

Godly Sorrow over Sin

Hosea 6:4-7:16

17 November 2019 | Grace Bible Church Corinda | Ben Shannon

Big Question: What does it mean to be truly sorry to God?

Big Idea: True sorrow for our sin is essential for true healing of our sin.

Introduction

My first boss was a good guy who I'll always remember for a few of his quirky quips.

For instance, whenever someone made a mistake or did something wrong, they'd say sorry and he'd always reply, "Don't be sorry, be good."

Instead of being sorry for doing the wrong thing, he wanted his employees to do the right thing in the first place!

As I'm sure you can imagine, everyone was incredibly grateful to receive his wise advice (that's sarcasm, by the way).

I can't possibly imagine why none of us had ever thought of that before.

There are a number of problems with this saying.

Firstly, being "good" (as he put it) is much more difficult than he ever made it sound.

We all make mistakes and there are times when even the wisest person has poor judgement.

And then there are the times when we just don't have any desire to be good.

Secondly, it implies that saying sorry is easy and that it really doesn't make much of a difference.

It's not just "being good" that can be hard, just saying "sorry" can be hard too.

It means accepting liability for what we've done.

Admitting to another human being that we were wrong damages our pride.

Some schools and child care centres have a policy that kids don't have to say sorry.

Yet saying sorry – and meaning it – is so important.

Sorry is the first step towards reconciliation.

Without it, broken relationships can't be restored.

Because it's so difficult though, it can seem easier to lose the relationship rather than admit that we were wrong.

It's not just other people that we struggle to say sorry to.

Saying sorry to God isn't always easy either.

That could be because you don't think you've got anything to be sorry to him for.

Or perhaps you're all too well aware that he knows what you've done and you're embarrassed beyond words.

Yet saying sorry to God is an essential part of restoring our relationship with him.

Outline

The book of Hosea is one of those parts of the Bible that we don't look at very often.

It's a relatively small book, tucked into the back of the Old Testament.

One of the reasons that it's not well-known is because we feel disconnected – it's written at a time and to a place we don't feel very connected to.

Even more importantly, the God of the Old Testament can seem like he has a lot of bad days, like he's always angry and judgmental.

We feel much more comfortable with the loving God of the New Testament when in actual fact, they're one and the same God.

God didn't get a personality transplant in the 400 years between the two.

Even though you mightn't have ever thought of it this way before, we all want God to give us a big pat on the back, telling us how good we are.

Hosea isn't about giving us high self-esteem because of our own efforts though, but it is all about God's faithful love.

God's love is faithful and ours is not.

In 4:1, God laid the charge against his people that they have no love.

Yet even at Israel's worst moments (actually, it's not really moments, it's more like decades) when they rejected God and rubbed his nose in it, God remained faithful to them.

His desire has always been to love his people, however to do that, they need to come to him.

Biblical prophecy is a particular style of writing that – let's be honest – tends to ramble a bit.

The same topics tend to get repeated and that makes it hard to nail down each section to one particular theme.

But one of the key threads that runs through chapters six and seven is that **true sorrow for our sin is essential for true healing of our sin.**

- Just saying sorry isn't enough (6:4-6)

- God wants us to BE sorry (6:7-7:7)
- Prides stops us from being sorry (7:8-16)

Just Saying “Sorry” Isn’t Enough (6:4-6)

Last week, we finished with the first three verses of chapter six.

They’re a call for God’s people to turn back to him so that they could find healing.

God was in the process of humbling his people in the hope that they’d admit their guilt and return to him.

Verse three ends with this positive note that it’s still possible to find refreshment by acknowledging the Lord.

God saved the Israelites out of Egypt to be a people who were loyal to him.

However, they broke their agreement with God because they failed to fulfil their part of the bargain.

This was serious, even more serious than breaking a pinkie swear.

Not surprisingly, the idea of being loyal (especially to God) seems a little out of place in the world today.

People used to be loyal and committed to lots of different things.

It wasn’t unusual for someone to only work for one company their entire lives and live in the same suburb for decades.

Straight out of uni, a friend of mine landed a job working for a large, multinational company.

As part of their orientation they were explicitly told “Don’t be loyal to the company because we won’t be loyal to you.”

Welcome to our company!

