

SERMON TRANSCRIPT

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SPEAKER

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SERIES

Grace Unleashed:
The Book of Ephesians

PART

13

TITLE

Walk In A Manner Worthy

SCRIPTURE

Ephesians 4:1-6



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Well, it's so great to see you, Providence. I hope that you are well today. To all of our guests, welcome. We're thrilled that you've joined us. If you are here and you absolutely know the Lord, I pray that as you are here on this Sunday that your hearts would really be encouraged. If you don't, our prayer is that God would just to help you see the significance of Christ, how great He actually is, and great what He's actually done.

We're in a series, so if you have ... In fact, the fourth chapter of this amazing book called Ephesians, if you want to head there. If you don't have one with you, there's lots of Bibles in all the chairs near you. If you don't have one at home, please take that home as a gift. About 5:45 this morning, I woke up ... I'm sorry, I woke up at 4:45. I was in my car at 5:45 on the way here. I looked down at the screen and it said seven degrees. I was convinced that it was going to be a lonely morning, and it hasn't been. It's been so great to see so many of you and so I'm so thankful for you.

What was really just fascinating to me is that as I drove in, just a few minutes after six o'clock, there were already people, volunteers, who were here setting out signs in the parking lot. Super, super cold. I just want you to know, we as a whole team, your whole church family, we're so grateful for you. Those of you who serve and who give and who are so faithful here, who pray for Providence. There's a lot of people this day, actually hundreds who have a role to play here at Providence, whether it's with little babies or whether it's on this stage with the worship team, or the AV, there's a lot of people who serve that we never, ever see them. I'm just so grateful, we all are. So if that's you, thank you for God is using you to do significant things in this body.

So let's pray together. Father in Heaven, thank You. Thank You for your great love for us, and thank You for the compassion that You show to us, through Your Son, Christ Jesus. We pray now, Lord, that as we open up Your Word, we thank You for Ephesians. We thank You, God, that You gave us this book. We thank You that You inspired Paul, even from a prison to write this to a real church, and a real city, facing real issues and problems just like us. God, we thank you God, that over these centuries, these generations, You have kept Your word, so that what we can read now in Ephesians 4, or what we read here is what You inspired Paul to write. We're thankful for this gift and pray now that You would speak through weakness, that You would bring glory to Christ alone in our time.

I pray that You would speak through all of the great distractions in our life. We confess to you, God, our anxieties. All of us have something in our mind that we're worried about or that dominates our thoughts and has this last week and maybe even this morning. I pray Father, that in the midst of all that's happening in our life, that You would help us to have eyes to see the greatness of Jesus Christ, and the amazing power that's found in The Gospel. So we look to You, we need Your help and we pray this in Christ's name. Amen.

Well, this fourth chapter of this book marks a significant change that sort of is like what we've seen, if we walk outside right now. You know, over the last several months, as we've been in various rooms and various venues, there's a room being built and you know that. For several of the months, you'd drive in, and I would drive in, week after week, after week, and it kind of looked like not a whole lot was taking place. It was, but it really looked like this. It was a lot of foundation work.

The fact is, unless you're right over the foundation, you can see it, and even if you are, it's just not that cool. That's not our dream. That's not what we're hoping for, but it's critically important, in particular that's built really, really well. Now, though, you drive in and you get to see something like this, to where it starts to look like a building. Of course, everything that you now see, and all the things that we spend a lot of our time thinking about, even of our house, like the paint, the shutters, and the shingles, and things that are visible, things that are more appealing than the foundation, they all rest on that foundation.

However that foundation is built, whether it's built poorly or whether it's built really, really well, really strong, it will bare itself out in what you see with your eyes. This is exactly what we find in Ephesians. That's how this book is built. The first three chapters speak of God's grace that's been unleashed to us. So it's a lot of foundation work. It's talking about what's happening inside the heart, what God has done inside of us, where sometimes no human eyes, including our own, can actually see. But then what he does in the last three chapters, chapters four, five and six, is he highlights God's grace unleashed through us. Those visible demonstrations, those practices that you and I find a lot of ... Well, it's very appealing.

We love to talk about finances and marriage and parenting and these things, because that's where we live, that's where we move, that's where our anxieties normally rest. It's with our children, or with our money, or with our husband or wife, or our friendships or what we're saying or what we're thinking. What you need to understand is that the order here is critically important. You see, wherever cracks appear in chapters four, five and six, in our life in those areas, you can be sure that there's a foundation problem in our life that's found in chapters one, two and three.

