgment of God. I'm so glad that God has that job, and I don't." But the young questioner looked disappointed and said, "Could you tell us what you think God's going to say?" Billy Graham responded, "Well, God doesn't consult with me on things like that." The despondent questioner walked away.**

We're in dangerous territory if we ever assume we know what God would decide on someone's final judgment. Where this sneaks up on us is when we believe we're condemning the right things. Dallas Willard says this,

**We must beware of believing that it is okay for us to condemn as long as we are condemning the right things. It is not so simple as all that. I can trust Jesus to go into the temple and drive out those who were profiting from religion, beating them with a rope. I cannot trust myself to do so. Willard**

We often have a higher trust than we should in our own ability to see clearly the motivations and heart of another. We are called to remove the plank because we cannot see it. That is our course of action. So, what then do we do with it? How do we navigate this posture?

The reason I opened with that story of Jesus is because it's one of my all-time favorites, and the majority of the time, when I read it, I resonate with the woman. I've been caught in that sin that's been exposed in humiliating ways. I've received the unending grace of Jesus. But I read it this week with a different lens, and you know where I'm going with it. I read it and just begged the question of whether I could be the Pharisees and the teachers of the law? As someone who's now stood up in front of you for 35 to 40 minutes and taught about the scriptures, I would suggest I, more than anyone in here, am more likely to be the Pharisees and the teachers of the law, because I stand here and have all the right answers.

It was a busy week, so my prep this week and this morning wasn't fully ready. I spent a lot of time just praying, "Lord, who

am I? Who am I to offer this?" I try to deal with the motivations of my heart, but they're always mixed. I try to humbly be able to name those things and bring them before the Lord, before I stand up here thinking that I am okay before the Lord and before you. But we all hold these mixed motivations.

I have been caught over and over with this realization as I've been prepping and praying through this sermon, asking the Lord what the planks in my own eye are. I never even got to the prayer of what are the specs in others. I believe what Jesus is teaching us is that we must take a posture of love and take up the practice of confession. Those two things are the way forward to how we understand this posture that we are not to judge. We take a posture of love, asking the question over and over in this circumstance, "What would love require of me?"

Often, it means respecting other people's autonomy, respecting their free will when they have resistance to anything I would offer. It means walking with them in love, not condemning them, not looking down upon them, but loving them and hoping all things. Love believes all things. It is patient. It is kind. That's the posture that we come to our life with.

Lastly, the practice of confession. So often when we hear the words, do not judge, there's a tendency to be overly curious about the sins of others and to have little to no curiosity about the brokenness of our own hearts. But the practice of confession that the church has used and abused over the centuries is a gift from God in which we can name in confession that which is wrong in our lives, so that the Lord can remove that plank.

The beauty is that there is nothing that will separate us from the love of God. Paul says there is now no condemnation for those who are in Christ Jesus. We confess not to appease God. We confess to humble our hearts, and it's in that work that we then lay our brokenness before God and others, and receive the love of Christ in all of that mess that we've made.

*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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