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SPEAKER

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Grace Unleashed

PART

3

TITLE

We Are Forgiven

SCRIPTURE

Ephesians 1:7-10



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If you have your Bibles, take those and let's open them together to the book of Ephesians. Ephesians chapter one, and we say welcome for those in the other room on campus, the venue, good morning to you. And those that are live streaming, we say good morning to you, as well.

If you are new Christianity or maybe exploring the Christian faith, we want to encourage you, if you don't have a Bible, to take one under the seat there. You can have that as a gift from us and today, we will be on page 976. 976, in that particular Bible.

It's a great joy to be able to be with you to be able to walk through this incredible book. We started Ephesians a few weeks back and just walking through that. Again, if you're new to studying the Bible, you're not sure what this looks like, we read a few of the passages and talk about them and explain them and see how God would maybe use this word to transform our hearts, transform our life.

We're so grateful that you've joined us to study the Bible together this morning. Ephesus is an amazing city. It is in modern day Turkey, and the apostle Paul, helped establish this church and he's writing a letter back to this church there. So, the people who lived in Ephesus, were called the Ephesians, and they ... we are Americans, we live in America.

And so, he's writing there. It was an incredible city. It's close to the modern-day city Izmir. Izmir has Ikea and Starbucks; it's quite interesting. And right down the road, you have this ancient city that's been excavated; started around 1863. It was a fascinating city at the time; a lot of different gods were worshiped there. One particular God was the goddess of victory, which is the goddess Nike, which we get our word Nike from.

And so, if you've got some Nike shoes on this morning, know they came out of Ephesus, ultimately. But it was an incredible city, and Paul's writing to them. Chapters one through three are heavy on doctrine and just what God has done and in chapters four through six are more practical, how we should live in light of what God has done.

God always anchors his commands of how we should live and the resources that he provides in the Gospel. And so, we live as Christians, from a place of acceptance, not a place of trying to be accepted. This is the good news of Christ: he's accomplished it all and by faith, we've trusted him. And so then, we live for him all that he's commanded us to obey from that place of acceptance, not trying to gain it.

I love chapters one through three as being somewhat of the foundation of this book, and as Bryan has mentioned, four through six will be coming. When you think of the foundations of your life and the foundations of your faith, Jesus says in Matthew 7, "Don't build your life on sand," because storms will come. It's not if they come, it's when they come.

But build your life on a rock, on a foundation. And this is the picture that we see in chapters one, two, three, this rock being established of deep belief in what God has accomplished.

It's the hurricane season, and I'm always just really dumbfounded by this particular picture of this particular house that was built in 2008 by Warren and Pam Adams. They had a house destroyed by Hurricane Rita in 2005, and so, because of that, they developed and built a house in 2008 on the coast there in Texas that could withstand a category five.

And so the foundations of what they put under the house were totally different than the one they'd built in 2005, when Rita hit. So when Ike hit, which was a category four, five in 2008, their house lasted. But none of the other ones had, because they had prepared for the storm.

In one sense, we want to be able to prepare, right? Ultimately, for the storm of death that will come to all at some point in time, but even the other things that life brings day in and day out. Paul, he's writing from prison.

He's writing in the latter years of his life. And it's interesting, because a lot of times, in the West, we oftentimes will say how much we love to see the joy, the celebration of a new Christian, of a new believer. What's interesting here, for Paul, he's been walking for some time with God, with Christ, and he's in a really hard place.

He's been arrested for preaching the Gospel and he's in prison and he's writing this letter and it's from this place that he's writing, actually about grace. He's overwhelmed. It's as if he's growing in a love for the gospel and the grace of God in Christ as he matures, as he grows older.

I think it could be a lesson for us, right, in those hard places, that we find ourself, that we turn first to God's graces. And so, this morning, let's read together and as we've been reminded by Bryan, these verses, three through 14, this again, if you're new to the Bible, it originally was written in Greek, the New Testament, and as the sentence was written in Greek, from three to 14, it's all one sentence.

Grammatically, probably not the best structure, but Paul's so caught up in the grace of God, what God's doing, that he couldn't put the period, he just kept writing. And so, as we come, verses three through six talk primarily about the father and what he's planned, and then, seven through 10, which we'll look at this morning, talks about what the son has accomplished, and then, next week, 11 through 14, what the spirit will seal.