So we can't separate from them at all. Everything is built on this foundation, and the order is critically important. The fact is, there's a lot of people that love to have somebody just say, "Why don't you just give me four steps to peace or three steps to be a patient person?" Because we so clearly, desperately want to have the visible parts of our life being attractive to other people and to ourselves. It's a patient work to look at the foundation. The foundation work is really, really important that it happens first.

I want you to maybe think about it like this. Let's just say that you're at a red light, you look out, a car creeps out and suddenly they just get broad-sided. They just get smashed. So you leave your car, you run over to check on the person. You look in, and the person's bleeding out. They're so injured that they're going to die if they don't get blood. Now that's the worst time in the world ... Wouldn't it be? To sort of lean down, kind of put your arm, say, "So, let's talk about your parenting techniques, or let's talk about your budget, or hey, let's talk about how you just treated your wife or your kids." You wouldn't do that. Why? Because now, all they need is blood. Without blood, they're going to die. Without blood, they can't do anything that you would want to talk about anyway.

This is precisely what we see in The Gospel. It's exactly what we see in this amazing little book, that God, He looks. When He comes over and He sees us in peril, He doesn't give His commands first. He gives us blood. He sent Jesus in order to rescue us. After, and only after, his lifeblood ... And that lifeblood is grace. In Christianity, the lifeblood of every believer is the grace of God. Once that lifeblood, that grace, is literally flowing in us, then all of a sudden it begins to spill out. Once we're healthy enough, then He starts saying, "Okay, now let's talk about what you talk about, and what you think about, and how you treat people.

So what I want to urge you to look at here, is that as we go through the next three chapters, is that we do not separate our heart from the first three chapters. For wherever the crack appears in your life, you can be certain that the answer is not found at the latter. It's found at the former. Go back to the grace of God in your life. What Paul does is he connects these two with a bridge, and it's a one word bridge. It's the word "therefore". It's the connector between the evidence of what God's done in chapters one, two and three, and the actions that He's going to now call us to live out in chapters four, five and six.

You can see it right here, verse 1, he says, "I, therefore," there's the bridge. "I, therefore, a prisoner for the Lord urge you to walk in a manner worthy of the calling to which you've been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit and the bond of peace. There is one body and one Spirit, just as you were called, the one hope that belongs to your call. One Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all."

So what I want you to see here is a few things that God's grace motivates in our life. The first is that God's grace motivates us to live up to what we believe. To live up to what we believe. It seems that every single day, somebody with authority or power, or with an office ... It seems that we find every single day, every single week, someone being exposed for failing to live up to that office, or up to that trust. We see it in politics. We see people of authority and they have an office, they have a role, they're dignified. We assume and we trust them, and sometimes they let us down. You see it with school teachers, how school teachers ... Not all but a few. You see it to where these scandals take place, to where we've entrusted our children to them and sometimes they take advantage. Not all of them, but a few of them take advantage of those children.

You see it right now, frequently, all over the world of celebrity, athletes, and broadcast journalists, of people that we've trusted who are sitting in a seat of authority, a seat of dignity, and they don't live worthily of it. When we see these things, we cry out, "He lived unworthily of his office!" When we say that, what we're actually meaning is the nobility of the office should've constrained their heart. That nobility should have weighed more heavily on him or her so that he or she did not bring disgrace upon that office. So what we're actually measuring is this, we're measuring the people against the worth of the office. In other words, we're not looking at the people and saying that the office wasn't worthy of them, and when they fail we just need to give them a different office. What we're saying is we're looking at where we endow, where we place our trust and we bestow it upon someone else and we say that, "If you can't live worthily of this, we need someone else in that role who will be."

Now with that in mind, notice the first thing that he tells us to do, "I, therefore, prisoner of the Lord, urge you to walk in a manner worthy of the calling with which we've been called." He's not asking us to deserve a place with God, he's asking us to recognize how much our place with God deserves. I have three boys, so the big difference here would be for my boys to try to work for a place in the family and for my boys to work from a place in my family. There's a vast difference, and it's the difference between chapters one, two and three, and chapters four, five and six, that God's grace has to come to us and then suddenly we're motivated.

