

SERMON TRANSCRIPT

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SPEAKER

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SERIES

Peace For A World In Pieces

PART

2

TITLE

Time For Peace

SCRIPTURE

Luke 24:36-49



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Well, Providence family, it is great to see you. Happy Easter, for all of us scattered in all of the various venues, maybe even at home, we're so glad to see you. And if you're a guest with us, thank you so much for being here. We really do think it's an honor that you have joined us as we have met here to celebrate what we believe is the most significant, important event in history, and that is when Jesus Christ, the son of God, rose from the dead.

When we gather, we love to read the bible, and so if you have one with you, if you wanna head over to Luke chapter 24. If you don't have one with you, there's lots of them in the chairs near you. And if you don't have one at home, please take that home as a gift. We're in a little series. It's called Peace for a World in Pieces. You look around, you look at our families. Sometimes we even look into the mirror, and we see a measure of brokenness, where we're looking for solutions. And what I want you to know is that when Jesus rose from the dead, he indicated to us that He alone has the power to put our lives in this world back into order.

And so if you're here, and you're really struggling with peace this morning, I want you to know that the answer, the answer to your problem, is found in Jesus Christ alone. And so, if you would, let's bow, and let's ask for peace.

Father in Heaven, as we come to your word, we pray again that you would give us eyes to see and hearts to understand. Would you help us to believe what we read? Would you help us to understand it and to apply it to our life? I pray that you would speak through weakness of myself, and God I pray that you would speak through weakness, Father, even in our ears, our hearts. There's so many obstacles that stand in front of us as we think about peace. Lord, the first and foremost is the fact that we experience peace so sporadically. So I pray that you would open up our eyes to see how consequential it is that Jesus rose from the dead, that you would help us to see what your son, Jesus, has made available to us, and what He seeks to give us every day of our life. So God, would you give us assurance? Would you give us peace, and would you give us purpose this morning, through your word, I pray. In Christ's name, Amen.

Well, there comes a day in every one of our lives when we realize that our favorite happily ever after story is not the story of our life. It doesn't take long to figure out that we do not live in a castle with unlimited resources. There's many of us in the room, you're struggling maybe even in a marriage with somebody, and it's difficult, and you keep looking around, and you keep saying, "You know, the beast that I kiss never seems to turn into a prince." And there's a lot of us that we look the world over, seeking to identify that thing that if we could attain it, it would satisfy, sort of the core, or the heart of our heart.

And what's interesting is we look for that glass slipper. And we finally obtain what we think it is, and it simply never fits our foot. It's an amazing thing how we love these things. We crave happily ever after stories. And the reason is because they're written on our heart. God literally grafted within our heart, etched within our heart a category for a time of peace in order to point to something, and that is the true story of Jesus.

JRR Tolkien, he was speaking to C.S. Lewis, and he said it this way. He says, “Do you know why young hearts and old hearts resonate with happily ever after stories? It is because there is a greater story, the true story, that is beneath all, to which all the other stories point. And this is the reality.” The story he was speaking of is the story of Jesus Christ. You see, the story of Jesus Christ is ultimately the story of the bible. If you ever read the bible, you’re gonna find lots of different stories about lots of different people. And yet, what all of those stories do is they all collide with one another. They all fit like a giant puzzle in order to tell one grand story, one grand narrative, and that story is the story of Jesus Christ. What’s amazing is it’s a true story, and yet it begins like most of our fairy tales, “In the beginning.” But what we find here in this truthful story is in the beginning, God created you, and He created me to live in a relationship with Him. And how He created us to enjoy peace was very similar to a child that’s holding Daddy’s leg. You see, Daddy’s nearness, God’s nearness was to be our peace

Now, I showed this same picture last week, when we looked at the terms of peace for Luke chapter 19. And why I show it again is just to reiterate and reinforce to all of us that what we find within Christianity is a peace that is only a dependent peace. It’s never an independent kind of peace. It’s always a stay close to Dad’s leg kind of peace. It’s never a, “I’m gonna do what I want. I’m gonna be independent from God. I’m gonna chart my own course. And I’m gonna wrestle peace to the ground and I’m going to experience it.” This is not what the bible has to offer. It’s not what Jesus came to offer.