Let's read this together, let God's word wash over us. Verse three: "Blessed be the God and father of our lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him, before the foundation of the world, that we should be holy and blameless before him in love, he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the beloved.

In him, we have redemption, through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us in all wisdom and insight, making known to us the mystery of his will, according to this purpose, which he set forth in Christ as a plan for the fullness of time to unite all things in him, things in heaven and things on earth. In him, we have obtained an inheritance, having been pre-destined according to the purpose of him, who works all things according to the counsel of his will so that we who were the first to hope in Christ, might be to the praise of his glory. In him, you also, when you heard the word of truth, the gospel of your salvation and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it to the praise of his glory.”

Let’s pray together. Father, thank you for this amazing word. Would you use this word to not just maybe inform but to transform and to ignite passions and desires to love you more and to walk with you deeper and to share the truth of all that’s in these verses with as many as possible? So God, would you help us as Paul did, seemingly, he was singing as he was sharing? God would you help you to sing of the greatness of what you’ve accomplished and share of the greatness of your grace?

So, accomplish these things. Teach us this morning, we pray in Jesus’ name, amen.

Well, some 10 years ago, I had the joy ... some of you know, some of you may not know, but before I had the opportunity to come on staff here at Providence, years ago, I found myself in a career of being a golf pro. I was a teaching pro. I taught lessons and tried to make a living like that. I paid my way through seminary, teaching some golf lessons to some of my profs, which was a lot of fun. Didn’t help my grades, but I had a good time with him.

And then I actually tried to play a few professional tournaments and didn’t succeed at that, but it was a great journey and experience to do that. Through that, I had the opportunity to play a particular course that I had always desired to play these years ago. It’s a course down in Florida called TPC Sawgrass. In it’s Ponte Vidra, Florida. There’s a picture of it.

This particular course has a signature hole. It’s probably one of the most incredible par-threes of all golf courses. It’s an island green. It’s about 130, 40 yards. It’s a beautiful hole. There’s a PGA Tour event that’s actually played there called the Players Championship.

I wasn’t playing that; let’s make sure we’re clear on that. No one else was hardly out there the day I was there. And so, as I got to this particular hole, the friend I was playing with, we were just playing a twosome. And so, we got to this hole. There was no one behind us.

And so, we decided, said, “Man, you’ve got to hit as many shots as you can before somebody comes. This is just such an incredible hole.” The first shot, I hit, it was looking really good. I was aiming at the ten, it landed about 10 to 20 feet past ... didn’t go in the water, so I was excited about that.

My buddy then hit, and we're looking, and no one's there, so we're like, "Let's do this again." And so, knowing that the first shot had gone a little bit far, I changed clubs, I dropped back a club to hit the next shot. And when I hit this particular shot, I noticed that this particular shot was looking rather good in direction and distance.

Direction and distance, it was looking really good. Matter of fact, the ball actually disappeared, and at first I thought, it was in the water, and then I was shocked to find out that it went in the hole as a hole in one on this particular island green.

And I was like, "Man, this is amazing." And so I threw the club in the air, my buddy and I, we both could jump back then. We were younger. We were jumping and chest bumping and yelling and screaming and shouting and people in the other holes were looking, they knew what had just happened. It was a hole in one on this most famous island green.

I began to take a picture of it. I went up to the green and began to share this. I was shouting, singing, sharing, right? And then, slowly my friend reminds me, as I knew, but I just didn't want to acknowledge, it was my second shot that went in the hole.

In golf, if you don't know the golf rules, the second shot doesn't count. It doesn't count. The first one counts. The second one doesn't count. And as I began to think about that, right? We oftentimes sing and shout and share about things that don't count. Don't we?

We fill up our social media outlets with things that really don't count. What you ate last night? A latte. It's got like a heart on top of it. Right? When you think about eternity and things that count, Paul is singing and shouting and sharing what ultimately counts.

What ultimately counts in Christ. And so I want to show you this morning, three truths. Very concise, very simple truths, that I pray God would use to help us to continue to sing to God and share the gospel of God.