The Israelites continually failed to be loyal to Yahweh.

Sadly, if they did turn back to God, their return didn’t last long.

Like many addicts who try to give up their addiction, it’s not long before they’re back to their old ways.

God sounds like he’s at a bit of a loss in verse four.

What on earth can he do with this people?

God’s a bit like the nuns in *The Sound of Music* who didn’t know what to do with Maria.

How do you solve a problem like Ephraim?

How do you find a word that means Judah?

They're clowns and their love is like a cloud that can't be pinned down, in verse four:

Hosea 6:4 (NIV11) ⁴ Your love is like the morning mist, like the early dew that disappears.

We don't tend to get very many misty mornings in our part of the world.

And when we do, it's almost a sure sign that even though the morning was cool, it's going to be a hot day.

As the day warms up, the mist quick evaporates.

That's how the prophet describes their love for God – it's unreliable and disappears just as quickly as the morning mist.

God's saying, "It's not me, it's you."

They've broken the agreement, failed to fulfil their part of the bargain.

They're like lovers in an on-again, off-again relationship and God's not the one who's doing the breaking up.

It's not that they're completely disinterested in God, the problem is that their love gets hot and then quickly grows cold again.

Before we line up to throw the metaphorical stones, are we really all that different?

We wake up to a new day and think, "Today will be different. Today's a fresh beginning and I'm going to serve the Lord."

And by morning tea time, the resolve is just gone.

Or we go to church or a conference where we're inspired and motivated to love and serve Jesus better, but by the time the afternoon rolls around our minds are captivated by other things.

As human beings we're like forgetful toddlers who need constant reminding (dare I say nagging) to do what you ask.

God had been constantly speaking to them by sending the prophets as his representatives to get their attention.

His goal was to cut them to the heart, he even uses the language of killing them with his words in verse five.

His judgement is coming and it's going to be like the hot sun which is too hot to stand out in at this time of year.

You can find the problem in verse six.

God's people were good at saying sorry, but just saying sorry isn't enough.

They were offering sacrifices and offerings, but they were nothing more than a token gesture.

They didn't really mean it.

We teach our kids to say sorry when they've wronged one of their siblings.

Often, you can see that the apology is quite genuine.

They realise that they've hurt their brother or sister it grieves them.

However there are lots of the times that although they might say the word "sorry", it's pretty clear that they're just going through the motions.

They don't really mean it.

God gave Israel a system of sacrifices to say sorry for their sin.

It was a good system because it showed that sin is so serious that death is needed to atone for it.

The Israelites were good at offering sacrifices, but they didn't really mean it in their hearts.

Verse six:

Hosea 6:6 (NIV11) ⁶ For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.

When you read that verse, you might wonder how we can show mercy to God?

Mercy means withholding something that someone else deserves.

It's the same Hebrew word – *hesed* – that's used in verse four.

It's sometimes translated as "loving-kindness" – a deeply committed, never giving up kind of love.

That's what God wants from his people, not the kind of love that disappears like the mist.

Most of us love the smell of a good barbeque or a roast cooking in the oven.

God does too. Burnt offerings are often described in the Old Testament as a "pleasing aroma to the Lord."

God doesn't want his people to just produce nice smells though, he wants them to love him.

Love matters far more than thoughtless and empty religious motions.

They often say that the opposite of love isn't hate, it's indifference.

We've got this cultural tradition – nothing wrong with that – that we acknowledge people's birthdays.

It hurts, doesn't it, when your birthday rolls around and your family pretty much forgets and are disinterested.

God wants to be acknowledged as he rightly deserves to be because he's righteous, holy and good.

That's more important than performing burnt offerings.

What matters most to God is where our hearts are at.

By that, I mean where our thoughts and allegiance and devotion is.

That we love God with all of our heart, soul, mind and strength, to use a phrase from the New Testament.

He doesn't want people who make sacrifices, but don't really love him.

God doesn't want a spouse who doesn't love him.

Imagine a husband and wife who are having a disagreement.

I don't know about you, but it's not all that hard if I try.

If the disagreement's not solved quickly, the normal motions of life continue on, but they're not done with love.

Meals are served, clothes are washed, money is made, but all of these things are profoundly different – they're heartless and empty until there's true reconciliation.

