



God's Mercy in a Messed-Up Family

Wrestling with God: The Stories of Isaac & Jacob, Part 7

Genesis 34-35

David Sunday

March 26, 2017

We shall endure through the hope God gives us in His Word. Paul assures us in Romans 15:4 that *“whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.”* That promise applies to every part of the Bible—including Genesis 34 and 35 where we’ll be today.

Some people think the Bible isn’t relevant, that it doesn’t speak to complex, broken, messed-up lives like we find in the world today. For instance, what can the Bible say to a nation that is reeling over the news of a rape of a 14-year-old girl in her high school in Maryland by two classmates, age 17 and 18? How can the Bible have anything relevant to say to us in St. Charles, who a couple weeks ago were shocked at the news of twin sisters, Brittany and Tiffany Coffland, killed by their own father?

Do you have a sentimental view of Scripture? Do you see the Bible as a heart-warming book like [Chicken Soup for the Christian Soul](#)? Do you come to church to get a pep talk, to be made to feel better? Do you read the Bible like it’s a moral handbook, teaching the upright how to live and how to avoid the pitfalls that mess up so many people in that world out there? Do you think that if you become one of God’s people you will be spared from tragedy and trauma in this life?

If you do, you need to read the Bible more honestly and more thoroughly. You need to read chapters like Genesis 34, and you need to meet people like Dinah. You need to recognize that Dinah in this chapter is your sister. She is part of your family. She’s not just someone in a faraway place a long time ago. There are Dinahs in your neighborhood. There are Dinahs in this room. There are families in every church whose stories are more like Dinah’s family story than we care to realize.

One of the benefits of reading Dinah’s story in this chapter is it can make us better prepared to listen well to one another’s stories. When someone opens up their heart in Care Group and tells about their brokenness, their shame, their desolation—you won’t sit quite so awkwardly and wish someone would change the subject. You won’t be shocked or speechless or

uncomfortable when people share their struggles, because you understand that the church—this church—is a messed-up family and we need help.

Iain Duguid writes, “The normal zip code of the church in the present age is not the idealistic but imaginary utopia we so often read about in Christian books and magazines. Rather, it is the real-world wreckage of ruin and chaos. Our personal lives are full of half-hidden brokenness.” The church as we know it is made up of damaged people, who together form deeply flawed institutions. We are all too often more like Jacob’s children than Israel, God chosen people according to Scripture. So come with me and listen to Dinah’s story in Genesis 34.

Dinah was born in the land of Haran, in the household of her grandfather Laban, during those 20 years when Jacob was laboring there under Laban’s tyrant thumb. She was born to her mother Leah, the first wife of her father Jacob. I say she was the daughter of Jacob’s first wife—not his only wife, nor his favorite wife—for Dinah’s father did not choose her mother Leah to be his wife. He was tricked into marrying Leah. The woman Jacob really loved was Dinah’s aunt Rachel, one of his other wives. And not only did Dinah have half-brothers born of Rachel, she also had half-brothers born of two other women. So if you think your family is dysfunctional, look at Dinah and you might start appreciating your family a little bit more.

Now, Dinah’s family has moved away from her grandfather Laban’s estate, down into the land of her father Jacob where he came from—the Promised Land. They bought property in a city called Shechem, which is also the name of the young son of Hamor, the prince of the land. So whether he named the land after his son, or named his son after the land, I’m not sure. But Shechem is the son of the chief of that land, and it’s also the name of this territory. They’re settling in to this Canaanite city, Shechem, and Dinah’s father Jacob has erected an altar there to worship God, —calling it El-Elohe-Israel, “The God of Israel.”

This is where we come to Dinah’s story in Genesis 34:1: “*Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land.*” You might wonder if this was the right thing for Dinah to do. Should she be traveling away from her father’s household and going to visit the Canaanite women in Shechem? Were Jacob and Leah, her parents, negligent in allowing their daughter to travel away from the home? We wonder things like that—and we have to be careful, don’t we, not to moralize where the narrator of Scripture, Moses, does not make any comment. So we may have questions. We may wonder. But if the narration of Scripture does not give us hints or direction, we have to be sparing in our judgments upon the characters.

