

SERMON TRANSCRIPT

DATE

July 1, 2018

SPEAKER

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SERIES

The Good Life

PART

1

TITLE

Wisdom Is Calling To You

SCRIPTURE

Proverbs 1:20-33



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All of us, every single person in this room, we all want to be happy. It's something that's true, but every single one of us. As a result of that, we're all on a quest. Every single risk that we take, every sacrifice that we make, every decision that you and I make, it is with the idea, it's with the hope of being motivated by a desire to be happy, whether it's in this life or the one to come. We are all on a quest, a quest to find this good life.

It's interesting what we sort of think about, what we dream about, what we sing about, what we really aspire to. We all imagine this place of peace and of freedom and prosperity, of adventure and self-development and plenty. Then every single one of us run after what we find in our own mind, in our own imagination.

We're all running, every single one of us, to find this good life. It's why we work a job. It's why we buy things that we buy. It's why we save the money that we save. It's why we give the money away that we give away. It's driven by happiness. It's why we build things. It's why we create things. It's why we paint things and read things and write things and travel to places and get married and have children and build friendships. It's why some people on the basis of this sign move to the Midwest, because that's where the good life is found. Right? It's why some people choose to overeat. It's why some people choose to over drink. It's why some people choose to overdose. It's why some people are driven to want to live longer, and other people want to live no longer.

It's driven by happiness. What is going to make me happy? What's so sad about each one of us that our own story bears witness to, and the Bible does as well, is that the compass that is within our heart is broken. As a result of that, we set out on this quest and every single one of us tend to get lost.

Proverbs chapter 14, verse 12, it says it this way. He says, "There is a way that seems right to a man, but its end is the way of death." He's saying, what is he saying is this, is that every single one of us we say from time to time, "I thought it would end better than this. I thought that this decision or this vacation destination or this person or this friendship or this marriage or this child would bring about a different end in my life. I didn't think it would end this way."

What I want you to know, Providence family, to all of our guests and to all of our Providence family that are at the beach having a good life, we're so grateful for you as well, is that God in his mercy and in his grace has given us a guide, a compass, a compass that literally leads us to a life that is truly good.

You see, Proverbs chapter three, verse 13 says "Happy, or blessed, is the man who finds wisdom." Wisdom is this friend, wisdom is this guide that God has given to us. The book of Proverbs was written by a really wise man named Solomon. His intent in writing it was to introduce you and me to wisdom, that we could become wise individuals in the way that we live our life. If you brought a Bible, I want to ask you to turn with me to Proverbs chapter one. If you didn't, there's lots of bibles in the chairs near you, and if you don't have one at home please take that home as a gift.

What we want to do is start a series on the good life, really from the book of Proverbs. What does God tell us where wisdom is going to lead us? Let me just sort of offer you an eight week snapshot of sort of where we're going. What we find here in chapter one is that wisdom is running to us. The second and third sermon from Proverbs will be how we're supposed to run after wisdom. Then we're going to take five weeks and we're going to look at five different very practical areas of life to where wisdom speaks into our life in order to give us a life that really does end well.

What I want to do first though is to pray for us. If you would, would you bow with me? Let's pray together. Father in heaven, we thank you. We thank you for your word. We thank you, God, for your grace in our life. As we open up your word now, I pray that you would speak through weakness and to weakness and that you would help us, Lord, to believe your word is the true compass of life. I pray, Father, for those in the room who are at a place in their life journey where literally they do not know where to turn, whether it's right or left, or go forward or turn around and go backwards, whether to hit the accelerator or the break. I pray, God, that you would still their heart and I pray that you would give them wisdom and navigate their journey.

I pray for those in the room who as a result of rejecting wisdom and walking away from you, Lord, feel regret and guilt. I pray today even as we prepare to take the Lord's Supper, God, that you would show that there is hope in Jesus Christ and in the wisdom that's provided in Jesus. Would you use your wisdom to be our guide? Would you speak through weakness? Would you bring glory to Jesus Christ and good to your people here at Providence? I pray this in Jesus' name, Amen.

Starting in Proverbs chapter one, verse 20 it says this, "Wisdom cries aloud in the street. In the markets she raises her voice, and at the head of the noisy streets she cries out. At the entrance of the city gates she speaks. 'How long, oh simple ones, will you love being simple, and how long will scoffers delight in their scoffing and fools hate knowledge? If you'd turn at my reproof, behold, I will pour out my spirit to you. I will make my words known to you. Because I have called and you refused to listen, I've stretched out my hand and no one has heeded, and because you have ignored all of my counsel and would have none of my reproof I will also laugh at your calamity.