This is what God's grace does. If God's grace is working in your life to save you, then what happens is that it comes afterward to inspire you, to incline your heart to say, "Man, I want to live in such a way that even if it can't be perfectly, consistently, I want people to be able to look at my life and see a reflection of the dignity of The Gospel, the nobility of Jesus Christ. This is precisely what he's saying, "Walk in a manner worthy of The Gospel, worthy of the calling with which we've been called."

So we have to ask the question, what is the calling that God has given to us that we don't want to disgrace? So if you back up to chapter one, what we find is this, is that Jesus Christ came from Heaven to earth. He lived a righteous life, He died on a cross, and then He rose from the dead, and everyone who believes, 1:1, it says becomes a saint. 1:7, it says that we are forgiven of all of our sin and redeemed. 1:10 says that we've been sealed with the Holy Spirit so that we can live and move in the security of assurance. Chapter two, he tells us that we who were once dead in our sin, we've been made alive, that we who were once the objects of His wrath have now been made the actual targets of His kindness. Then he tells us why. It's a calling, a nobility to live up to. He says because in Christ Jesus, you were created to do good works. You were created not to be saved by those good works, but once your heart has been transformed by Christ, to live up to it.

Then you get into chapter three, and he really begins to anchor down on exactly what he's calling us to do as a church. First he says, He's built the church, that when we trusted Christ, He adopted us into His family, 2:17. Then you get to 3:10, and this is what he says. He says the reason that He's adopted us and the reason that He's built us is because He wants through the local church to display the wisdom of God to the ends of the earth, even in heaven and in hell. It's an amazing thing. It's an amazing calling that he has given to us.

This same writer, this same Paul, he wrote ... Well, he wrote lots of churches. But over in Philippians 1:27, he says, "Only let your manner of life be worthy of The Gospel." So Providence, what I want you to see is there's no more noble thing. There's no more noble pursuit, there's no more noble life purpose than to live in a manner worthy of Christ. So for application, let's esteem, and then reflect the nobility of our calling. You see, I believe that if we could actually see with pure eyes, the glory and the supremacy of Jesus Christ, and if we could see what Paul prayed for at the end of chapter three, that the power of God and the love of God would literally collide like two perfect storms into the ultimate perfect storm within our heart.

If we could see the power of The Gospel on the earth, if we could see the supremacy of Jesus with unfiltered eyes, we would not ask the question, "Is Christ and The Gospel worthy of my plans, my aspirations and my life?" We would ask, "Is my life being lived worthily of such things, of Christ and The Gospel?" You see, I'm convinced that every one of us, we stumble. We know that. Every one of us is like a broken frame through which people have to look through sometimes shattered glass, broken glass, in order to see the picture of The Gospel. Yet, isn't it possible, wouldn't it be amazing ... In fact, just imagine just for a moment what it would look like if every believer on earth aimed every single day, maybe not perfectly but persistently, to reflect just like this little simple picture. The One who gave His life for us.

Imagine if it was our life purpose when we woke up in the morning to say, "I may not be able to display it all, but today my life purpose is to help people see just a fraction, just a glimmer, of the glory of Jesus Christ. His compassion, His mercy, His forbearance, His patience, His grace, His wisdom, His truthfulness, His integrity. You see this what Paul longs for. Now when you look at 4:1, what you need to understand is that's sort of like the thesis for the rest of the book. What he's now going to do is he's going to look at all the different arenas of our practical life and he's going to talk about, in that arena, how do you live worthy of The Gospel? How do you live worthy of the calling with which we've been called?

So he's going to talk about our tongue, he's going to talk about our relationships, and our families and our parenting and all kinds of things. So it would serve us well, though, to take note of what he writes first. If you were writing this letter, and if you made an appeal to say, "All right, in all of these areas I'm going to talk about, live worthy of The Gospel," what would you talk about first? I might talk about my family, maybe integrity. Let's start with integrity. As believers, if we would live with integrity, all of us. We may start there. That's not where Paul starts.

The Holy Spirit inspired Paul to first go after unity. So the second thing I want you to see is that God's grace motivates us to pursue unity for the sake of peace. You see it in verse three. He says, "Be eager," literally be energized, be zealous, be intentional, strain after, to do what? To maintain the unity of the Spirit and the bond of peace. Fascinating words if you think about it, to maintain, to keep. I think he always starts there because unity, even though it's so precious, is very, very thin. It's like a Kleenex. It can tear very easily and quickly.