Notice the first truth is this, is that God redeems our lives in Christ. He redeems our lives in Christ. Notice in verse seven, it says, "In him we have redemption." Where? It's in him. It's in Christ. When you read the totality of these verses, you'll notice that 12 times the phrase "in him" is found.

It's in him that every spiritual blessing is found that includes, not only being chosen and loved and adopted, but being redeemed by Christ. It's in Christ alone. This is why we sing songs like this one: "In Christ alone, my hope is found. He is my light, my strength, my song. This cornerstone, this solid ground, firm through the fiercest drought and storm. What heights of love, what depths of peace, when fears are still, when strivings cease, my comforter, my all in all."

It's in Christ. It's in him, Paul points us in verse seven that we have redemption. What a precious gift. The idea of redemption. This word means this, it means to purchase and set free by paying a price.

See, God requires the price of redemption and turns around and pays it. This is what God does. This is not like when your kids go to Frankie's or Jelly Bean's or some place where they have the big arcade games and they begin to play all of these games and based on their performance on those games, a number of tickets started coming out of the machine.

As they come out, you take those tickets up to the counter, and if you have five, you get a piece of gum. You redeem it for something. If you have 30, you might get like one of those little bracelets. If you have like, 50 of these, you get maybe a little spin gadget.

It's all these gadgets, and some of it's like some candy, to gadgets, and then, back behind the counter, generally, they'll have a huge box of maybe like a Play Station. If you've got 250,000 tickets, you can get that. It's constantly redeeming.

This is not the redemption that he's talking about. It's not something that we perform and do and then bring our works to him and then receive salvation. Redemption. This is something that Christ purchases. He pays for this with his own life.

Just this last year, if you are a Carolina fan, and I know there's maybe two in here, you end up ... you rejoice over, right, what they accomplished last year on the basketball court. They won the national championship. I had the opportunity and the privilege to mentor one of the players, who came to Providence when he could, and we became friends over the years.

He was part of a church down in Georgia and connected with a pastor that was a friend of Providence and as we got connected and started walking together we had the opportunity to do a mission trip together and then this year, a couple of weeks ago, he came back into town. He graduated in May, but as he came back to the halftime game of the Louisville/Carolina game, they received their national championship rings at half-time.

And so we had the opportunity to go over and see these and they had the opportunity to design these rings, and so the team together came up with the word that they wanted to put on the side of this particular ring and it's the word 'redemption.'

They felt like they had redeemed themselves because the year before, if you don't know, they lost the national championship at the buzzer to Villanova and then, able to come back this year, matter of fact, Sports Illustrated, will put on the front page "Redeem Team."

There's this theme running through with these guys, thinking through redemption. Unfortunately, the redeem team of this text, is God the father, the son, and the Holy Spirit. It's not us bringing us something and performing in such a way that then we receive.

No, the redeem team is what Christ, it's in him that he redeems our lives. And how does he do it? How does he do it? Not through our performance, but through his.

And it says in the text, through his blood. Through his blood. 1 Peter says it like this, "For you know that it was not with perishable things such as silver or gold that you were redeemed, from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ." With the precious blood of Christ, "a lamb without blemish or defect."

This is what our redemption is about. It's about Jesus and what he's accomplished. You see what was leading up to Jesus' death on the cross, where his blood was shed for our sins, is this picture that's even painted back in Leviticus, Leviticus 17, verse 11, says, "For the life of a creature is in the blood and I have given it to you," God said, "to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."

When you think about the Red Cross, they're having blood drives. It extends life on earth, but the cross, the blood on the cross, it can extend life for eternity. Hebrews says it like this, Hebrews says, Jesus "did not enter by means of the blood of goats and calves, but he entered the most holy place once for all by his own blood, thus obtaining eternal redemption."

Hebrews 9:22 says, "Without the shedding of blood, there's no forgiveness of sin." This is why pastors in the 1800s, one named Robert Lowry up north would write the great hymn, "What could wash away my sin? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus. Oh precious is the flow that makes me white as snow, no other fount I know, nothing but the blood of Jesus."

12 times in that song is it referenced, nothing but the blood of Jesus. This is where redemption comes; this is the price that was paid for redemption to free us from our bondage of sin, when we trust and believe on him.