I will mock when terror strikes you, when terror strikes like a storm and your own calamity comes like a whirlwind. When distress and anguish come upon you, then they will call upon me, but I will not answer. They will seek me diligently, but will not find me because they hated knowledge and did not choose the fear of the Lord, would have none of my counsel and despised all of my reproof. Therefore, they shall eat the fruit of their way and have their fill of their own devices. For the simple are killed by their turning away, and the complacency of fools destroys them. But whoever listens to me will dwell secure and will be at ease without dread of disaster."

What I want to show you here is how wisdom comes to us. I want to show you four truths about wisdom that will guide us really over the next eight weeks. The first is this, is that wisdom is available. You and I need to know what a gift it is. It is absolutely available to you and me. In verse 20 it says, “wisdom cries aloud in the streets.” You see, one day God came to a man named Solomon. Solomon had just become king over Israel. God came to him and he asked him a question. It was just a fascinating question, and it was this: what do you want me to give you? If you could have one thing, what would you want?

Solomon began thinking about what he wanted. This was his answer, 1 Kings chapter three, verse nine. He prays to God and he says, “God, would you give your servant an understanding mind, that I might discern good and evil”. This is really fascinating if you think about it. In fact, God was so fascinated about his answer, so pleased with his answer that he asked for wisdom and not other things that he says, “Not only am I going to give you wisdom, but I’m going to give you a lot of other things that you didn’t ask for as well. I’m going to bless your life. I’m going to give you peace and tremendous prosperity.”

You have to ask the question, and it’s this. Why did he need discernment between right and wrong if he had the word of God? You see, at this point in time not everyone had a copy of the Bible, not everyone had even the New Testament. Of course, this is just the Old Testament. This is the law of God. You and I, right, if you came and you didn’t even have one, I just said, “Hey, we have so many copies. We just stick them under chairs and they just wait there all week for you.” We just have so many bibles, but at this point in time not everyone had their own copy, but the king did. The king was actually instructed that he was supposed to take the law of God and literally write it out himself in his own handwriting so that when he gave it back he had his own copy of the law of God, what was right and what was wrong.

Here’s Solomon, and he has access to the word of God, and yet he’s asking God, “this is what I need more than anything else, is the ability to discern between what is good and what is bad, what is right and what is wrong.” Why would he pray that? This is why, because wisdom is the ability to know and do the right thing, even when the Bible doesn’t specifically address our situation. Now I know that’s a long sentence, so let me unpack it.

Each one of us, we open up the Bible, and in every situation where the Bible says “this is righteousness and this is sin”, you don’t need any discernment. You need the ability to read and obey. Isn’t it true that the vast number of life situations that we encounter, there’s not a direct verse that’s written specifically to address that? That’s where wisdom comes in. Wisdom comes in and he says, “this is what you need to do and this is how to do it.” Wisdom says, “I can pull it off.” It’s to know the right thing and to be able to do the right thing, even when the Bible doesn’t specify precisely exactly what we’re supposed to do.

This ability to discern between good and all that is evil, what does he say? He's saying it's available to you and to me, and it leads us to a life that's truly good. What you find within the scriptures, it's fascinating, is that wisdom always runs with two buddies. Okay? Sometimes these buddies run without wisdom, but anytime you see wisdom he has two friends running next to him. They're knowledge and understanding.

You see it in Proverbs chapter one, verse one. He says, "The Proverbs of Solomon, son of David, king of Israel." Why did he write this? "To know wisdom and instruction, to understand words of insight, to receive instruction and wise dealing and righteousness, justice, equity, to give prudence to the simple, knowledge and discretion to the youth." You also find all three of these buddies in Proverbs chapter 24. This is what he says there. He says, "By wisdom a house is build, by understanding it is established, and by knowledge the rooms are filled with all precious and pleasant riches."

Sometimes you'll see knowledge running by themselves. Sometimes you'll see understanding. Whenever you see understanding, he's always running with knowledge. Anytime you see wisdom, there's two people running with them. It's knowledge and understanding. Let's identify exactly what each of these are. Okay?

Knowledge is knowing. It's saying, "That's a chair. That's not a car. That's a chair." It's the ability to know what is presently there and what's not there. Understanding goes a little bit deeper though. It's comprehending, it's understanding the steel and the grade of the steel, it's quality, to know how much weight can actually place down upon that chair before it breaks. Then there's wisdom. Wisdom is applying. Wisdom knows how to sit down. It knows you can sit down and then it actually knows how to sit down. It does sit down.

