

Sermon Title: The Power of God's Forgiveness, Psalms, Week Eight

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Sermon Questions:

1. Tell of a time you tried to hide a sin from others. You lied about it, deleted your phone's history, erased your Netflix watched history, etc.
2. We try to hide sin because we are scared of it's power. What do you think about the line you heard several times in this sermon, "It is human to exaggerate the power of sin and radically underestimate the power of God's forgiveness!"
3. How did David sin with Bathsheba?
4. What are some of the other sins in David's life?
5. What are the outcomes of those sins generationally?
6. What does it mean to you that Jesus is a descendant of Bathsheba on both Joseph and Mary's side.
7. What are some ways you can walk in the power of God's forgiveness this week?

Transcript

It is human to exaggerate the power of sin and radically underestimate the power of God's forgiveness. It is human to exaggerate the power of sin and radically underestimate the power of God's forgiveness. It's why, regardless of age, human beings hide sin, cover up sin. Think of a young child just lying flat out, not telling, no, that's not what happened. Lying about sin.

Adults are constantly in today's world, erasing the history on their phone, going into Netflix and erasing the viewing history because there's embarrassment and shame. Maybe if someone saw that, I watched that. We cover things up because we're scared of the power of sin. We exaggerate its power and we radically underestimate the power of God's forgiveness. It's why at memorial services, we really just tell kind of this rosy story of a whitewashed myth of a human being.

Nothing bad typically comes up at a memorial service. You just tell all the rosy parts. Why? Because especially at death, to bring up a bad. To bring up a sin, that's scary.

We fear its power. It's why our national heroes, for the most part, are these whitewashed figures. A classic example is George Washington's chopping down of the cherry tree. So a guy by the name of Mason Weems made up this story that George Washington chopped down the tree and that's it. I cannot tell a lie.

And he stood up with valor to own it. It's a made up story by a pastor who told a story in a sermon, then wrote it in a book. He made it up. Why? Because national heroes are supposed to be perfect.

They're supposed to be pure so we can follow them. They're supposed to be lifted up without sin spots on their life. That's not how the Bible does it. You open the pages of Scripture and you see the sin in every figure all the way through Scripture. The only person in Scripture that is pure is Jesus.

Every human being outside of Jesus in the Bible, you see the marks of sin in their life and the power or absence of God's forgiveness. Take David as an example. We're walking through this series on the Psalms, the songbook of the soul. And David wrote 73 of the Psalms. He wrote the psalm we're going to walk in today, which is Psalm 51, which is kind of a confession of sins.

David, we know well, David was a sinful person. In fact, ask. Go outside the church. Just ask average people in the Western world. Ask any of them about David and they'll tell you 50% will know David and Bathsheba.

In fact, if they know two stories, David and Bathsheba, David and Goliath, that's the summary of David's life out there in the world.

We know the story, but we almost all universally misunderstand it, because the story of David and Bathsheba is not about David's sin.

It's about the power of God's forgiveness. So we've been walking through this sermon series, Psalms, a songbook for the soul, and we're going to surprisingly come to a song of repentance today. Of repentance. There's an invitation here for us not to just personally enter into repentance, but to experience a psalm, a corporate reality of repentance. So we're going to open up.

We're going to begin with the heading of the psalm. This is the inscription before the Psalm. Psalm 51 says this to the choirmaster. A psalm of David, when Nathan the prophet went to him after he had gone into Bathsheba. Now, the first thing that probably strikes us about this is just how blunt it is.

It doesn't use any pretty words. It doesn't pretty up the reality. When David had gone into Bathsheba, when he had sex with Bathsheba, it says right out there, this is following Nathan's coming to David, calling him to account. Now, the other part of it we probably miss, and this is maybe even more shocking still. Did you catch the beginning of that?

To the choir master, this is a public song. David is not just writing in his prayer journal between

him and the Lord. This is a public song that's being sung about David's worst moment in his entire life. And it's being sung publicly. It's shocking because what we tend to do with sin is we tend to.

Even if we repent, we tend to hide it because we're covered in shame. We want to deal with that, maybe with the Lord, but then we cover it up. And David instead, in this psalm, he brings it out of the open. He proclaims it to the hills. This is the song of my repentance day.