And so this is what God created, a world, a beautiful world, and people created in His image, that we would have the privilege and the pleasure to live in a relationship with God, to be near Him and to experience His peace. And then the bible says that we decided to sin against God. We broke fellowship, and in doing so, we parted from our peace. You can assume, rightly, that God was offended. Most of the minor prophets speak to His offense with great terms of literally endearment, where you can almost find God in a sense of emotional vulnerability, where He’s saying, “What is it in me that you won’t stay close to? What have you found wrong with me?” It’s an amazing thing for the creator of the universe to express words, to condescend to our language, to help us to see His heart for us. And that is exactly what we did there. We sinned and walked away from Him. But motivated by love, God sent His son. He sent His son to this earth to live for us on this earth. And He was tempted in every way, just as you and I are. Yet He was without sin. The canopy of thorns and thistles that God literally cursed the earth with, once we sinned against God, Jesus Christ came and lived underneath that canopy. He experienced weariness like us. He experienced temptation like us, but He never sinned.

And then, Jesus, in love, He went to a cross in order to pay for our sin, my sin, your sin. He was buried in a grave, and three days later, he rose from the dead. And when He rose from the dead, it provided us an opportunity to bring us back to God, to be in Heaven with Him forever, where we can live happily ever after. This is the story that is the foundation. This literally cut like a channel in the human heart. This is why authors who don’t know anything about Jesus Christ can write stories, and drift towards happily ever after. It’s because our heart longs for it. It’s magnetized for it.

What our text does here in Luke chapter 24 is it literally drops us into this story of the bible just 12 hours after Jesus rose from the dead, roughly 12 hours. And let's read it together, starting in verse 36.

It says, "As they ..." That's the 11 remaining apostles. "As they were talking about these things, Jesus Himself stood among them, and said to them, 'Peace to you.' But they were startled and frightened, and thought they saw a spirit. And He said to them, 'Why are you troubled, and why do doubts arise in your hearts? See my hands and my feet, that it is I myself. Touch me and see. For a spirit does not have flesh and bones, as you see that I have.' When He said this, He showed them His hands and His feet. And while they still disbelieved for joy, and were marveling, He said to them, 'Have you anything here to eat?'

They gave Him a piece of broiled fish, and He took it and ate before them. And then He said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses, and the prophets, and the Psalms must be fulfilled.' And then He opened their minds to understand the scriptures. And He said to them, 'Thus it is written that the Christ should suffer, and on the third day, rise from the dead, and that repentance and forgiveness of sin should be proclaimed in His name to all nations, beginning from Jerusalem. You are my witnesses of these things. And behold, I am sending the promise of my Father upon you'. And that would be the Holy Spirit. "But stay in the city until you are clothed with power from on high."

So what I wanna show you here, Providence, is really just a few really practical things that God, that Jesus Himself graciously gives to us in order to help us experience life with Him.

The first thing that Jesus gives is reassurance to our doubts. We see this in this passage, and we see it in our lives. You see, John chapter 20 is the parallel passage to what we just read. And what we find there is that these disciples, some of them had not seen Jesus yet, most of them. And they are gathered. In fact, it says in John 20 that they locked themselves in this room out of fear. Out of fear because they've heard that the body of Jesus is not missing. And they believe that they're gonna be accused for stealing the body of Jesus, in order to fabricate a lie that He rose from the dead.

And so they're startled, and they're fearful, and they gather together. And suddenly, it says that Jesus appears. He's standing among them. And one of the first things he asks them is, "Why do doubts arise in your hearts?" He knew what was taking place in that room, just as He knows what's taking place in these rooms. He knew where doubt resided in the hearts of his apostles, and He knows where doubts reside in our own hearts.

But what you notice here is that Jesus, He doesn't, He's not harsh with them. He doesn't scold them. What does he do? He helps them doubt their doubts. And He does so with empirical evidence. And so He looks, and He goes, "See me. Touch me. Feed me." He's seeking to express and show them the physicality of His own life, of what they're looking at. They think maybe He's a spirit. This doesn't normally happen. People don't rise from the dead. And so He looks at the. He goes, "Look at my hands and feet. Look at me. Look at the holes. Look at me." He goes, "Go ahead and touch them. Go ahead. It's evidence. Touch them." And says that while they're still disbelieving for joy, which means they're like, "What is going on?" They're really happy. They're overjoyed. And yet their face and their joy, it can't collide with what's happening in their heart. And so the term that Luke uses is, "disbelieving for joy." It's like, "I can't believe it. This is so good."