These three, they are all working together whenever you find wisdom. Now let me sort of illustrate this with a real life situation this week. Earlier this week I was in a golf cart with one of our pastors at Providence, okay a dear friend. He still is, by the way. We're on the tenth hole. We both hit our drive. We're driving out. He hits a lot farther than I do. Well, there's two paths we could take. One was a low path, one was a high path. He takes the high path.

This is no joke. Okay, at the very moment we're on this path he says, "Hey, where are you going with the whole wisdom Proverbs series? What's your big ideas? What's your theme about wisdom. He's asking me about wisdom. Suddenly he sees my ball and he sees his ball. In his mind he thinks, "you know what? We really should be on that other path." The paths were not next to each other like this. They were next to each other like this. He just veers to the left. As he veers to the left it had rained, and it's a really steep, really long path. We go over and I say, he actually remembers me saying, "Well, this is exciting."

Suddenly, he hits the break. When he hits the break the back slides around. Now we're sliding down. I'm on the low side, he's on the high side. We're sliding down and I'm keenly aware that the sidewalk is coming. We hit that sidewalk. After he's asked me about wisdom, okay, we tumble over and we turn the cart over. I'm on the ground, because I'm on the low side. I'm saying hello to the path really close. My friend, who still works at Providence but has been sent to London, is now laying on top of me. He said, "I am so sorry. I am so sorry."

I said, "Let's talk about wisdom for a second, all right?" Now nowhere within the scriptures is there a direct command to say this is what to do in this situation. Knowledge knows, however we're in a golf cart. Understanding knows and comprehends it's wet, there's a weight, there's speed, there's direction, there's slant and gravity. Wisdom says, "I think I'm going to keep the cart on the path." Now that's a funny story, but this is true and it applies to every area of life. When it does, just imagine the generosity of God just for a moment.

If you think about that God has given us this ability, he's given us this friend. He's given us these three buddies for areas that are much more important than a golf cart, things like marriage and friendship and finance and work and life and death and making decisions and knowing God's will, that he's given the ability to not only know what's happening. In the context of a marriage to know this is my spouse, these are words that I'm saying. Understanding, to be able to comprehend the impact of what I'm saying and how this person is going to actually receive those words. Wisdom, wisdom to know what to do and what to say at the right time in order to build up instead of to tear down.

This is what is available to you and to me: wisdom. You don't have to run without wisdom. Isn't that a gift? Isn't that incredible? It's available to us.

The second thing we see here about wisdom is that wisdom is calling. It's calling. Wisdom is not playing hide and seek. Wisdom isn't some possession in the lap of some old man sitting cross legged up on a mountain peak waiting for someone to come up and ask him about the mysteries of life. No, verse 20 says that wisdom has been sent by God to cry aloud in the streets, in the marketplace, and in the city gates, the places where people live, where they shop. City gates was the place of government. It's where decisions are being made. Wisdom is right there in the midst of everything. He's not whispering, wisdom is shouting, crying out, "I'm here. I'm available for all of you."

Who is wisdom addressing? We find in verse 22 three kinds of people. The first kind of people he addresses is the simpleton. He says, "How long, oh simple ones, will you love being simple?" Simpletons don't lack intelligence, they're just a little naïve. They're gullible. What you find with a simpleton is that any idea is given free access into their own heart, into their own mind. They're hospitable to any truth, any theology, any idea whatsoever. This is where the idea every path leads to heaven. It doesn't matter what you do, it's all lots of different roads and they all lead to the same place.

You see, Proverbs 22, verse three says that a prudent man sees danger and takes refuge, but the simple keep going and suffer for it. He speaks to the simpleton, to the naïve, to the person that just allows anything into their life without thinking and understanding what exactly am I letting in and what impact will it have for literally generations to come.

The second kind of person that he speaks to is the scoffer. The scoffer is really marked simply by arrogance. Scoffers are arrogant. Proverbs chapter 21, verse 24 he says this of scoffers. He says scoffer is the name of the arrogant, haughty man who acts with arrogant pride. This is the man that says “I don’t care what you say, I’m the king of my life. I don’t care when I burn down. I’m going to be in charge of my life.”

I once heard that very sentence from somebody that I really care about. At the time, praise God, there’s been a remarkable change in this individual’s life, but there was a time when this individual’s life was literally on fire. I sat down with him one time. I said, “Help me to understand. Help me understand. I’m not here to tell you what to believe. Can you just tell me what you believe? What is it that you believe is most important about yourself, about life, about God? Is there a god? Do you believe? What do you believe?”