We're uncomfortable with that. I'm going to point something out with John. So John and Angel, pastor of a church, share openly their story. And their story has in it a story of forgiveness and of sin, like all of ours, but has this story in it. And they'll share it sometimes.

And when they do, almost universally, I can say every time they've ever shared their story, I. I've heard it from people in the church. Why do they share that, like, why would you talk about that? You don't talk about sin. You don't. Like, you hide those stories.

We hide them because we have shame over them, because there's guilt over them, because we live in this shadow of sin. There's a sense in which when you guys share your story openly, there is freedom of those chains broken and the radical power of God's forgiveness. It's a testimony and it's sweet and it's good. It's what David is doing. It's a public song of God's forgiveness in his life.

Wow. Praise God. Yeah. We all are sinners. Stand on the same ground at the foot of the cross.

So let's talk about David's sin. Let's talk about the story. So David, the king of Israel, the second king of Israel, the greatest king of Israel, you're going to. If you don't know David and I say the greatest king of Israel, you're going to be surprised by that. By the time we get to the end of this, how in the world is this guy the greatest king of Israel?

But we'll get there. Greatest king of Israel. He's. He's kind of in the. In the twilight, a little bit of his career, in fact.

He's. He's not out at battle as he should be. In fact, he hangs back, and he hangs back in the castle. And he, as the king, has the best view of the valley. He goes up on his rooftop and he takes a look across the valley.

Now, as was the custom in the ancient near east, the way in which you would take a bath would be on your rooftop. The reason you do so is you have a water source there that would heat up in the afternoon sun. And so if you wanted a bath that was warm and not frigid, you would, you would. You know, you're not taking cold plunges, I guess, in the first century, or trying not to, right? So you have that on the top of your roof, and Bathsheba's out there, she's

taking a bath.

And David lusts after her, calls his servants to go get hold of her. They get her, they bring her back to the palace, they have sex. Then David, knowing that this woman is the wife of his, one of his foremost generals in his army, Uriah, an incredible warrior, tries to cover it up first, brings him home, trying to have him sleep with his wife. That doesn't happen. Then he sends him back out.

Then he tells his troops to fall back from him in battle, to murder him, and they do an affair. A Murder, an abuse of power, all rolled into one. And now David continues as leader. And the prophet Nathan one day comes to him and begins to talk to him. And he says this David, there's two men in a town.

One is incredibly wealthy, herds and herds of lambs at his disposal. Another is incredibly poor. With all he has, he purchases one small ewe lamb whom he loves. He bottle feeds, he holds, he protects. In fact, he sleeps, puts the ewe lamb in his bed.

His family loves this ewe lamb like a pet. And one day, the rich man has a visitor come. He puts up the visitor, but he does not want to waste one of his own lambs on the visitor for a meal. And so he goes and he steals the ewe lamb from the poor man. He butchers it, and he feeds it to his guest.

And David is furious. This is in 2nd Samuel where Nathan tells that story, 2nd Samuel 12:5. Then David's anger was greatly kindled against the man. And he said to Nathan, as the Lord lives, the man who has done this deserves to die.

That hangs in the air.

Nathan looks at him in response. In verse seven, Nathan said to David, you are the man. You are the man. Now, at this moment, everything in any of us would want to diminish our sin, would want to excuse it away. But David takes ownership and he repents.

He says this down in verse 13. David said to Nathan, I have sinned against the Lord. David recognizes he sinned against Bathsheba, he sinned against Uriah, he sinned against his armies, he sinned against the nation. He sinned against all of these layers. But his ultimate sin is against his Creator, his sustainer, his rock, his Redeemer, the Lord himself.

I have sinned against you and you alone, O Lord. David says he was king.

He could have done a lot of things, but he confessed. And in that he writes. Psalm 51. Poetry becomes a song for the country to confess before God. We're going to walk through Psalm 51.

We're going to walk through 13 of the verses of the Psalm. We're going to start in verse two, go to 13, then we're going to back up and do verse one. Now, one thing you'll notice as we read, every verse that we read is written with a type of poetry, of Hebrew poetry, called parallelism. It's simply where you say the same thing twice, you using different language. And so verse two starts, wash me thoroughly from my iniquity and cleanse me from my sin.

You see the parallelism there? Wash me is the same as Cleanse me from my iniquity is the same as from my sin. Saying the same thing twice all the way through the psalm. You'll notice it ends with an exclamation point after the word sin. Cleanse me from my sin.