One day, Jesus was walking along and he came to a tax booth.

You can read about it in Matthew chapter nine.

These booths were located on major roads and were used to tax people's goods as they travelled along.

Nobody in Israel liked the tax collectors because they were agents of the State.

They taxed the Israelites and passed most of it onto Rome.

No one was in any doubt that tax collectors were sinners.

Inside this particular booth was a bloke named Matthew.

He said to Matthew, "Follow me," and that's exactly what Matthew did.

Although Jesus also followed him because he went to Matthew's house where they had dinner.

This was a big deal because by eating with him, Jesus was saying, "This bloke's alright."

There was a group of people who considered themselves to be theological police, paragons of virtue and keepers of morality and they were upset at Jesus for doing this.

We might call them Goodey Two-shoes", but they were known as Pharisees.

They'd made virtue signalling into an art form.

Although they probably weren't game to ask Jesus directly, they were prepared to make their outrage known to Jesus' disciples.

Matthew 9:11 (NIV11) ¹¹ When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and sinners?"

Jesus hears their question and he's willing to answer it directly.

He tells them that it's not people who are well that need healing, it's people who are sick.

You might be wondering why I'm telling you this.

The reason is that Jesus as answers the Pharisees, he quotes from Hosea 6:6:

Matthew 9:13 (NIV11) ¹³ But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."

The Pharisees thought they were it and a bit because of all the righteous stuff they did.

Their actions pointed to God but their hearts were far from him.

God isn't after people who do lots of religious stuff without it being heart-driven service.

God wants people who love him.

When the church gathers together, it's often called a 'service'.

It's called that because it's a time when we express that we serve God and one another.

Our service of him matters deeply, but it's not the final goal, the endpoint.

Loving God is much more important than doing stuff for him.

How much more so when we say sorry to God.

We don't offer physical sacrifices to say sorry to God.

When we say sorry to God though, he doesn't just want his people use a magic word or phrase without meaning it.

Just saying sorry isn't enough: he wants transformed hearts.

In my experience, it's not uncommon to come across people who acknowledge that God exists – just like 6:3.

But they want to put off doing business with God.

That might be you.

Often the reason seems to be that they want to go on living their own way and hope that God will be satisfied with a quick “sorry” at the end.

I'm not saying that deathbed confessions can't happen or that they're a bad thing.

All of heaven rejoices when a sinner repents.

But a quick, meaningless sorry isn't enough.

God wants our lives, not just our lips.

God wants us to BE sorry (6:7-7:7)

God's people would regularly come and say sorry using sacrifices.

God wants his people to say, “Sorry,” but just saying, “Sorry” isn't enough.

God wants his people to BE sorry.

We've seen heaps of evidence in the book already, but that doesn't stop Hosea from giving us a bit of a review of the evidence that shows that – regardless of what they said – they weren't really sorry.

God's problem with us is our problem with him.

At the beginning of the Bible, Adam sinned by eating the fruit of the tree of knowledge of good and evil.

That's a mouthful to say, so most people just call it an apple.

An apple with a bite taken out of it has become a symbol for sin.

Hosea gives us Apple Maps – a guide to the sinful places of Israel.

In verse seven, 'Adam' could be talking about the first man, however Hosea seems to speak about it as if it was a place rather than a person.

We know that there was a fairly insignificant place in Israel named Adam.¹

It probably wasn't any more rebellious than any of the other towns in Israel.

Hosea probably picked on it because it was a typical place – they were unfaithful to God.

The spiritual promiscuity at Adam was a reminder of our sin which can be traced all the way back to the first man.

Gilead had a long history of problems.

They're a city of evildoers, according to verse eight.

The word for "footprints" is associated with Jacob and this verse highlights that they seem to have taken on the very worst of his characteristics.

When you read Genesis, you find that Jacob was a scoundrel and his descendants aren't any better.

Shechem, another well-known place, also has a long history.

He talks about priests there who are operating like thugs.

It's the same place where Levi – the father of all the priests – was involved in mass-murder.

The priests in Shechem were murderers too.

All three places show that the Israelites have learned little and still rebel against the Lord.

It's not just the average, everyday people either.

Israel's corruption ran from the top down.