It doesn't take much of a barb to break down unity within the body of Christ. It takes a little bit of patience, a little moodiness, a little rudeness, and suddenly we get our feelings hurt and then it's on. So he starts, and he says, "Strain to maintain the unity of the Spirit and the bond of peace." Now before we talk about how we do that, which is verse 2, I want to talk and show you why we do it. Why is this first? Why did Paul say, "This is number one, we gotta tackle this before anything else"? We find the why in verse four, five and six.

There he says, well it's because there's one body. There's one Spirit, one hope, and one Lord, and one faith, and one baptism, and one God and Father over all. In other words, what he's saying is we cannot hope to reflect the oneness of Christianity while being divided. You and I, we cannot stand in front of the mirror that's labeled Christian, or Christianity, or the Gospel of Jesus Christ, and be broken up into factions around self-interest. There's a reflection that Christ, in everything about what we are here for today, there's a oneness quality to it. So when there is a quality of division in our relationships or in our home or in our church family, we are not living worthily of the calling with which we've been called.

So Paul, you notice, he pleads for us to maintain unity. He says that first, but it's really interesting. Our text next week actually says in verse 13 that we are to attain the unity in the knowledge of God. So he uses the word "maintain" which assumes we have it, and we need to keep it, but next week he's going to say we need to attain it, which assumes we don't have it and we need to find it. So which one is it? Are we supposed to maintain something we have or are we supposed to attain something we don't have? Well, he wrote both of them, so it must be both. So how does this work?

Well, if you go back to chapter two, he talks about one of the big crisis points in this little church. That is that throughout time, there's been historical hostility between Jews and Gentiles. They don't like each other. They never liked each other. Still don't like each other. Yet, Jesus, when he rose from the dead extended an invitation to all, that whoever would believe on Him would be saved. Guess what happened. Both Jews and Gentiles, they start believing in Jesus. So they start thinking, "Well, should we just form two churches?" We'll have First Church of the Jews over here, and First Church of the Gentiles over here, and try to figure out how do we live together when we don't like each other, but we like the One that we all like to worship.

So in chapter two, what we looked at is that Jesus Christ, He changed things. In 2:13-14, he says, “Now, in Christ Jesus, you were once far off ...” That’s the Gentiles, that’s us, most of us. “Have been brought near to the blood of Christ. He says, “For He’s our peace who has made us both one.” In other words, in one decisive act, Christ made Jews and Gentiles one, but this unity must be brought into full expression within the Church, and it must be brought against all odds. Why against all odds? Somebody once said that, “Peace is that beautiful moment when everyone has stopped to reload.” So everyone has a gun, everyone’s like, all right, and then they stop like, “Wait a minute, I’ve kind of thrown all my ammunition out, so I need to go back to the closet. I’ll be right back, keep fighting.” They go back and all of a sudden there’s just this quietness. It’s like, “Wow, that’s very, very pleasant.”

You see, every single one of us, we don’t come into these doors, we don’t behave as a church family, in a vacuum. We’ve all lived in a culture where historical hostilities between people groups, between races, ethnicities, genders, they’re all raging all the time. We swim in those waters, and all the sudden we come into these rooms and now we’re a church family and we sing about our oneness. So is it to be maintained or attained? It’s both. Jesus Christ, because of what He has accomplished, it is a done deal. Positionally, we are one in Jesus Christ, but now we have to attain it in a culture that’s constantly trying to pull us apart. We have to maintain it and attain it. We have to go after more of it and we have to keep what we have.

You say, “Well what hope is there of doing this?” That’s a great question. I think the only hope is the Holy Spirit, and that’s why he calls it the unity of the Spirit and the bond of peace. You see, it’s only the Holy Spirit that can break down the ice within our heart to actually believe common convictions and have common convictions about Jesus Christ. If you believe like I believe about Jesus Christ, that He died, if He rose from the dead that He’s the Son of God, it’s the Holy Spirit that convinced both of us. That’s the middle ground.

Similarly, it’s the Holy Spirit that breaks down the ice within our heart that allows us to enjoy common care for one another. So if we love one another, we care for one another. Then you can be certain that the Holy Spirit is at work in our lives as a church family. The Holy Spirit does all these things because Jesus loves peace. The Bible calls Him the Prince of Peace. In His first sermon, Jesus says, “Blessed are the peacemakers, for they shall be called sons of God.” He loves peace.