What we do know is this: instead of seeing the women of the land, Dinah is seen by the prince’s son Shechem. And just as Eve in the Garden saw the forbidden fruit and found it

desirable to her eyes, and took it and ate it—to her ruin and to ours—likewise Shechem, the prince's son, sees Dinah and determines, "I must have her." So we read in verse two: "*And when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humiliated her.*" Four verbs of brutality. He sees her with lustful eyes. He seizes her, lays with her and humiliates her. Bruce Waltke points out that the same sequence of verbs is used for the sexually unrestrained tyrants of Noah's day in Genesis 6:2.

Friends, these words refer to objectified and illicit sex: to see a woman as an object of your desires. It is sex outside the boundaries that God has so wisely and lovingly ordained. Shechem is doing violence to Dinah here. This is an act of rape, of sexual assault. And though we may think one can get away with such actions, though we may think that it's really no big deal—everyone's doing stuff like this—God sees and God does not turn a blind eye. He cares.

In verses three and four we read, "*And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her.*" Interestingly, the Hebrew word for covenant love, loyal love, steadfast love, faithful love, sacrificial—that wonderful word *hesed*—it's not the word used here for what Shechem felt toward Dinah. This is more like the lust of infatuation. After having tried sex with her, he decides, "I like her. I want to possess her." So this young man, who is not accustomed to having his desires denied—this young man who doesn't often hear "No" for an answer—goes to his dad Hamor and says, "Get me this girl for my wife. Get her for me! She's mine."

Verse five, "*Now Jacob heard that he had defiled his daughter Dinah.*" That's going to be an important verb in this chapter—defiled.

⁵ But his sons were with his livestock in the field, so Jacob held his peace until they came. ⁶ And Hamor the father of Shechem went out to Jacob to speak with him. ⁷ The sons of Jacob had come in from the field as soon as they heard of it, and the men were indignant and very angry, because he had done an outrageous thing in Israel by lying with Jacob's daughter, for such a thing must not be done.

Here we have clear moral guidance from the Holy Spirit through Moses. This is outrageous. Such a thing must not be done. But take note of the contrast between Dinah's father and Dinah's brothers. Jacob holds his peace. Whether this was through self-restraint or something else, we're not sure yet. The sons of Jacob were indignant and very angry. And we're left wondering, who's got the moral clarity here in this matter? Why is Jacob appearing so passive? Where is his sense of outrage? Why doesn't he go out searching for his daughter? Why

does he seem not to recognize, as his sons do, that this outrageous sin against his daughter is a sin against all the people of Israel? We see that in verse seven.

Hamor, Shechem's father, has come to negotiate, as we see in 34:8-12. And you will listen in vain for any apology from Hamor or from Shechem in these verses:

⁸ But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him to be his wife. ⁹ Make marriages with us. Give your daughters to us, and take our daughters for yourselves. ¹⁰ You shall dwell with us, and the land shall be open to you. Dwell and trade in it, and get property in it."¹¹ Shechem also said to her father and to her brothers, "Let me find favor in your eyes, and whatever you say to me I will give. ¹² Ask me for as great a bride price and gift as you will, and I will give whatever you say to me. Only give me the young woman to be my wife."

Excuse me? Do you hear anyone say, "I'm sorry for raping your daughter"? Anyone hear any sense of outrage, like, "How could I have done such an evil thing?" Any repentance? Any admission of wrong? Any sense of guilt over the fact that right now they are holding Dinah captive in Shechem's house? It seems like no big deal to them. "Just let these kids get married, then we'll all become one big happy family." It's something that the children of Israel can never do without breaking the covenant with their God⁶ intermarrying with other nations.

I read this and I think of our country. Sex is no big deal. It's cheap. There's little consequence to it. Every day souls are being harmed by casual, illicit sex, with no regard for God and His character. No regard for why He gave this gift. No context of a covenant relationship. They just want to patch over the situation and enter into an agreement with Jacob and his sons. Did you notice that everything Hamor promises to Jacob if they agree to the contract—the land, the prosperity—that's all stuff God has already promised to give Jacob. God has already made a covenant with Jacob that He will give him all these things.