This individual literally began from Genesis, went to Revelation, took almost an hour telling me doctrines of the faith of Christianity, that if you’re here and if you believe the Bible is true you would say, “I agree with that. I agree with that. I agree with that.” I said, “So, I don’t get it then. If you believe all of that, then what are you doing with your life?” This individual looks right at me and he says, “Well, do you remember in the Bible where it says that before you build a tower that you need to count the cost, see if you have enough to finish it?” I said, “yeah.” He goes, “Well, I believe these things, but here’s the fact. I don’t care what burns down. Right now, I want to be in control of my life.”

Now this is a scoffer. This is somebody that says, “I see flames all in my wake. Everything that I touch is on fire, and yet I am in charge.” That’s a scoffer.

The third person wisdom speaks to is the fool. The fool. What is a fool? Well, fool is someone who lives for the sensation of freedom that is void of truth, lives for the sensation of freedom that is void of truth. All right, help me understand that. Okay. Imagine jumping out of an airplane without a parachute.

Somebody might say, “You know what, if I have a parachute I’m going to be encumbered. It’s going to feel tight. If it’s not there I can just fly and do all kinds of acrobatic moves. I don’t have to feel like there’s something holding me back.” This is the sensation of freedom that is void of truth. It’s void of the truth of gravity and the hardness of the earth and everything else. People live this way. This is where you get the idea when someone says, “You know, sex is nothing more than a bodily function, just like eating food, so just let yourself go, enjoy yourself, do what you want. There’s absolutely nothing about it. There’s nothing to hold you back. Take the parachute off and just live how you want to live.”

The Bible says this is a fool. Here's the deal. When our quest for happiness is marked by one of these three, either in the sense that we are so ingrained in this pattern of life that it's our character that someone looks at it and says, "that's just a fool there, that's a scoffer there. That's a simpleton there", or maybe it's just an afternoon where we're just behaving as such, is that whenever our life is marked by one of these three areas we get lost.

If you think about your greatest regrets in life, nearly in every single one of our situations what we cannot give as the excuse was ignorance. When you really look at your greatest regrets it's when you were being too simple, too naïve, when you were being arrogant saying, "I'm going to do it whether you like it or not", or whether you were simply being a fool and saying, "I don't care what the consequences are. For right now I simply want the freedom to do what I want to do."

God in his mercy, he responds to us in two different ways. It's remarkable. You find this in verse 22 and 23. The first thing he asks is a question. The question that he asked us is how long. You see it in verse 22. "How long, oh simple ones?" How long scoffer? How long fool? How long are you going to do this? How long are you going to walk down this path and continue to destroy your life and everyone around you? How long must you continue to do this?

We find the same plea from God's heart in Isaiah 65 when he says "I spread out my hands all the day to a rebellious people, a people who continually provoke me to my face." He comes and he says, "how long?" You don't have to run this way anymore.

The second thing he does is he gives us an invitation. It's remarkable. Verse 23, "If you turn to my reproof I will pour out my spirit to you, and I'll make my words known to you. I'll give you direction. I'll give you knowledge, understanding and wisdom. I'll give you courage by my spirit within you so that you can take healthy steps in healthy ways that leads to a life that is truly good."

This is what's available, his invitation to us. This idea of if you turn at my reproof, that's a warning. It's like God looks into a cave. He sees in the cave and he goes, "Wow, look. There's a bear. It's a mama bear and three cubs." Then all the sudden he sees three boys that are out just having a good time. They're like, "Hey, let's go caving." They're coming to the cave. God stands and he goes, "You don't want to go in there. I've seen what's in there. There's danger what's in there. Don't go in there. Don't go in there." This is his warning or his reproof. He says, "You've got to just turn. I promise you, you just have to turn."

You see, God in his grace, he comes and he says, "you don't have to go in there. Would you turn?" He says, "If you'll turn I'll give you my spirit. I'll make my words known to you." Wisdom is available, wisdom is calling.

The third thing, which is the harshest, is wisdom is a witness. Wisdom is a witness. This is an interesting idea if you think about it. You see, in spite of God's patience and his overwhelming promises we still find reason within our heart to reject him. In verse 24 and 25 he tells us the four ways that we reject him, that we rebel against him. Let's look at each one of these.