And Jesus says, "I'll tell you what. You're still having a hard time. What are you eating?" "Well, some fish." "Well, give it to me." It says He took it and He ate it. It's evidence. You see, the fact though is that nobody there had an iPhone. No one thought, "You know what? We should take a video of this." No one popped it out and said, "I'm gonna post. This is gonna make a great post tonight." It wasn't there. We have no pictures of this. We have no video of this. We have no person evidence, where you can actually go and look at it yourself. And so how then? These many years later, how is it that we are to gain assurance for our doubts? And the answer we find within scripture is that we're supposed to listen and look at the evidence of the eyewitnesses, the credibility of their testimony.

And you have to understand we do this every single day in our life in a million different ways. Last night, I stood up and I watched the first half of the second basketball game. So I didn't know who won when I went to bed. I was curious this morning though. And so I went online. I looked at ESPN. I said, "Hey, Villanova is gonna play on Monday night." Now, the fact is, I wasn't in San Antonio. I didn't see it with my eyes on TV. But what did I do? I went to a reliable, credible source, that tells the accurate score at the end of ballgames, and you can find the information. We do this in a million different ways.

We do this in the court system. Someone, they're on trial. They do something. They're on trial. Someone wants to put them into prison. And suddenly, they say, "You know what? We need a judge. We need a jury. We need two attorneys, at least two attorneys, usually a whole lot more. And let's figure out what happened." And you know, nobody in that room, no judge, no jury, no attorney, was there when it took place. They do not know. So what do they do? They bring eyewitnesses. They bring first hand evidence, information, to the courtroom, in order to make what they believe is the best decision possible. God wants us to look and listen to the credibility and the testimony of these eyewitnesses.

And so what are these witnesses? Who are they? Well Paul, he's writing to a church in Corinth, and this is what he says. In first Corinthians 15, he says, "Christ was raised on the third day, and he appeared to Peter and then to the 12. And then He appeared to more than 500 brothers at one time, most of whom are still alive today." And so in the first century, he's writing to Corinth, and he knows that there are skeptics within the church. He knows there's people that have doubts that are rising in their hearts as they're reading his letter. And so he says to them, "Look, there are nearly 500 living eyewitnesses that you can go and talk to."

And what's interesting is for these eyewitnesses, their memory of their time with the resurrected Jesus was so vivid, and so captivating, and so clear, that they would soon rather part with their life than part with their testimony. Most of these 500 were martyred for their faith in Jesus Christ. It's not something you do if you know you're living for a lie. If you know you're fabricating a story, a religion, you don't die for it. You don't. And here they were. Their time standing before, sitting before, speaking with, or maybe you're the 500, He walked around and said, "You can touch them too." But that time was so real. It was so tangible. It was so tactile that they could remember it so vividly, and it was such a profound thing that happened in the world, that when it became time for people to come to them and say, "You recant your testimony or die," they chose death. There's credibility to the witness.

One of these witnesses, his name was John, and he writes several letters, five of them, in the New Testament. The second one, at least in the book, 1st John chapter one, this is what it says. "That which we have heard, which we have seen with our eyes, which we looked upon, and have touched with our hands, this we proclaim to you." The we language there. It represents incredible, unanimous agreement, among people who had spent most time with Him and had the most to lose.

When you consider the reliability of literally hundreds of pieces of evidence that Jesus Christ actually rose from the dead, it's stunning. I wanna show you just one, just one. There's things like this all over the bible. If you back up, in Luke chapter 24, and you look at verse 10, it says, "Now there was Mary Magdalene, and Joanna, and Mary, the mother of James, and the other women with them who told these things to the apostles. But these things seemed to them an idle tale, and they did not believe them."

So this is the reality. In John chapter 20, we're told that Jesus first went, the first person, the first human eyes that saw Him alive, resurrected from the dead was Mary Magdalene. Now you have to understand that at this time, that a woman's testimony was not even permitted in a court of law. The disrespect for womanhood in the Middle East at this time, they couldn't testify. And yet, Jesus, not only does He rise from the dead and select a woman that at one time had been possessed by demons it says, in Luke chapter 8. Not only did He say that, but He says, "You can't testify in court, but you're gonna testify to the disciples about me."