So as I listen to Hamor and Shechem, it reminds me of Satan taking Jesus up to a very high mountain and showing Him all the kingdoms of the world and all their glory (Luke 4). Satan tells Jesus, "All these I will give You if You will fall down and worship me." But Jesus already has all the kingdoms of this world. He is already their rightful Heir.

Look at verse 13. *"The sons of Jacob answered Shechem and his father Hamor deceitfully, because he had defiled their sister Dinah."* Like father, like sons. They answered Shechem and his father Hamor deceitfully. You might say that deceit is one of the main themes of the book of Genesis. It's throughout, from the Garden on down. They're about to far exceed their father in how low they'll go in treachery, violence and deceit.

For the second time in the narrative, we read that Dinah has been “defiled.” It’s a word that signifies not guilt, but ritual uncleanness, being an outcast. It signifies the shame and disgrace that has fallen upon Dinah and her family, and it is an extremely grave situation, such an atrocity that it cannot be left unpunished.

But the anger and the desire for revenge that’s welling up in the brothers of Dinah is not going to lead them on a path of righteousness. Anger and bloodthirsty desire for revenge blinds our judgment and leads us away from the paths of righteousness. They’re going to be willing to take the holy sign of circumcision—the covenant sign that defines and marks out God’s people as His own—and use that as a cloak for violence. We see their plan in verse 14. The sons of Jacob said to Shechem and Hamor:

¹⁴ We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. ¹⁵ Only on this condition will we agree with you—that you will become as we are by every male among you being circumcised. ¹⁶ Then we will give our daughters to you, and we will take your daughters to ourselves, and we will dwell with you and become one people. ¹⁷ But if you will not listen to us and be circumcised, then we will take our daughter, and we will be gone.

There’s the plan—deceit. And the deception works. Look at verse 18: *“Their words pleased Hamor and Hamor’s son Shechem. And the young man did not delay to do the thing,”*—he got circumcised—*“because he delighted in Jacob’s daughter. Now he was the most honored of all his father’s house. So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, “These men are at peace with us.”* Oh, how duped they are. The men are not at peace, but they think they are.

“Let them dwell in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. Only on this condition will the men agree to dwell with us to become one people—when every male among us is circumcised as they are circumcised.” And here we see their true motive, friends. *“Will not their livestock, their property and all their beasts be ours? Only let us agree with them, and they will dwell with us.”*

So if you thought that maybe Hamor and Shechem were trying to be good guys in making this contract, think again. Whenever the people of God enter into a contract with the world, the world always wins. The world always takes their livestock, their property, their beasts, their wives, their women. “It will all be ours!” When you think you can enter into a compromise with the world, you will find out that the world very quickly sucks you into its mold and takes from

you all that God has given. It will not work. Verse 24: *“And all who went out of the gate of his city listened to Hamor and his son Shechem, and every male was circumcised, all who went out of the gate of his city.”*

Verses 25-29 describe the carnage: *“On the third day, when they were sore”* (vulnerable, when all the men of the city were incapacitated and unable to defend their city), *“two of the sons of Jacob, Simeon and Levi, Dinah’s brothers, took their swords and came against the city while it felt secure and killed all the males. They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem’s house and went away.”* It’s a massacre led by Simeon and Levi. They will pay for this later, when their father Jacob gives his blessings on his deathbed. They will be demoted all the way down from their position of rank in their family because of their bloodshed and violence.

Kent Hughes describes what happened that day in that city like this:

In tandem, the brothers engaged in a genocidal spree, charging from house to house, shoving screaming wives and children aside and hacking their helpless victims to death. The murderous orgy ended with the executions of Hamor and the groom-to-be, after which the blood-soaked brothers led their trembling sister out of the wailing town. And then the remaining brothers sweep in like vultures descending on corpses.

Verse 27:

²⁷ The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister. ²⁸ They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. ²⁹ All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered.