There is a desperation, God. I have sin in me. I feel it in me. It's a shadow over my life. You need to take it away.

I can't do anything to get rid of it. I can't pull it out. God, I'm desperate for you to cleanse me. Wash me. Take this sin from me thoroughly.

Take it all. I don't want it in my. My life.

And the passage goes to verse three. For I know my transgressions, and my sin is ever before me again. Transgressions and sin, the same things. For I know and ever before me. I don't have to wonder.

I don't have to defend myself. My sin is right here. I know it. I can't get away from. Clouds my life.

It clouds my thoughts. It clouds everything. I meet someone, I wonder if they know. I wonder what they're thinking. My sin is right in front of my eyes.

I'm not going to pretend it's not there. God, I need you to take this away from me. You've got to do it. I can't get rid of it, and I know it. I know it really well.

Verse four. Verse four. There's going to be four lines in here. The same poetry again. The first half, against you.

You only, Have I sinned and done what is evil in your sight. I've sinned against you. My evil is in your sight. The same thing twice. God.

Yes, as John mentioned, I sinned against Bathsheba. I sinned against my own wives. I've sinned against my own children. I've sinned against the nation. I've sinned against the army.

I've sinned against Uriah. I've sinned against a lot. But ultimately, beyond all things. I was a ruddy shepherd boy, and you made me king. You've showered favor over my life.

You've showered mercy in my life. And I have treated you like this. I have sinned against you. I need your forgiveness, God. This is where we start.

We have a. A disease in our modern culture in which we think the highest virtue of forgiveness is with ourselves. I just need to learn how to forgive myself. You hear? There's a myth there.

We don't have the authority to forgive ourselves. We don't have the means to forgive ourselves. There's nothing worthy in us that can wash away the sin of ourselves. Forgiveness starts with God.

At the best, what we mean by a need to learn how to forgive myself is I need to rest in the forgiveness of God. I need to understand the forgiveness of God. I've got to grasp it. God, I need my sin gone. And you're the only one can do it.

You're God. You're holy, you're righteous, you're pure. I need you. God. David says to wash me of my sin because it's right in here and it's against you and only you can take it away.

The second half of verse four, so that you may be justified in your words and blameless in your judgment. Again, the parallelism justified the same as blameless in your words, in your judgment. God, there is a cosmic sense in which you can be accused of being unjust and unrighteous. An angel could stand before God. Why?

Because you have been so merciful to me. You have been so patient with me. You have showered me with your favor and I have sinned against you. You're unjust in giving me that mercy. So wash away my sin that your own justice would be upheld, that I could walk in your favor and have this sin pulled away.

God, I need you to forgive me. Wow. Continues. Verse 5 Behold, I was brought forth in iniquity and in sin did my mother conceive me? We have a way of thinking about sin in contemporary west that's we're mostly good.

And then there's some of these little blips, these little flakes that get in. In fact, you know, you might have heard someone say, well, you know, that was. That wasn't my best self, or that wasn't the true me. We think of sin as a fly in the ointment, that we're naturally good. And actually, biblically, it's the opposite, that we are those whose hearts are bent away from God, even from the beginning.

So, you know, today we're celebrating our school partnerships. Praise God for kids. We love

kids, but we don't love kids thinking that, oh, it's the culture that taints them, although the culture does taint them. We don't love kids thinking, well, they just have to be protected to grow up and be shielded so that they can be the sinless pure selves they are. It's just not true.

We all of us are in desperate need of rescue from birth. Our hearts are curved toward ourselves in selfishness, in pride, in ego, in lust. We are twisted away from God, and we desperately need healing from the Disease of me, all of us.

Continues in verse six. Behold, you delight in truth, in the inward being, and you teach me wisdom in the secret heart. Again, the parallelism continues. Delight in truth. You teach me wisdom.

Where? In the inward being, in the secret heart. God, you meet me in this place, and you don't leave me to myself. You help lead me out of that place into truth. And you, you meet me here in the depths of who I am.

You lead me to yourself. Verse 7. Purge me with hyssop and I shall be clean. Wash me and I shall be whiter with snow. Again, clean whiter than snow.

Purge me, Wash me. The echoes continue throughout. The parallelism continues. Note here this, this beautiful little phrase. Purge me with hyssop.