Now, not only is He doing this in order to raise the esteem that we all have towards womanhood. But He's also providing another piece of evidence for assurance for our doubts. You say, "Well how does this provide assurance?" Well think about this. If the resurrection was indeed fabricated by a bunch of disappointed disciples that Jesus was dead, and their dream of He was the messiah was now dead with it. If indeed, the resurrection was fabricated, and then packaged by these disciples to be culturally approved, they wouldn't have led with a woman. They didn't even believe her. See the only reason in that culture, if you're seeking to have a lie approved, would've been to begin with a man. And so the only reason to lead with Mary is if it indeed happened that way.

It's just further evidence. And what's interesting is you look through the centuries, and people just like you and me, who are seeking to grapple with the evidence. There's been literally millions of people, billions of people maybe who have trusted Jesus Christ on the basis of this reliable testimony. Let me tell you just about one man. His name is Simon Greenleaf. Simon was a brilliant man. He was the co-founder of the school of law at Harvard. And he wrote a really important document. It's called treaties on the law of evidence. It's widely considered to be the greatest volume that's ever been written on the use of evidence to verify historical happenings, events. In other words, his book, in it's various principles, what it seeks to do is to say since none of us were there to see it, how do we know that it's true? And he was not a believer in Jesus Christ. In fact, he was a little bit harsh toward it with his students. So some of his students challenged him, and said, "We challenge you to actually put the very principles in your book, we challenge you to put all of it to use, and verify, one way or the other, if Jesus Christ rose from the dead. And in doing so, Simon Greenleaf becomes a believer in Christ.

This is what he says. He says, "According to the laws of legal evidence, there is more evidence for the historical fact of the resurrection of Jesus Christ than for just about any other event in history." And all of this reliable evidence, Providence, is passing from one generation to the next. And all of it began with Jesus saying, "It is I. Here's my hands. Here's my feet." It all begins with Him. He wants to reassure you of your doubts.

The second thing He does though here, he sees, is that Jesus gives peace to our hearts. He gives peace to our hearts. For three years, these men have watched a man who's called The Prince of Peace stare down hostility, injustice, animosity, and even a cross with perfect peace. We read countless stories in the New Testament where people in unbelief and resentment towards Him. He responds with love and joy, and peace, and patience, and kindness, and goodness, and faithfulness, gentleness, and self control. Three days before this event, Jesus is having a meal, a last supper, with His disciples. Just three days prior to this, Jesus said to these same men, "My peace I give to you. You've seen me walk in peace as we go through difficult times. We're about to go through some difficult days, and my peace I'm giving to you."

And now here they are, and Luke describes them as being startled and frightened and doubting and troubled and disbelieving for joy and marveling. Their hearts were all jumbled up. Their fears had fears, and their anxieties had anxieties. And the first thing that comes out of His mouth is what? “Peace to you.”

Isn't it amazing, if you read through the rest of the New Testament, there's 17 of the remaining books, 17 of them begin with the sentence, “Peace and grace to you.” It's all about peace. And what we find in the New Testament is that God literally gives us three different kinds of peace when we come to faith in Jesus Christ. The first is peace with God. It's peace with God. You see, God's holiness would not allow sinful arms to wrap around his leg in order to find peace. He's holy. We're sinful. Those two cannot collide. It's like oil and water. And so God loved us though, and because He loved us, He cared deeply about us. But He also, He was also very concerned about what was attacking us and keeping us from Him.

Now maybe two months ago, on a sermon on anger, I showed you this same picture, right? That frequently what we do in our parenting is we get angry with our children when they're frustrating us, and instead of addressing our discipline towards the sin, that's threatening what we love, we just carpet bomb the whole situation, and we just blow up at them, we blow up at the sin, we blow up at everything, and suddenly there's a big problem. And what I want you to know is that's not what Jesus did for us. He could have. God could've literally just carpet bombed the earth. He could've said, “You know what? You're all sinners. You've all fallen short. I'm just gonna drop everything on you.” But He didn't do that, did he? No. What did He do? He cared about us, and so what did He do? He made a strategic strike on what was threatening what He loved, and that was our sin. And so Jesus came, and He died for our sin. He was buried, and He rose from the dead. And He says that every one of us that believes in Jesus Christ, He takes away our sin, and He literally give us as a gift His righteousness. So when we stand before Him, the word in the New Testament is the word justified.