The first is this, that in our rebellion we're resistant to his will. We are resistant. He says in verse 24, "because you refused to listen". Refused to listen, this is the idea of giving a stiff arm. Let's take all of this and let's put in on a football field. There's a kickoff. You grab the ball. You're running to the end zone. Yet God recognizes suddenly this is actually not a football field anymore. The end zone is actually a cliff. He, in his grace and his kindness, he wants to come and speak to you in order to use those words to arrest you or to tackle you to the ground in order to save your life from running to what you think is going to be a touchdown, that you think is going to be euphoric, but actually is the place of death.

He tries to stop. Just like this picture, what do we do? We take God and we take his words and we stiff arm God. We say, "No, I don't any of you. I don't want anything to do with you. I don't want your words." This is one of the ways that we rebel against God, is we are resistant to his will.

The second thing in verse 24 he says is we're insensitive to his touch. He says, "I've stretched out my hand and no one heeded." Have you ever put your hand on somebody and they don't know that your hand is on them? This is what he's saying. He says God comes to us and he goes, "Hold on. Hold on." He puts his hands on our shoulder and we don't even recognize that he's there. We have no ability, we're so insensitive to his touch, to his words. God speaks to us and we don't even recognize that he's speaking to us.

The third way he says that we rebel against him is we're indifferent to his counsel. Indifferent is very different from being insensitive. Insensitive says I can't even recognize it, I can't even touch it. I can't feel it I should say, I can't feel your touch. Being indifferent says, "Oh, I heard you and I feel you, but I don't care. I just don't care what you say. I don't care what your word says. I don't care what the Bible says." He says this is one way, is being indifferent.

The last is being defiant, being defiant to his warnings. You see this in verse 25 also. He says, "And you would have none of my reproof." You had none of my reproof. You see, what God is doing here is this. God is standing between us and he's standing between us and that bear. He's looking at people and how they respond to this. He's saying, "you've got to listen to me". See, the simpleton, they're just simply too naïve. They say, "I think I can get in there and get out without any problem whatsoever." The scoffer says, "Get out of my way." The fool says, "Let's grab a cup, see what happens."

God stands in the way and he goes, “Don’t do this. Don’t do this.” What follows is sobering, is that when we are resistant to him, insensitive, indifferent, defiant to him, when we sin against God, God’s wisdom suddenly at once was crying out to us is now witnessing against us. He says something that’s really stunning. It’s something that we don’t expect to see within the Bible. He says, “I will laugh at your calamity and mock when terror strikes you.” What’s he saying here?

You see, wisdom is laughing is simply a description of what we feel like when we do something foolish. Every single one of us have. Several years ago I was at a retreat with a bunch of our single adults. Someone brought a water balloon launcher. We filled it up with some water balloons. We went out to the deck or the pier and we started launching water balloons. Suddenly, one of the guys was up on a balcony in the house, so we turned the water balloon launcher. We launched it and it didn’t hit him. No, what did it do? It went through a double pane window. My wife Tabitha was doing her hair on the other side. Little glass shards spray all over her hair. She was a little uptight.

Even without her words, I felt like wisdom was laughing at me. I was supposed to be the leader of the group. I was the pastor. It was like wisdom was sitting over the side going, “Oh, no, you didn’t. You did. You did it. You did it. You go over there and deal with it. I’m just going to sit here and laugh at you while you go fix that thing right there.” That’s what it felt like.

Now you know what it feels like when wisdom laughs at you? We all know, right? It goes further. He says, “Then they will call upon me and I will not answer. They will seek me but will not find me.” Here he’s not talking about that we’re praying to God. This is the picture of a fool trying to get out of trouble on its own. What wisdom is saying is that the Bible doesn’t specify how to get out of a ditch that God never told us to get into. There’s no specific scriptures that legislate our sin. Well, if you’re going to sin, then do it this way. No, it’s not there.

When we get into the ditch, sometimes you read the Bible and you’re like, “How do I get out of this ditch.” We look at wisdom and say, “tell me what to do.” You’re like, “Well, he didn’t tell us how to get out of that ditch. He just told you don’t get in it.” What does this mean? What it means is this, is that wisdom then calls to us. He says, “You have to stop trying to solve your problems yourself. You have to turn your face to God in repentance and trust.”

That gets to the fourth, and that’s this, is that wisdom offers hope. Wisdom offers hope. Verse 33 says, “Whoever listens to me will dwell secure and will be at ease without dread of disaster.” Now listen friends, this is not a promise that you’re going to be rich or pain free. It’s a promise that you’re going to have a life that’s good. What does that mean? It means that when we listen to God he promises a life without dread, a life where you don’t have to remember your alibi because you tell the truth, a life that is good to where your conscience is clean, a life where you could look in the mirror or where you could look at your family look at you and not feel shame.