The ancient proverb says that the fish rots from the head.

Instead of leading them into godliness, the kings led them into weakness.

The proverbs tell us that it's unwise for kings to drink alcohol because of the damage a drunk king could cause.²

The thought of a drunk president who has the power to authorize the destruction of half the world doesn't bear thinking about.

In Israel, the physical destruction caused by the kings mightn't have been as scary, but the spiritual fallout was massive.

Average Joe on the street was being led astray by their kings, verse three, who burn hot for adultery.

Spiritual prostitution was rife and Israel wasn't too picky about her customers.

Hosea uses the picture of a baker to describe them.

Normally, a baker needed to keep stoking the fire during the baking process.

The fire of Israel's adultery is burning red hot without any help.

Their passion for ungodliness blazed brightly and that's one of the reasons for their downfall, verse 7.

What can God do in light of Israel's sin?

His love hasn't grown cold.

He clearly wants to restore, heal and bless them.

He hasn't called it quits even when they lied about him.

In 7:13, God says,

Hosea 7:13c (NIV11) I long to redeem them but they speak about me falsely.

God wanted to bless them and restore their fortunes.

He wanted to heal his broken people.

But the thing that's in the way, the thing holding him back is their sin.

Have a look at 6:11:

Hosea 6:11–7:1 (NIV11) ¹¹ "Also for you, Judah, a harvest is appointed. "Whenever I would restore the fortunes of my people, ¹ whenever I would heal Israel, the sins of Ephraim are exposed and the crimes of Samaria revealed. They practice deceit, thieves break into houses, bandits rob in the streets;

That's not a pretty picture of everyday life in Israel.

It's bad news in anyone's book when crime is rampant in the streets.

I was in Townville last week and I literally saw people marching down the street, protesting the amount of crime.

Many people in that city don't feel safe.

I doubt it was much different in Israel.

Last week, we saw that God sees everything that goes on, 5:3.

God remembers our sin, verse two. He can't forget.

Their sins are always before him.

He sees the injustice, the hate, the anger, the hurt, the brokenness and it makes him determined to do something about it.

Maybe you don't think that what you do matters all that much to God.

Why should he have an interest in what little old you does?

He cares about the hurt that we cause others.

And that's not to mention the hurt and anguish we cause for ourselves.

Our sin offends a holy God.

God doesn't just want his people to say sorry, he wants them to BE sorry.

Just being disappointed with the consequences of sin doesn't lead to salvation.

The problem is that they're not really sorry.

They don't yet have the kind of real sorrow that leads to a change of action.

You might think that it should be enough to just say sorry.

But God doesn't just want us to be worried about the consequences of our sin.

He wants us to repent and turn away from sin itself.

In the second letter we have written to the Corinthians, Paul says that saying sorry is a serious matter.

He's been writing with some very hard things to say, calling them on their sin so that many of them have been broken because of it.

Did he just do that to be a meanie? No.

Was that because he wanted to watch them suffer?

No way! It was because he loved them.

He wanted them to have the kind of sorrow that would lead to repentance.

He wanted them to have the kind of sorrow that actually brings them back to God.

That's what godly sorrow does and it's the only kind of sorry that doesn't have regrets.

2 Corinthians 7:9–10 (NIV11) ⁹ yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. ¹⁰ Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

To move their relationship forward, the Israelites needed to own up to their guilt before God, and recognise that they'd offended him.

God exposed their guilt so that they could escape their misery.

The only way out is to acknowledge what they've done so that they can have any hope of moving forward with repentance.

Pride stops us from being sorry (7:8-16)

Saying sorry isn't easy.

But it's not enough just to say sorry, we need to BE sorry.

In our final point, we see that pride is the thing that stopped the Israelites being truly sorry.

They were unwilling to humble themselves because pride is a powerful force which blinds us to what we're really like.

Israel weren't returning to the Lord.

Even more than that, they weren't even searching for him.

Although their arrogance condemned them, they still didn't see a need for the Lord.

Verse ten is really key to this section:

Hosea 7:10 (NIV11) ¹⁰ Israel's arrogance testifies against him, but despite all this he does not return to the LORD his God or search for him.

Pride stopped them being sorry.