And so Paul says in Romans chapter five, verse one, he says, “Since we've been justified by faith, we have peace with God through our Lord Jesus Christ.” Providence, what I'm saying is this, is that when Jesus stood before His disciples and said, “See my hands,” He was saying, “You can hold God's leg with your hands, because I have made peace with mine. You can draw near to God and find peace for your heart, because I have satisfied justice with these hands.”

Not only peace with God, but we can be at peace with ourself. Isn't it interesting how many of us, we're not at peace? We feel all kinds of regret and guilt, maybe much like Peter. He just denied him a few days ago, saying not only to Jesus, but to the other disciples, “Even if all of the rest of these guys, they fall away from me, Jesus, you can count on this. I will be with you to the end.” And all of a sudden a little girl asked him, and he begins to disown, this deep regret. Just like many of us, we look at our past, and we see things that we've said, or thought, or done. And we think, “Man there's no way that God would want me around.”

Most of us, we live our life on trial, as if a trial is ongoing every single day, and everything that we do in that day, we think we're adding evidence, either to the good or to the bad, of what the jury is going to say about us. And that jury, for most of us, it's other people or it's ourselves. We care so much about what other people think, that we live under their microscope. We think, I want them to think that I'm a good person. Some of us, we say, "Well, so much with others. I just wanna know for me, I'm the judge and jury of my life. I'll tell you if I'm right with God. I'll tell you if I feel guilt."

But notice how Paul, the once blasphemer, the once great opponent of Christ, how he dealt with his past. It says in First Corinthians chapter four, he says, "It is a very small thing that I could be judged by you. In fact, I don't even judge myself. For it is the Lord who judges me." What is he saying there? He's saying, "You know what? You're evaluation, your verdict about me, that's not so big to me. And the fact is, my verdict isn't such a big deal to me either. And the reason is this. Jesus Christ went to trial for me. He took all my sin. He died. And when I trusted Him, He declared me, already. The court is out of session. You are forgiven." You're forgiven. We just sang about that.

But what's interesting is a lot of people, we actually believe that theologically. We believe that that's the truth that's offered, and yet we don't accept it for ourself. We keep ourself in our own prison. We say, "No I won't be forgiven by God." And that's why we sang the song. I love the verse in there that says, "And I believe this. And I believe this." We can be at peace with ourself.

And third, we can be at peace with others. You know, Jesus never once promised that everyone would like us. But what He did promise is that He would give us so much mercy, because He rose from the dead, that we could give away unlimited mercy to others, and never run out. That's why He says, "Forgive others as I have forgiven you." So let me ask, are you at peace? Are you at peace today? Do you feel a sense of rest with God? Do you feel at peace with yourself? Do you feel at peace with others, because it's available today because Jesus rose from the dead.

The third and last thing that I want you to see what Jesus gives is He gives purpose to our lives. He gives purpose to our lives. Think about this. A real man stood on this earth, and He promised that after He marched into Jerusalem, after He got on a cross, that He would rise from the dead in order to prove His ability to bring us back to God. And then this man went and did it. He just went and did it. He went and died, and then He rose from the dead like He said.

So many times we get all confused, and we start thinking that life is about us, and it's about our glory. Think about this. In light of the resurrection of Jesus Christ, our glory compares to Jesus glory like the dimple of a golf ball compares to the Grand Canyon. Think of the Grand Canyon for a moment. Think of how deep and wide it is, how expansive it is Think of how foolish it would be if I stood on the edge of this Grand Canyon in the picture, and I looked at you just like this, and I held up a Grand Canyon, or a ball, just a golf ball, with all these little dimples, and I said, "Be amazed at this. Be amazed at how deep and glorious these dimples are in this golf ball." You'd think, "Brian, this is ridiculous." It is. It's just as ridiculous as people living for the glory of themselves when Jesus Christ rose from the dead. His glory is insurmountable. Everything about our life is supposed to be pointed now towards the one who rose from the dead. So much of our peace we give away because we live, and we ask other people to live as if we're the point of life.

And so watch what Jesus does because He cares for us. After showing us how the entire Old Testament points to Him, and to this moment, when He rose from the dead, He invites every one of us not only to believe in Him, but to participate in a mission that is worth our life, of testifying to the glory, and the depth and the wisdom, and the blessing that's available in Jesus Christ.