With hyssop. This is taken from the Exodus story from the Passover. You might remember the story. Israel is enslaved in Egypt. And while they're there, God miraculously comes to rescue his people, bringing 10 plagues, the 10th being the ultimate of those plagues, the rescuing plague of God's people.

And to an enslaving people who are refusing to repent, refusing release, refusing to bow before the Lord. God says, unless you put the blood of the lamb on your doorposts with the hyssop branch, then the firstborn son will die. David is saying this. I need your atoning sacrifice. I can't make things right myself.

I can't fix my sin. I need the blood of the lamb. So purge me. Purge me, O Lord, with your blood. Continues in verse 8.

Let me hear joy and gladness. Let the bones that you have broken rejoice. I love this. Actually throughout this psalm we're gonna, we're gonna have these glimpses, this call, this invitation into joy. We can think of these psalms of repentance as these kind of dreary like self flagellating places where our heads are bowed.

But what we see in David is this yearning, this longing, the peeking through. Even as he's

repenting, he's experiencing the breakthrough of God's joy in his life. There's hope in his life because as God brings the freedom of forgiveness in our lives, it's when we can experience true freedom, true hope, true joy. David says, I want to experience that. Verse 9.

Hide your face from my sins. Blot out all my iniquities. God, take away my sin as far as the east is from the west. Remove it, I can't fix myself. Remove my sin from me.

Verse 10. Create in me a clean heart, O God, and renew a right spirit within me, O Lord. I Need a heart transformation. This isn't just about this one little thing. The reality is I need a heart to be changed.

I need a heart to be renewed. Renewed. I need you to create something in me I can't create for myself. So transform me, Lord, as you meet me in forgiveness, change the very state of my heart. Passage goes on.

Verse 11. Cast me not away from your presence and take not your Holy Spirit from me. Again, the parallelism. And here you see rather deep theology revealed in the parallelism. For at least In David's mind, 3,000 years ago, the Holy Spirit is the presence of God.

Cast me not away from your presence. Take not your Holy Spirit from me. He's equating the two. Recognizing that sin, at least relationally, puts a gap between you and God. It affects you.

Your relationship, creates a distance in your relationship. David said, God, I need your presence. I need Your Holy Spirit 3,000 years ago. Recognizing the Trinity 3,000 years ago, say, God, I need your presence. So take my sin away.

Verse 12. Restore to me the joy of your salvation and uphold me with a willing spirit. Forgiveness is the pathway to joy. Without forgiveness, we think joy is not getting caught. Joy is slipping it under the rug.

Joy is somehow living a double life or taking in sin. All of that is bondage.

And sin and guilt and shame create shackles in our lives. Forgiveness breaks the shackles and sets us free. Restore to me that joy, the joy of your salvation. Verse 13. Then I will teach transgressors your ways, and sinners will return to you.

Then, God, you pull away my sin. You pull away my sin and restore the joy of my salvation. You set me on this course, and it's going to bubble out. I'm going to share with everyone around me the sweetness, the goodness of your salvation, setting me free from sin. I will teach them, and they will draw to you.

Evangelism, sometimes we think of as this scary thing. There's an evangelism workshop just, just next week. The joy of sharing our own stories. Evangelism ought not be scary at its foundational level. It's telling your story, telling the story of God's mercy in your life.

Tell that story. Tell. Tell what it is to have your sins forgiven and have that freedom. Now we've walked through the 13 verses, and all the way through, we've seen parallelism, one line after another as he repeats the same thing using different language. We're going to go back up to verse one, and there we're going to have the secret lock of the whole psalm, because there, there's a type of parallelism, but it's actually the pinnacle of Hebrew poetry called chiasm.

We've talked about it before in Psalm 8. We talked about it. It's in. It's this crossing of poetry, the chi, the X. It's the crossing of poetry that points us to the mountain peak.

It points us to what this is all about. So if we go back to verse one, notice the words, have mercy on me, O God, according to your steadfast love, according to your abundant mercy. Blot out my transgression. So all the way through the psalm, it's been abab. I'm going to say the same thing twice, but here instead, it's Abba.

It reverses order in the second half, all to point to the steadfast love, Abundant mercy of God. Have mercy on me, O God, according to your steadfast love, According to your abundant mercy. Blot out my transgression. David is taking out a highlighter for us, and he's circling. This is not a psalm about my sin.