As a nation they thought they were strong because they were able to hobnob it with all the countries around them.

In reality, they're like the annoying little brother who everyone laughs at behind their back.

In verse eight, they're described as a pancake that's only cooked on one side. They're half-baked.

Although they think they're strong, they're weakened if they're not relying on the Lord.

We'd say that they're running around like a headless chook.

Hosea describes them like a dove in verse eleven.

We often think of doves as a symbol of peace, sometimes released at weddings.

Here, the dove is used to describe a silly bird that flies all around the place, kind of like the opposite of a homing pigeon.

They're flapping around from nation to nation – one minute Egypt, the next Assyria.

Pride about their past stops them being sorry.

They're like someone in denial about their grey hairs, verse nine.

They look in the mirror and instead of their vanity making them want to remove the greys, their vanity means they just can't see them.

The glory days of mighty King David and wise King Solomon are over.

They're well past their prime and they're in denial.

And they're too proud to cry out to God.

Sure, they cry out, but it's not to God.

It's more like the cry of a tantruming toddler rather than sorrow, verse fourteen:

Hosea 7:14 (NIV11) ¹⁴ They do not cry out to me from their hearts but wail on their beds. They slash themselves, appealing to their gods for grain and new wine, but they turn away from me.

They also have pride in their strength, verses fifteen and sixteen.

They think that their strength came from themselves, rather than from God.

And so they think they can use it however they want, including to turn on God.

It's a bit like certain superpowers who train other armies and sell them weapons, only to have the other army turn around and use all they've learned against the superpower and their friends.

It's my pride that makes me much better at justifying than repenting.

I want to explain my sin – I only did it for a good reason: I was tired, I didn't think, you caught me off guard, you deserved it.

We tell anyone who'll listen – including ourselves – that we had no other choice.

Or it was something external – the circumstances, the environment, your upbringing, your history – that made you do it.

All those things might well be true, but that's not all there is to the story.

It's much harder to admit that I stuffed up, to overcome my pride and admit that I'm wrong.

Saying sorry takes a great deal of humility.

That's much more difficult, but also much more godly.

That might seem like a big ask to you and that's precisely because it is.

Not only are they unwilling to come back to God, they're also unable.

They still don't understand just how sick they really are.

They need to understand the magnitude of their sin.

Just saying, "We'll come back to God" isn't enough because our rebellion is too deep

We need to come humbly to God.

We've seen how Israel was blind to their sin because of their pride.

God's grace humbles us.

He is the only one who can forgive our sins.

*Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
You must save, and you alone.³*

And he delights to forgive anyone who humbly comes to him.

We can't hope to BE sorry without God's help.

At the Cross, we see that we can't save ourselves, but we do see that God died for us, so that a new way could be opened.

It's because of his great saving act that our sins could be forgiven and our hearts changed.

This has real implications for how we say sorry to others.

Saying sorry can be hard.

We're often worried about how others will react or how they'll see us.

With the Lord, we know he's already forgiven us and will always love us.

That makes saying sorry to others easier.

As a kid in the 80's, we used to listen to another Christian kids' songwriter before Colin came along.

The words of one song still stick with me:

*Sorry comes in three steps, one, two, three.
One step: you have to say 'I'm sorry'. Two steps: 'can we be friends
again?'
Three steps: You've got to turn and walk away
From the bad thing you did that you were sorry for,
And that means — what does it mean?
You've got to try never to do it again. Yeah, you've got to try real, real
hard.*

She really emphasised that just saying sorry wasn't enough.

You've got to turn away from your sin.

Being sorry means trying never to do it again.

That doesn't mean that you won't sin, but it does mean that you'll at least try not to.

But the song doesn't end there otherwise, it'd be a song about works and not grace.

When we've had God's forgiveness though, it helps us to live differently.

God changes us by his Spirit so that what was impossible becomes possible.

The song goes on:

You've got to try never to do it again. With God's help it's not a problem at all.

God's grace overcomes our pride.

Conclusion

How do we go about confessing our sin?

Most of us are actually really good at confessing sin.

This might surprise you, but I doubt that there's a person in the room who isn't good at confessing sin.

No, we're not good at confessing OUR sin, but we are good at confessing everyone else's!