Charles Spurgeon, the pastor there in England, for many years, the late 1800s, he says it like this: "Morality may keep you out of jail, but it takes the blood of Jesus to keep you out of hell."

So, let's treasure Christ this morning. Let's treasure Christ and his redemption of what he has accomplished. God, God, redeems our lives in Christ, but notice second, God removes.

God removes our sin in Christ. He redeems us in Christ, but he removes our sin. Notice in verse seven, the second part of this, it says, “in him, we have redemption through his blood, the forgiveness of our trespasses,” the word forgive here literally means to carry away. To carry away.

In the Old Testament, when God’s people would bring sacrifices, one of the most incredible festivals and days of celebrations for the people of God, it was called Yom Kippur, the Day of Atonement.

And what would happen, the priest would first kill, they would have this one animal that they would kill and they would take that blood and they would sprinkle it on the mercy seat as a sense of offering, because of blood being offered as a sacrifice for the forgiveness of sins.

But then, he would take another animal, a goat, and would lay his hands on the head of it and symbolically say these are the sins of the people, and then they would send that scapegoat out into the wilderness, never to come back, symbolizing, in a sense, of carrying the sins away.

They’re being atoned for by the blood but they’re also being sent away. And this was all pointing to the lamb of God, who takes the sins of the world away. This was all foreshadowing, right, of the greatness of Christ, that Colossians says in chapter two, Paul writing to the church at Colossae, he says, “You were dead because of your sins, then God made you alive,” he made you alive with Christ, “for he forgave,” look at what it says, not some of our sins, but he forgave “all of our sins, he canceled the record of the charges against us and took it away by nailing it,” it didn’t go into a wilderness, it went into a tree, “by nailing it to the cross, and in this way, in this way he disarmed the spiritual rulers and authorities. He shamed them publicly by his victory over them on the cross.”

This is what God does. He’s removed them. Psalm 103:12 says this, “He has removed our sins as far from us as the east is from the west.” That’s the good news this morning, amen?

Listen, this is what he’s accomplished in Christ. I remember, as a young kid, up in Virginia where I grew up, I would lay out on a trampoline that we had. And the trampolines then didn’t have all the safety features of the netting around it, and sometimes, I would try to fly. And it didn’t go well. When I would jump off.

But oftentimes, I would lay there, and I would look at the sky at night and see the stars and think, where does the east start and where does the west end? And just the vastness of that, seen even in this picture. And my conclusion I came to is that it doesn’t, it just continues on and on and on, and this is how far removed our sin is from us, in Christ.

This is glorious. Now, notice the text. Notice the text this morning, right? This is why, a reason, right, we can sing to God and share the Gospel of God. Paul's singing and he's sharing in prison and a hard place of the grace of God, and this is why we could sing and to share of the grace of God. The text, this is how he does it, right?

It's redemption in Christ, the forgiveness of our trespasses. Now, notice what the text says. It says, 'according to,' this is how it's going to be accomplished, 'according to,' and I'm good with the text just saying grace right there, but the text doesn't say that, the text says, 'according to the riches of his grace.'

The riches of his grace, according to, not just grace, the riches. There's a common grace, the text, our Bible teaches, that rain falls on the just and the unjust, and as rain falls and the unjust, that's common grace. That's this grace from God that rain falls on crops to produce food so that all people can eat. That's the grace of God.

So the next time you're at a restaurant and you order something, think about everything that's on your plate, somehow, some way came from the hand of God, making that cow, making that chicken, bringing rain to grow that lettuce. Bringing rain to grow that tomato that's on that sandwich. He's behind it all. It's his grace.

But the riches of his grace include not a hamburger with lettuce and tomato, but forgiveness and redemption. The riches of his grace, notice what the text says in verse eight, "which he," notice the text, "lavished upon us." Which he lavished upon us, this word lavished, it means to provide in abundance.

To provide a great deal of. This is what he's done. He's lavished. Let this rest on you this morning, Providence, that the riches of his grace has not just been poured or dripped out, it's been lavished out upon you. It's the difference in a small waterfall dripping water and Niagara Falls pouring and gushing water.