He says, "Repentance and forgiveness of sin shall be proclaimed to all the nations, and you, you are witnesses of these things." You see, Jesus gives us reassurance for our doubts. He gives us peace to our hearts, and He gives us purpose to our lives. So we're gonna close with two applications. The first is for those who have never trusted Christ. And this morning, I want to encourage you to trust Christ and receive His forgiveness. It's available to you. It is available. You see, there is evidence for His resurrection. And what I want you to know is this. If Jesus is in a grave today, then His teachings are really interesting. But if He rose from the dead, His teachings are essential. They're essential.

When He was on the earth, He claimed to be the king of the earth, the only way to Heaven, and the Lord of life. If Jesus Christ rose from the dead in bodily form, then He has exclusive claims over all of our lives. What it means is that we do not have any right to edit or revise His word, but His word has every right to edit and revise our life. If Jesus rose from the dead, then we must renounce our self-righteousness. What that means is when we say, "I am enough to stand before God. I've done enough." Listen friend, Jesus did not come from Heaven to earth and die on a cross to congratulate us for our righteousness. We were found wanting. We were found lacking, but He loved us. And so the first thing we must do is renounce our self-righteousness. We must acknowledge we have a need.

Second, we must believe in Him. If He rose from the dead, it's worth believing in Him.

And third is we must confess Him as Lord. You know the world, it separates all the people in the world, with good people and bad people. It's almost like this room. There's one aisle down, and how we look at everybody in the world is, "Oh, that's a good person," or "That's a bad person." But you know the bible never divides humanity with good and bad? And the reason is because He says, "You'd all be on one side." 'Cause we've all sinned and fall short of the glory of God.

Now the bible, and God, makes a dividing line of humanity, not among the good and the bad, but the proud and the humble. The humble that says, "I need you, and I'm gonna trust in Jesus Christ alone. And I'm not gonna be able to contribute anything to my salvation. The problem is within, and the solution is outside of me. I'm gonna humble myself, and I'm gonna trust you."

And today, I wanna ask you, have you trusted in Jesus Christ? Have you renounced your pride and self-righteousness? Do you believe in Him, and do you confess Him as Lord? If you do, this is a day that literally will change the rest of your life. As we often do here at Providence, or at least frequently, I wanna give you an opportunity right now to pray to receive Christ if you want to. And so, if you would just bow your head. Those of you that already know Christ, I welcome you just to pray to Jesus and thank Him for what He's make available, and then maybe to pray for those who are in the room, maybe who are wrestling with this this morning. But if you've never trusted Christ, and if you want to, if you believe in Him, you could pray a prayer like this.

"Father in Heaven, I don't know what all is before me, but I trust You. I confess to you that I do not have peace, and that I have sinned against you. I confess to you that my life and my world is broken into pieces, and I believe that you, and you alone, can put it back together. I confess my need to you, and I believe in Jesus. I believe that He died on a cross. I believe that He was buried and that He rose from the dead. And I confess Him as Lord of my life. Would you forgive me? Would you save me today I pray, in Jesus' name. Amen."

Now listen friends, if you trusted Christ this morning, I want you to know that we are overjoyed that this is the day that you have been saved, that you've been justified before God. What an amazing day. And we wanna be able to encourage you. And so what I wanna ask you to do, if you are willing to, as you walked in, there's a little snapshot like this, just a little tear off. And if you would like for us to know that you prayed to receive Christ, would you just fill that out? If just a moment, there's gonna be some plates that are passed, and you can just place that in that plate, and it'd be our joy to pray for you, and to really seek to just find a way, how can we help you? How can we help you walk?

The last thing is this. Let's trust Christ and share a story. See, if all of this is true, then Easter is not about sentimentality, or pastel colors, or eggs, or chocolate, or bunnies. Easter is about a mission. It's about a mission to bring hope, and forgiveness, and grace to the ends of the earth in the power of the Holy Spirit. John chapter 20, verse 21 says, "As the Father has sent me, even so I am sending you." And so I want to encourage you to consider the nations. Consider the lostness around the world. Consider the lostness in your neighborhood, or even those who you work with. And maybe this is an opportunity this week for you to be able to share the gospel with somebody who's in need of hearing it.

So what we're gonna do right now is we're gonna sing. We're gonna actually start off the end of our service by singing, O Praise the Name. He's worthy of it. So would you stand, and would you sing with us?



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