This is not a psalm about anything else other than the steadfast love of God, the abundant mercy of God. I'm drawing an arrow to it. I'm pointing to it, in fact. The steadfast love, the word that's translated steadfast love. Here John talked about last week in the sermon, chesed hesed.

It's an untranslatable word. It's the abundant mercy of God. It's the lavish mercy of God. It's the steadfast faith, faithful mercy and love of God. It chases us down to forgive us.

It is the overwhelming, scandalous, reckless love of God that washes away our sin. And so David is saying this psalm. It's not about my sin. This psalm is about the lavishness of God's forgiveness, his steadfast love, his abundant mercy. Praise God.

I want to pull back here for a second and consider something, because what we see here is not just a truth at a singular moment in David's life. It is a truth that transforms David's legacy. If we get this, what we see is actually that it's through the gate of. Of repentance and forgiveness that everything changes. If you think of David's life, there's maybe like three clusters of sin in David's life.

You think about David as an absentee father. We actually preached on this in a previous psalm.

Terrible relationship with his kids. He wasn't there. He didn't engage.

And here's the sad thing about that. He never really repents over that second David's breaking of God's covenant of marriage. He's married to many wives on top of that, many other women, concubines that he's with. He is an unfaithful man sexually. And then this, this incident with David, Bathsheba and Uriah, and really a misuse and abuse of power.

It's all of these things bundled together. Now, if you look at these three things, all serious sins, all serious tarnishes to anyone's legacy, I think most of us would say, hey, if you're going to rank those, I'm thinking we put Bathsheba and Uriah, the murder affair, power abuse thing, at the top of the heap, right? But here's the amazing thing. It's the only one of the three that we see evidence of David repenting of in Scripture, and it's the only one that's transformed in his legacy. There's two biblical principles that at times kind of seem to clash in our minds.

There's this principle that the sin of the father goes down to the third and the fourth generation. And then there's this other principle that the steadfast man is one in whom the blessing of the Lord goes to a thousand generations. Now, in Hebrew, when you say a thousand, you're really saying like what we say. When we say a million, you're just talking about a big number, you know, little kids, a million bajillion, right? Like it's big, right?

Like that's what we're talking about. Like it goes forever.

How do those two things work? How is it that the sin of a man goes to the third and fourth generation, but the blessing of the one who walks in the way of the Lord goes to a thousand generations? How can those be true? But we look at David's life and we see this. We see the redemption of only one of those areas.

We see it actually in the legacy of his children and his grandchildren, his great grandchildren. I want to take us to kind of an obscure place. We're going to go over to First Chronicles 3. Now, First Chronicles 3 talks about all of the descendants of David. You can go read there from.

You know, in that chapter, talks about all of his kids, from all of his different wives and concubines. But note verse 5. Here's 1 Chronicles 3. 5. These were born to him in Jerusalem, Shimea, Shobab, Nathan and Solomon, four by Bathsheba.

That's the same in Hebrew as Bathsheba, the daughter of Ammiel. Every other one of his descendants, the line ends the tree of. Of David's lineage. Every branch is cut off save one. The line of Bathsheba.

Now slow down to absorb that. All of David's wives, all of David's concubines, all of David's children. From them, not one lives past one generation. Not one.

A son rapes a sister. A brother kills that son. A son tries to overthrow the kingdom. Everything smells of death. But Bathsheba has four sons.

Two of them happen to be the name Nathan, the namesake of the prophet who corrected David and Solomon. Why are those two important? We could stop lots of places in the Bible, but I'm going to skip ahead to the New Testament. There are two places in the New Testament where the genealogy of Jesus Christ is listed. One in Matthew chapter one, and one in Luke chapter two.

Now, Matthew traces the genealogy through Joseph, Jesus stepdad, and in this world. And Luke traces the genealogy through Mary, the mother of God. So let's go to Matthew chapter one. And there as we're reading through the genealogy, we come across these words in verse six. And David was the father of Solomon by the wife of Uriah.

Not only do we see this, that Joseph, in the line from Adam all the way through, in the line of God, of. The genealogy of God comes through David, through Solomon. You mean Joseph, the stepdad of Jesus who's going to raise him and train him righteous? Joseph is a descendant of Bathsheba? Yes.