What will be their father’s response to this? This is far worse than an eye for an eye and a tooth for a tooth. This is revenge unbridled, out of control. Verse 30: *“Then Jacob said to Simeon and Levi, ‘You have brought trouble on me by making me stink to the inhabitants of the land, the Canaanites and the Perizzites. My numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household.’”*

“Oh, Jacob. Poor you, Jacob. Where’s your condemnation of the massacre? Where’s your outrage at the way your sons have violated the covenant they made with Shechem and Hamor—not keeping their word? What about how they profaned the sign of the covenant of circumcision and used it as a cloak for horrible bloodshed? What about all the innocent victims who have just been killed through your sons’ rage and fury? And Jacob—Jacob—we haven’t

heard a word from you yet about Dinah? What about Dinah? What about your daughter, Jacob? What do you feel for her? Do you have a word for her?"

The sons? They're not at all moved by their father's self-protective passivity. They say in verse 31, "*Should he treat our sister like a prostitute?*" "Where is your honor, father, for your daughter? Are you just going to let people get away with this kind of behavior?"

As we come to the end of this chapter, we're in great consternation, because both the father and the brothers are equally removed from justice in this situation. The father is an appeaser. The brothers are avengers—way out of control. All of them are exasperated, and none of them is righteous in his actions.

As Kidner comments, "Weighed by fear and fury, they exemplify two perennial but sterile reactions to evil." What are these "two perennial but sterile reactions to evil"? Appeasing and avenging. Neither one of them reflects the character of God's justice. God does not merely appease sin, friends. He does not turn a blind eye or a deaf ear. Nor does God merely pour out universal and unbridled vengeance on sinners. The Bible tells us God has found a way to be both just and the Justifier of sinful people who put their faith in Him. That's the gospel.

But did you notice something as we read Genesis 34? Where is God in this chapter? Where is God in the rape of Dinah? Where is God in the slaughter of the Shechemites? His name is never mentioned in this chapter. But did you also notice just as God never speaks in this chapter, neither does Dinah. She never says a word. But Dinah is a real person who has undergone a real assault. Dinah has a voice that is heard and known by God.

I read a probing article on The Gospel Coalition blog by Wendy Stringer called "Does Christ Speak in the Rape of Dinah?" Anyone who is ever called upon to help someone who's been a victim of sexual assault should read that article. Wendy Stringer stirred my imagination about what Dinah might have been wondering and thinking. For instance, "Where is God in my story?" His name is never mentioned and that's no accident. Moses—inspired by God to write the book of Genesis—was led by the Holy Spirit to leave out God's name from this chapter. But does that mean that God was not present in Genesis 34?

Dinah's father and her brothers are all letting her down. Dinah's mother is nowhere to be seen. Aren't you longing at the end of this chapter for someone who can save Dinah? Someone who can make her whole and clean? Who will not treat her as an outcast and who will not ignore her? Who will not overlook her shame and disgrace? Who can do something about her defilement? Aren't you longing for a father who will step up and for brothers who will truly act in the best interest of their sister? Friends, here's where the gospel has some good news for us,

because there is such a Father, and there is an Elder Brother Who is very active on behalf of defiled Dinahs in this world.

I love how Wendy Stringer puts it: “Our Father in heaven will not wait to come to us in our suffering.” He’s not aloof. He’s not removed. “Jesus our Older Brother, instead of shedding others’ blood, allowed His own to be shed, and in Him is the hope of the world. The Father and Brother Who never disappoint, He is the One we speak to this disappointed world.” This is a world crying out for justice. We need to have clarity here, friends, that there is a Father Who is near and Who cares; Who moved on behalf of all the injustices done in this world and Who sent His Son Who has very much dealt with that injustice.

That brings us to the second question this story shouts: Where can justice be found? There are all kinds of unanswered questions in this story. Does Dinah ever get her life back? Will she ever marry? Will she ever experience any peace or blessing in this world? We don’t know. What about all these women and children who’ve been taken as plunder by Jacob’s sons? What are they going to do with these women and children? How are they going to suffer? They’re helpless victims.

Then I think of today. I think of the mother of Brittany and Tiffany Coffland right here in our own community. What would you do if she came to our church, if she ended up in your Care Group? What would you say when she told you her story? “I saw my husband kill my daughters, then he shot me so that I’d live and have to suffer. Where is God? Where is justice?” Oh, I hope you would not have a glib response. I hope you wouldn’t just say shallow, superficial Christianese to her.