This text is more like Niagara Falls than a small spring. He's lavished his grace upon us. And he's forgiven us of our sins, those words, right? Have you experienced those words before? And someone says, "I forgive you?" The lightness that comes with that?

This is what Jesus Christ says. This is what Jesus Christ says. I love the text in Mark, chapter two. In Mark, chapter two, there's an amazing text where these four guys have a friend who's been paralyzed for most all of his life.

And they know if they could get him close to Jesus, that there's an opportunity for Jesus to bring healing to his body. And so they go to this house, and they're trying to get into the house, and everyone, it's packed, Jesus is in the center, teaching, and everyone's listening, and what happens is, it's fascinating because they want to get their friend close to the Savior, close to Jesus so bad they climb up on top of the house, and it's not necessarily a hole that they make, because this dude's paralyzed; he's lying down, so they're not going to drop him this way.

They're going to lower him down this way on the mat, the bed that he's on, and so they clear this out. I'm sure dirt and stuff is falling down, Jesus is still teaching and they lower this man down. And they lower this man down, and I can only anticipate this man's processing of this experience of as he's getting closer and closer to potentially the only man on the planet who could bring physical healing to his body, and as he's lowered and there's he there in front of Jesus, Jesus looks at him and he says, "Your sins are forgiven."

It's totally out of place in one sense, because you're thinking, this man's thinking is, "My greatest need is to be physically healed. I've never walked. This is my greatest need and you say my sins are forgiven?"

Well, then Jesus, what he does is, he goes, "Well, by the way, go ahead and take your mat and get up and walk as well." Now, why did he do it in that order, when seemingly, on the outside, everything looked as if what was most needed was stability in the legs?

I think he did it to show us all that our greatest need is not physical health. It's spiritual healing. Our greatest need is not physical health; it's spiritual healing. And Jesus does the other miracle to show that the greater miracle is actually true.

I mean, to think, ligaments that have not worked for 30, 40 years, instantly work and he's able to stand and walk? Instantaneously? Right? What Jesus is showing in this moment, that instantaneously, when he says your sins are forgiven, they're forgiven.

When he says your sins are forgiven, they're forgiven. Because he lavished his grace on us. Charles Spurgeon, he says it like this about forgiveness. I love it, he says, "Free, full, sovereign pardon is in the hand of the great king. It is his prerogative to forgive, and he delights to exercise it, because his nature is mercy and because he has provided a sacrifice for sin. Therefore, forgiveness is with him for all that come to him, confessing their sins. The power of pardon is permanently resident with God, he has forgiveness ready to his hand at this instant."

Listen, let's trust. Let's trust Christ for forgiveness. Let's trust him for the forgiveness of our sins, so that we could be made right with him and be brought to God, as we read earlier, from 1 Peter 3:18, and let's extend forgiveness.

If you're looking for a resource to forgive those who maybe have hurt you really bad, listen, the only resource that you're going to be able to have to be able to extend fully forgiveness is knowing that you have received forgiveness from God.

This is how the Gospel informs the believers' extension of forgiveness, is that you don't get over the fact that you've been forgiven. You rehearse the gospel. You remember the Gospel. You remember what God has done in Christ, and as you're contemplating that, if we, who were enemies with God, God in his loving kindness and mercy, could forgive us? How much more should you and I, then, forgive those that have sinned against us?

Listen. He redeems our lives in Christ. He removes our sins. But last, is this: he, God, reveals his will in Christ to unite all things under Christ. Now verses nine and ten are monumental. They say this, they say making known to us, so he's doing this, he's lavishing his grace and wisdom and insight, making known to us the mystery of his will, so when we receive, when we've been chosen, adopted, loved, redeemed, forgiven, all of these amazing truths, then there's ... eyes are opening, the eyes are opening to be able to understand and know the mystery of his will.

It's mystery in the sense that it's been revealed, but now it's being unveiled. The idea of us being able to see and sense what God is doing from the beginning of creation until now, or being able to grow and experience the love of God in a way of understanding sin from the beginning that Adam and Eve, when they sinned against God and the penalty that they received for all of humanity, that death would come to all.

The wages of sin is death. The means, there's different means, but the ultimate reason we all will taste death at some day and at some time is because of our sin, and then you see the people of God trying to unite things in their own strength, and so, they build a tower. Called the Tower of Babel in Genesis 11 and God judges them and scatters them and confuses even their language, and you see, you see brokenness.