So how do we pursue the unity of the Spirit and the bond of peace? How does it happen? That’s where we get to verse two. Now verse two, to really understand well, it takes us little bit of language. The fact is I already know that most of you, “Just tell me what it says and let’s just move on.” You don’t care a whole lot about language. Grammar is something you did a long time ago. So if I said the word “participle”, you might say, “God bless you.” But a participle is exactly what verse two is. There’s actually four of them. A participle is simply an action word that helps us get the primary verb done.

So this is what's he saying, the verb, his passion, the first thing that he says, "This is what we are after," is verse three. It's to maintain the unity of the Spirit and the bond of peace. Now how does that happen? If I said to you, "Grow in the Lord by praying, reading the scriptures ..." Right? Praying in the scriptures, that's the participle. That's how we grow. He does the same thing here. In other words, you and I can't just go do unity. Unity is the fruit that takes place when we practice and pursue verse two. Humility, patience, gentleness, and forbearance.

I broke them into twos intentionally. So if you want to take notes, the first application is this. Let's pursue humility and practice gentleness. Let's pursue humility and practice gentleness. You see that those are the first words in verse two, "with all humility and gentleness". You see, unity is dependent on humility. If you go to the symphony and you see a big orchestra, it only takes one person to go rogue to say, "I got my own instrument, I'm going to play it when I want, how loud I want, any note I want", for the whole bus, for all the wheels to fall off. It only takes one. Frankly, it's that way in your marriage. It's that way in your family, it's that way in your church. It only takes one.

Unity demands humility, which is why Paul says in Romans 12:3, "Do not think of yourselves more highly than you ought to think, but think of yourself with sober judgment." To me, when I think about pursuing this real humility, there's nothing that stirs humility more quickly within my heart than to meditate on the cross. You see, there is only one person who can look at the cross and assume themselves to be the hero, and it's not us. It's Jesus Christ. When we look at the cross, when I look at the cross, I don't look and think about my superiority or my supremacy. I look at my dependence and my need.

What's interesting is when we are humble, inevitably, we treat people with gentleness. That's why I say pursue humility and practice gentleness. You see, 1 Peter 5:5 says, "Clothe yourselves with humility toward one another." So this is what I'm really getting after. Gentleness is humility applied to relationships. If you live on an island all alone, you don't need to be gentle with anyone. Gentleness only needs another person. You could be humble, you could walk around the island and you can be very, very humble, but the fact is you don't even need to be gentle unless someone joins the island.

So humility is what's in the heart. If it's in the heart, gentleness spills out in our relationships. You see, when we're humble, we see other people as valuable. We see other people as breakable, so we're more gentle with them. When we're more gentle with them, it maintains unity. So let me just ask you a question. Are you gentle with people? Are you gentle with your tongue? Everybody's fighting a great battle. Are you gentle with them? Are you rude with them? Gentleness is humility applied, and it needs to take place in our own relationships here.

The second is let's pursue patience and practice forbearance. If you live on an island, you don't need to forbear. If someone joins the island, now you need to forbear. The quality within the heart that must be there for us to forbear is patience. It has to be the quality that resides within in order for forbearance to spill out upon other people. What's interesting is there's never been a patient person that's also not a humble person. Patience and humility, they're kind of like best friends. They never meet in an alley and say, "I never expected to see you here." Humility walks, and patience always drafts. It's always a step behind.

You see, the more we think of ourselves, the quicker we think we should be served. So if you're ever in a line and you think, "Do these people not know that I'm in this line? Don't these people know how busy and important I am?" What you need to understand is everybody behind you and in front of you is thinking the same thing about you. Patience. It only comes through humility. What's interesting, though, is that when we're patient, we tend to forbear. Now the word forbear, it simply means relational endurance. It means that when we gather together, and sometimes we're moody or impatient, irritable, irresponsible, maybe a little too spontaneous, maybe rude, selfish ... Forbearance is the perfect ointment to maintain unity. Relational endurance, I'm just going to stick with you. You're not lovely right now, but I'm going to love you anyway. Forbearance.

So Providence, let's be humble so that we can endure with each other. Then the unity that Christ died to create will become real within this church. It will be maintained within this church, and we will not bring any disrepute upon the great God who called us to reflect Him.