Friends, I don’t want a Bible that’s just sentimental. I don’t want a Bible that is full of precious moments and just all kinds of feel-good stories. I’m not looking for that, because that’s not what this world is. I want a Bible that can speak to Mrs. Coffland. I want a Bible that can speak to the girls of Boko Haram who were carried off, along with the thousands and thousands today who are sold into sex slavery. I want a Bible that has something to say to them about God Who cares about their defilement and Who can do something about it.

Think about the vast majority of the sexual assaults in our own nation that are never reported to the police, and all the rapists who will never spend a night in jail. Think of all the Shechems and Hamors who refuse to acknowledge and refuse to grieve over the evil they’ve done. And they never apologize—and they seem to get away with that. Give me a God of justice. Don’t you long for justice in this world?

Friends, there is a place where heaven’s justice and heaven’s mercy meet. For Dinah, the cross of Jesus is a long time in the future. But for us—we can look back at the cross, seeing that

the longing for justice of the outraged victim has been satisfied. For on the cross, justice was fully served for all the sins that have ever been done by and against those who trust in Jesus. For all the sins that have ever been done by and against those who trust in Jesus, justice has been served on the cross.

It might seem like the God of Genesis 34 is silent and absent, but He is very present. He's not an apathetic father like Jacob. He's not an unbridled avenger like Simeon and Levi. He's a God of perfect justice, Who sees the gravity of sin with perfect clarity and Who responds to it with breathtaking wisdom, mercy and judgment on the cross. "When you reflect upon Jesus Christ hanging on the cross of shame, you understand the depth and weight of human sin," says Fleming Rutledge. She asks:

How do we measure the size of a fire? By the number of fire fighters and fire engines sent to fight against it. How do we measure the seriousness of a medical condition? By the amount of risk the doctors take in prescribing dangerous antibiotics or surgical procedures. How do we measure the gravity of sin and the incomparable vastness of God's love for us? By looking at the magnitude of what God has done for us in Jesus, Who became like a common criminal for our sake and in our place.

Dear friend, if you have been defiled by the sin of another done against you, take comfort in the cross of Jesus. Find refuge there. A shadow for the weary soul in a weary land is that cross. Dear refuge of my weary soul, take me there to Jesus. Because God measures the gravity of the sin that's been done against you, God will not allow that sin to go unpunished. See the dying Savior and know that in His blood justice is being satisfied for you. Know that He Who died will return and when He returns, He will "loose the fateful lightning of His terrible swift sword, and trample out the vintage where the grapes of wrath are stored" upon all those who refuse to repent of the evil that they've done. All sin will be punished. For the repentant, Jesus takes the punishment, and the sentence we get is mercy. For the unrepentant, there will be hell to pay—literally. That's the truth of God's justice.

Realize, friends, when you try to take justice into your own hands, you only end up creating more victims in the process. Not only do you fail to achieve justice, you make it worse. Just as we've been victims of sin, we are also false and full of sin ourselves. We're not qualified to execute the justice of God.

That's why I'm so glad for what God says in Romans 12:19-21:

Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." To

the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." Do not be overcome by evil, but overcome evil with good.

That's the gospel way. That's the way of hope. That's how people who believe in a God of justice and mercy act in this fallen world. Not like Simeon and Levi, but like our Savior Jesus, Who died that we might be set free.

There's one final question I want to ask. We've come to the end of this series in Jacob's life now. It's a question I can imagine Jacob asking: what if I've made a mess of it all? Because just last week we saw God's grace breaking through into Jacob's life as he wrestles with God. He holds on to God and says, "I will not let You go unless You bless me." Then in chapter 33 we saw the wonderful reconciliation with Esau, walking with a limp because he's seen God face to face. Don't you just long for his life to go smoothly after this.

I wish I could tell you that when you truly are converted, everything afterward is going to be peace and bliss. Everything is going to go smoothly. But it won't, friends, because God is not finished with you yet. God's not finished with Jacob yet. Jacob is God's man. He is saved. But he is not finished—he's not fully sanctified yet. God's got more work to do in Jacob's life. And that work is going to bring some pain into Jacob's own family.