You see, God wants you to live with a clear conscience. When we follow the way of wisdom, what he's saying is this, is that more times than not we don't have to fear disaster. The hope that we have is as sinners, the fact that every single one of us have done these things, is represented in the Lord's Supper. There is a friend of sinners who restores and brings us back, that even though wisdom at the very moment may struggle to communicate with us, there is a Savior. There is a Savior that says that if you'll repent and turn and look to me, I'll save you and then I'll bring wisdom back to your life to help you navigate your next steps.

Two applications. First is this. Let's tune our hearts to hear God's wisdom. Wisdom's appeal only matters if we listen. You see, our hope is not to live our life and not be on a quest to find happiness. It's that we simply seek it from a different source. So many of us, we just struggle to listen so much. We're like the people on an airplane like I was on a few weeks ago. I was heading back from Dallas. I look around and this poor lady, she's trying to help all of us understand how to save our life if this plane goes down. Nobody is listening. Everybody is just, "Oh, whatever. Yeah." Why? It's because if we actually thought in 32 minutes from now the plane is going to go down, we'd get off the plane while it's still on the ground.

We look and "Oh, the little safety speech. They do this all the time." It must be what wisdom feels like all the time. Oh, your little safety speech. Thanks so much for that. I got this. God has created this world [inaudible 00:33:12] the more we choose him, the happier we will be. This is the master key of the whole book. Proverbs chapter one, verse seven he says, "the fear of the Lord is the beginning of wisdom. To admire the Lord, to revere the Lord, to set our eyes on him, to esteem him higher than ourself, this is the way of life." Let's tune our hearts, in particular over the next eight weeks, would you tune your heart to lean in to hear what he has to say about wisdom?

Second is let's set our eyes on Jesus. You see, Solomon wrote about wisdom in Proverbs, but Jesus is that wisdom. Colossians chapter two, verse three actually says, "In Jesus are hid all the treasures of wisdom and knowledge." Jesus I the faithful God. He is our faithful friend. He is the faithful counselor and the one who can pull us out of the ditch. Solomon spoke of truth and pointed the way to life, but Jesus is the way, the truth and the life. Whenever your life is on fire and however your life may be on fire today, I want you to know that Jesus is the one who can rescue you. If your life is all tore up because of sin, he could forgive you. If your life is literally just riddled with guilt, he can give you a clear conscience. If your path is simply too confusing to navigate, he can give you the steps. He can navigate your life.

Do you know why Jesus is the one that we can look to and why we can look to him? It's because he first looked at us. He looked down upon us after giving us all wisdom and all knowledge and all understanding, and he says, "Now here's the deal. You all rebelled against me." We all scorned him, and yet he came to this earth. He lived without sin. Then he went to a cross in order to pay for our sin. All our rebellion, all our indifference, just all our defiance, he paid for all of it. He was buried and he rose from the dead. He rose from the dead after saying he would. He says, "If you'll trust me, I'll take away all your sin. I'll forgive you. I'll take away your guilt. I'll give you my righteousness so that you can have a clear conscience.

I'll give you my Spirit to direct your path.”

He has given us the Lord's Supper time and time again to remember not only who he is but what he's done. For those that'll be serving us, if you want to head to the back and if you want to get ready for us. Jesus told his followers to take the bread and the cup, both symbols of his body and his blood. We're supposed to do it to remember what he's done, but also to confess publicly that we believe what he has done. It's a gift that he's given to us that when we hold these things we say, "I am a recipient of this gift". If you've never trusted Christ, we humbly ask you to do just what 1 Corinthians chapter 11 tells you to do. That's to let them pass, to not take them.

If you have trusted Jesus Christ as your Savior and Lord, you are welcome to this table. I invite you as these elements are being passed to pray to God, thank him for wisdom, confess your sin to him and receive a clear conscience. Let's pray together.

Father in heaven, we thank you for your kindness to us that leads us to repentance. We thank you for wisdom that's available, that it's calling even when it witnesses against us, to us, also how it gives hope. We're so thankful for Jesus. We're so thankful how Jesus, even when we reject wisdom helps us to identify the path back to wisdom. I pray that you would give us understanding, you would give us gratitude, and as we take the Lord's Supper, God, would you purify our hearts. We pray in Christ's name, Amen.



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