Paul Tripp writes:

Harbouring bitterness against people is actually confessing their sin to myself, over & over ... Gossiping is confessing their sin to someone else.⁴

Confessing our own sin to God is harder.

Do you even know how to meaningfully say sorry to God?

Most of us are good at "please" prayers.

Maybe not so good at "thankyou" prayers and struggle with confession.

Confession is so foreign that we almost need to learn a new way of speaking.

I'm not saying that you need to use particular magic words or special phrases.

But there's something helpful about listening to others who know how to do this well.

One of the best ways of learning to confess our sin is to listen to other godly men and women who do it well.

Someone at Bible College said to me this week that you read John Calvin and sometimes you wonder whether he believes in salvation by grace.

He was quick to point out that of course Calvin did, but he speaks so vividly of sin and the reality in his life.

If you go and do an internet search, you can find the prayers of spiritual giants like Calvin or Luther or Archbishop Cranmer in the Anglican tradition.

I've found their prayers tremendously helpful in learning how to confess sin.

Another resource I've found particularly helpful is this book, *Prone to Wander*.

It's full of prayers of confession on a whole range of different topics.

The great thing about it is that it's written in modern, understandable language and it has scripture at the beginning and end.

I'm going to close by praying one of these prayers now.

Would you join me as we confess our sin to God together?

Love (2)⁵

Holy God, Forgive us for the countless ways in which we have not loved others. Some of us are very obviously unloving: we are inconsiderate of others' time and rude to those who are not as smart or "holy" as we are; we ignore those whom we do not like, make fun of those that we find tedious or stupid, and choose to maintain perpetually casual relationships so that we do not have to ask questions that make us uncomfortably aware of other people. Others of us are quite good at faking love: we wear ourselves thin with acts of kindness and words of counsel when primarily we are the ones desiring to be loved, we pretend to listen while really we are inwardly condemning others for not being as insightful or as mature as we are, and we make sacrifices for others with conditions that will bring about relational retribution if they are not met. Grief and guilt would leave us in despair over these sins.

Merciful Jesus, you became sinless, perfect man to bear this, our great lack of love. What a wondrous love is this that you would live and die in our place. When you were on earth, you loved others with a specific and meaningful love. You really saw people, not just for what they could give you, but you saw their hearts, their needs, their sorrows, and their sin. You loved us with the greatest love of all: the love that led you to lay down your life to save us. Your loving tongue was silenced, your loving hands were pierced, your loving eyes were closed in death, and your loving heart stopped beating as you were forsaken by your Father to cancel our debt of sin.

Faithful Spirit, we long for Christ's kingdom to come, when we will be fully and finally free from our struggle with self-love and blindness to others. Help us, we pray, to live as citizens of that kingdom now, promoting peace and loving others with the self-sacrificing love that Jesus so perfectly modeled (*sic*) and poured out on us. Help us to want to see others, and help us to listen with our hearts. Continue to change us into those who love without condition, giving grace to others in light of the unimaginable grace that we have been so freely given, which is our only source of change, hope, and life. Amen.

ASSURANCE OF PARDON: 2 CORINTHIANS 5:14-15

For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

¹ Joshua 3:16. Some think that it could be talking about Admah (which is mentioned in 11:8), a city which was destroyed along with Sodom and Gomorrah (Genesis 19:29).

² Proverbs 31:4-5

³ Rock of Ages

⁴ Paul David Tripp, *Instruments in the Redeemer's Hands: People in Need of Change Helping People in Need of Change*, Resources for Changing Lives (Phillipsburg, N.J.: P&R Pub, 2002), 229.

⁵ Duguid, Houk, and Duguid, 167.

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Big Question: What does it mean to be truly sorry to God?

Big Idea: True sorrow for our sin is essential for true healing of our sin.

Discussion Questions

1. Do you think that it's easy to say sorry? Why or why not?
2. Why is sorry sometimes an empty word?
3. Why does God want his people to be merciful to him (6:6)?
4. Why should God even expect us to apologise to him?
5. How is God's love affected by the Israelites' sin?
6. According to 2 Corinthians 7:10, what is the difference between godly and worldly sorrow?
7. How does our pride stop us from confessing our sin to God and others?
8. What are some tactics that have helped you grown in your confession of sin?