I wonder if there's anyone here today who's looking at your family life and seeing the effects of your own sins; seeing how your children suffer. Maybe you're seeing some of their sins and failures and you feel like, "What a mess my family has become." And you're wondering if there is any hope.

George MacDonald has a passage in one of his books when a woman meets upon a sudden sorrow, and she responds to that sorrow petulantly and bitterly. She says, "I wish I had never been made." Have you ever said anything like that? "I wish I'd never been made." To which one of her wise friends quietly replies, "My dear, you're not made yet. You're only being made, and this is the Maker's process."

What if the heartache in your family, and the mess that you're in, is part of the Maker's process to make you fully like Jesus? We're not going to look much at chapter 35, but I just want you to scan through this chapter and see that the Maker's not done with Jacob yet. Verse one, God says to Jacob, "Arise, go up to Bethel, the place where you first met with Me, where you promised to come back and build an altar." Perhaps Jacob should have been there all along. Maybe that's part of his problem; we don't know for sure. But God's calling him back there still. Even after all this mess, God is saying, "Come back to Me, Jacob." And Jacob heeds the call.

In verses two to four, you can read about how Jacob says to his entire household, “Get rid of your idols, purify yourselves and put on clean clothes. Put off the old man and put on the new, because we’re going to walk with God. As for me and my house, we will serve the Lord.” Then look at verse five, how as they move away from this place where they did such evil, a terror from God fell on the cities around them, protecting Jacob and his family from some of the dire consequences of their sins. In verses six and seven, as Jacob arrives at Bethel, he worships God. God is making him a worshiper.

Then in verses 9-15, God comes to Jacob again, blessing him again and reminding him, “I’m making you a new man. Your name shall no longer be Jacob, but Israel shall be your name.” God reconfirms all His blessings to Jacob, even after this rape, the bloodshed, the carnage and all the mess, “Jacob, I’m still going to bless you.”

Yet there’s more grief. Verses 16-29 describe the death of Rachel, the death of his father Isaac, and the degradation of Reuben, his son. Look at verse 22: “*While Israel lived in that land, Reuben went and lay with Bilhah his father’s concubine.*” Incest. It’s Reuben’s way of saying, “Dad, you’re not worthy to be our leader anymore. I’m taking charge here.” It’s a revolt. It’s insidious evil. And Jacob will not forget that, even to his deathbed.

Yet the family continues. A very flawed, very messed-up family—but this is the family through whom God is going to bring His blessing into the world. Here, in this real world of wreckage, ruin and chaos, with all their scandalous sins and all their rebellious way, God is going to keep working through Jacob and his sons, so that where sin abounds, grace will much more abound (Romans 5:20).

That’s the story of the Bible. God’s mercy in a messed-up family. We’re part of that messed-up family, but God is merciful to us. I hope you get hope from this. Jon Bloom wrote an article by that title, “God’s Mercy in a Messed-Up Family,” and I’m going to close with his words:

Family harmony is a good desire and something to work for. I’m sure you want that. You want peace in your homes. You want harmony. You want your kids to do well. You want them to follow Jesus. You want them to be obedient. You want them to never mess up. But in God’s plan, family harmony may not be what is most needed. What may be most needed is for our family to be a crucible of grace, a place where the heat of pressure forces sin to surface.

Where the heat of pressure forces sin to surface in your family, don’t say, “I wish I’d never been made. I’m done with this messed-up life, this messed-up family.” What if, when the heat of

pressure causes sin to surface, this is providing opportunities for the gospel to be understood and applied? When this happens, the messes become mercies. What do you want more: a perfect family, or the grace of God to be seen and shown and applied in your messes? I think we're all a mess, friends. Let's pray that our families and our lives will become crucibles of grace.

New Covenant Bible Church

4N780 Randall Road, St. Charles, IL 60175

(630) 584-2611 ♦ www.newcbc.org

All Scriptures quoted directly from the English Standard Version unless otherwise noted.

Text provided by sermontranscribers.net ♦ emily@sermontranscribers.net