Just continuing from those days until these days. You see racism continuing and hatred growing. It's like a hammer with a glass with a hammer, the hammer is sin, and it just breaks everything, as I show in this picture.

It just shatters, there's this brokenness of lives and brokenness of culture all around us and the one who's going to unite it and bring it back under the lid in a sense, the headship and authority of Jesus, God's going to do it by his spirit and through Christ and through the preaching of the Gospel. Through the sharing of the Gospel.

By taking this good news, this is what God's doing, it's set forth in Christ as a plan for the fullness of time, and so in the fullness of time comes, Christ, he's going to unite all things in him, things in heaven and on earth, and he's going to do that by having people from every tongue and every tribe and every nation, every ethnicity that come to a place of repentance and belief and trust in Christ. This is how he's going to unite all things. He's going to bring it to an end.

And because that's coming, we live a life always going. Because that day's coming, we live a life always going, because we're headed in a sense, right, to an eternal worship service. This is Paul, he sees this. This is why he breaks out in praise multiple times, where he says to the praise of his glorious grace, to the praise of his glory. This is where we're headed, to a praise service of God.

For all of eternity. This is why, Revelation 5 tells us specifically what it's going to even look like. He says, "Worthy are you, King Jesus to take the scroll," the scroll, the idea of the scroll was really a title deed to the universe, and he is the only one who is worthy to open it. "For you were slain, and by your blood, you ransomed, redeemed people for God, from every tribe, language, and people and nation, worthy is the Lamb who was slain to receive power and wealth and wisdom and might and honor and glory and blessing to him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever." Jesus, listen, Jesus Christ is the goal of history.

And his glory to the praise, to the praise of his glory and the praise of the glory of God. History belongs to God. It is set forth in Christ as a plan for the fullness of time to unite all things in him, in Christ life will forever operate in righteous harmony and glorious newness.

As one theologian summed it up. And so listen, if God is the one who redeems our lives in Christ and removes our sin, he removes it in Christ, and then he reveals this will of what Christ is doing, in Christ, where he's going to unite all things, may you and I, listen, tell everyone about Jesus.

Everyone that we can, where we could take that every day conversation and turn it in some capacity to Gospel conversations. Can we, as I was last night at a coffee shop, and there wasn't a line. No one was coming in. And I just felt the Spirit prompt to say, "Let's take this conversation about potential war and storms and life and chaos, and let's try to enter into a conversation about the Gospel and trying to navigate from a coffee bean to Christ," got into a healthy discussion and he's open.

He's open to discuss these things. And so may we tell that we don't have, as Paul Tripp says, we don't have a system of redemption, we have a Redeemer. A Redeemer, who has purchased and paid the price. And this is the glorious good news of the Gospel today.

If you've never trusted him, if you've never come to a point where you've placed your trust and received what he's paid, let that day be today. Let that day be today. So let's pray together.

Father, thank you for your grace. Thank you for your mercy. Thank you for kindness. Thank you for how you lavished your grace on us. God, you have poured it out in abundance and we are a grateful people. And so, God, would you work in our hearts, if some are in this room trying to earn and in one sense, redeem and pay what you have required, would you open their eyes to see that which you've required, you've actually also paid? God, would you do that? Would you accomplish that?

Father, would you give us a lightness of heart this morning knowing that in Christ, as we turn and trust you and place our faith in you, that you remove our sin, not to the side, but as far as the East is from the West? Where there's no sight or smell of it. God, would you do that work in us this morning? And God, would you allow us to see the beauty? Would you allow us to see the beauty, God, of you allowing us to see the mystery of your will, see life, how you have intended it to be lived, to be on mission with you, sharing this good news with as many people as possible so that every person from every tongue, tribe, nation has access to the Gospel to hear it and to believe it and to know that you, by your power and your grace, are going to unite all things when those days come to an end?

And it will all be under your authority and under your lordship. And so, God, would you do these things? Stir our heart to sing and to share. Stir our heart, God, to sing of your grace and to share of your Gospel. God, we pray this in Jesus' name, amen.



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