Well, there's one more last thing and it's very, very brief, actually. That this, is that God's grace motivates us to pursue unity for the sake of mission. What I'm trying to say here is this, is that there's more at stake in unity than Utopia inside the walls of this church. There is more at stake than us just liking each other and treating each other, and cooking meals for each other and offering each other a handshake or a hug. There's more at stake than just Utopia within the church. That is the glory of God to the ends of the earth. I believe that's why when Jesus was in the garden before His death and He was praying, He prayed John 17:23. He was praying for us, and He says, "May they be brought to complete unity, to let the world know that you sent Me and have loved them even as you loved Me."

You see what He's saying? He's saying, "God, their unity is so important, because the people in the world who don't know yet that I've died for them, they're going to be judging the credibility of My cross by the unity they see in my people." Becomes very, very important. You see, the unity, God's oneness, is the foundation not only over unity, but also our mission. I want you to think about it like this. If it said, "You know what man, there's many gods and there's many lords, and many baptisms, and there's many roads and many faiths and many saviors, and many, many, many ... ", we wouldn't have to be unified. You'd just pick your path, you'll get there just fine.

But when he says there is one Lord, and there is one Name by which man be saved, there's one faith, and there's one baptism, and there's one ... If there is one, then we have to be unified as a church family. Then we have to take a unified gospel, a unified passion, a unified care for each other, a unified conviction about who Christ is to people in order to help people see you actually need to be unified to this path as well, because there's only one path. What I've seen over and over and over again, you think this next year, we've planned 16 and soon to be I think 19, because so many people signed up to go on mission trips. If we ever get to the place as a church family to where we bypass verse two in our life, we're not pursuing humility, gentleness and patience and forbearance, you can be certain that we will be so distracted by tensions within that we will stop going. It will slow down. We won't be given over to say, "Man, let's get this great gospel out", because we'll be so mad at each other.

So I urge us as a church family, as we have for many, many, many years, application, let's tell of His love together. We have a mission that's been set before us. This mission demands, it demands that we set aside our preferences and things that don't matter, we plead with God that we would share common convictions about who Jesus is and what He's accomplished, and we would share common care for one another as image bearers. All ethnicities, all races, everybody young and old. We can do this, because God's grace has been poured out to us.

It's amazing that God has offered us, we do this usually once a month, an amazing, amazing gift, a reminder for us of the unity that we have in Christ. This little tool is called The Lord's Supper that we're going to do now. So for those that'll be serving us, if you want to go ahead and stand up and head to the back, you guys can get ready with the various elements. For those of us as we wait, as we think about what we're actually doing here, I want you to think about this carefully.

They're going to pass out, as many of you know, bread and cup, which is symbolic of the body and blood of Jesus Christ. Jesus said don't ever take this unless you first examine your heart and confessed your sin, but then He tells us why we take it. He tells us why we take it together and not at home by ourself. You could, right? You could be like the First Church of Brian Frost. I just get up and I teach myself in the mirror and I give myself a self-hug. There are people that do that. Maybe not that far, but you know what I mean.

You could just go and, "I need some bread, I need some juice from the fridge, I'm going to take The Lord's Supper all by myself. I'm just going to do my own little thing." That's not what he said. He goes, "You're a body, and you come together, and I've given you a tool to reinforce the unity that you should have and you can have. So as you confess your sins, sometimes even the sin against each other which brings about reconciliation, you're going to be able to do two things. You're going to remember what I did through my son Jesus Christ on the cross in order to bring you together." Then second, you're going to proclaim with your lips and with your lives when you hold these things, that I was in need of that and I'm believing in that.

So when you look to the right or left, and you see people holding that little cup and little piece of bread, without saying a single word verbally, you can actually say to each other, “You know what? You are like me. We are together in this. We are unified in this. We have common convictions of Jesus and we care for one another. So I’m going to pray, and then as they’re passing these things, I want to encourage you that if you’ve not confessed your sin, that you would take the time to do that, but then you would also listen to Ephesians 4, as it’s read over you during this time. Let’s pray.

Father in Heaven, thank You for Your grace. Thank You for Your kindness and Your love to us. Thank You Jesus, for coming to rescue us, for dying on a cross, and for rising from the dead after living a righteous life, in order to save us. We pray, Father, now that You would use this time to help us to remember to stir humility in our heart as we think about the cross. We love you, we’re grateful, and we pray this in Jesus’ name. Amen.



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