And Matthew, when he writes it, he not only wants us to see that he's a descendant of Solomon, he says by the wife of Uriah. Because if he just said Bathsheba, we wouldn't have Uriah's name included. He's putting the whole story right here for us to know. This is the guy David murdered. This is the woman that David had an affair with and took off a rooftop because he had the power of his kingship.

You mean Joseph, the stepfather of Jesus, is a descendant of that? Yeah. And let's turn to the Gospel of Luke. In the Gospel of Luke, in chapter three, the genealogy of Jesus, we come to these words at the end of verse 31, the son of Nathan, the son of David. Tracing the genealogy of Mary.

So in Matthew and Luke, the genealogies from Adam to David are the same. They include different members of that, but they're the same. They split at David. For Matthew takes Joseph's line and Luke takes Mary's line. But Mary, the mother of God, she's born a Bathsheba.

That seems illogical. Why? Why would this adulterous affair, perhaps rape, power Control, murder. Why would that give birth to Jesus? We're screaming out the principle here.

Is sin a big deal? Yes. I don't want to belittle the significance of sin. Sin against a holy God is a big thing. But the mountain in front of us is not our sin.

The mountain in front of us is the mercy of God. And our sin in front of that is like a speck of dust. It's like a thick thimble to the ocean. The mercy of God washes away shame. The mercy of God breaks the chains of bondage and guilt.

The mercy of God gives us forgiveness. And we radically underestimate the power of that forgiveness. It's not just looking at Jesus. I mean, Jesus. We could fill in the plaque.

Every descendant of David you've ever heard of, Hezekiah, Josiah, all the kings of Judah, they all, every single one, came from Bathsheba to teach us that this psalm is not about David's sin. It's about the incountable, unfathomable forgiveness of God. Amen. So here's where we're going with this. To a time of response in repentance, silent time of response.

But as we go there, I just want us to remember and not miss this, that if we walk to God with our sins, if we bring our sins to him, he forgives us. He meets us in love and compassion. Listen to John in 1 John 1:9, where John reminds us if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Today, let us bring our sin to God, knowing that he meets us in forgiveness. He meets us in grace.

He meets us in compassion. He meets us in mercy. And second, let's not forget the very place that we started, the public nature of this, because here's the deal. We can bring our sin to God and God will forgive us. It's a promise.

But part of the healing work of God, part of the restoring work of God, part of the freedom that we're going to experience is when we take that and we begin to bring that out into. Into the open and share those places that we're so afraid to share with those trusted in our lives. Here's what James says about that. James 5:16. He says this.

Therefore confess your sins to one another and pray for one another that you may be healed.

I can't forgive you. No human being can forgive you. But we bring those sins into the light because part of the antiseptic that God has for us, part of the healing power that he has for us is found in the midst of community.

And so maybe for you today, the next step is taking that sin that's been in you and sharing that with a trusted person in your life to bring it out into the open and experience the healing, to experience the joy, to experience the freedom that God has for you. Maybe that even begins after the service with our prayer team praying to God with you, meeting you in grace and forgiveness and compassion. And so I want to pray for us. Then we're going to go into a time of silence at both campuses. And then we're going to come out of that with a prayer and a song of praise, the freedom that God gives us in forgiveness.

So let's pray. Lord, we thank you. We thank you for Jesus Christ. We thank you that he is the blood on our door, that he has blotted out our sins as far as the east is from the west, that he has carried the punishment, the penalty of those sins, and that you bring forgiveness to us and you bring freedom to us. Lord, help us to walk forward in that joy, to walk forward in that freedom as vessels of your mercy.

And so right now we come to you and we repent of sins, of those things that we have done, those things that we have left undone in our lives that are an offense to you. Let's pray.

Sa.

Dear Father, thank you so much for your mercy, Lord, that through your mercy, our story doesn't end with condemnation, but rather redemption. Lord, we are not bound by the sin that would condemn us. Lord, your love, your pursuit of us allows us to be free to live lives that follow you. God, please help us follow you, Lord, as we go from here. Help us to choose your path.

Help us to know that path. Lord, be with those that are struggling today as we go from here. Just comfort them, Lord. Help lead them. Oh God, just thank you for your mercy and your grace.

In Jesus name we pray. Amen.