

SERMON TRANSCRIPT

DATE

January 5, 2020

SPEAKER

Brian Frost

SERIES

Hurry Up & Slow Down

PART

1

TITLE

If Only We Could See

SCRIPTURE

Psalm 90



© 2020 Providence Baptist Church (Raleigh, NC)

Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.

Providence reserves the right to correct and/or remove a transcript at any time.

I hope that you had a great holiday season and a happy New Year. If you're new with us, welcome. We are thrilled that you have joined us and pray this time will be really encouraging to you. As you sort of look around this place, there's a lot of people, and you think, "Why have all these people gathered in this one central location?" Our mission as a church family, why we've been built, is to glorify God. He's told us specifically how to do that. That is to introduce all peoples to Jesus Christ and to grow them up to love and worship him. That's what we're about. If you walk in here, and this may be your very first time that you're here, or may be that this is the 50th time that you're here and you're just wondering how you engage in that and how you plug in and what is your next step of engagement or involvement, what we've tried to do is to make it simple, to create a pathway.

That pathway really has four different steps. We want to encourage you to connect and grow and serve and go, go with the gospel, to tell people who don't know about Jesus Christ and the good news that we have found in him. To sort of help you find a way if you are brand new here, if you've been here a while, and perhaps you're engaged in one or more of those, there may be one though that you're not engaged with. We want to encourage you with that. For the next several months, every week that we gather, what we're going to do is highlight in the next service hour, so in the third service hour, one of those steps. It just so happens that this is the first Sunday of the month.

If you're here and you say, "You know what? I would love to know what it really looks like to connect to Christ, have a real relationship with him," or, "I want to know what it means to connect to this people called Providence. What does that look like?" then I invite you when we're done here just to head straight back through these doors through the next set of doors in a room. We want to be able to help you with that. Providence, I want you to know I am just so encouraged by you. Last month was such a refreshing thing to me to not only celebrate the incarnation of Christ and him coming to rescue us, but it was such a delight to me and such an encouragement to me to see your faithfulness, to invest in people, and to bless people, and to be praying for people, and sharing your story with people, and inviting them here. You did that with such skill and such faithfulness.

I just want you to know I'm just so grateful for you. You really encouraged me last month. I can't wait for this new year. Let me pray for us. Father in heaven, we come before you. We know, Lord, that you're eternal. You never change. We measure time here on the earth in things like days and weeks and years. Even in Genesis, we see that, you helping us think through blocks of time and how long we're going to live on this earth in measures of mornings and evenings and days. We know that you condescend, that when we say this is a new year and we want you to do things in the new year, God, that you can do them any time that you desire. We give you our lives. We dedicate our lives. We commit our lives to you.

We say, "Christ, we want to know you more." I pray for us as a church family that you would grow our faith, that you would grow our hope, that you would grow our love. I ask that you would grow our humility, our compassion for people, that you would grow the diversity of us as a people and what we look like, our experiences and the cultures from which we've come. I ask, Father, that you would do these things, that you would open up our eyes and help us to see marvelous things within your word this year. I ask, Father, that you would help us to be faithful. I ask that you would reconcile homes, reconcile marriages, reconcile friendships. I ask that you would give us courage to take the gospel from this room and from this building and from our homes to people who are in such need of hearing that we can be forgiven of our sin.

We pray, Father, that this year that you would save many, that many would turn, that many people would trust Jesus Christ and believe in him. For all of these things that we pray, we know that we have not the power or the creativity or the strength to pull them off. We look to you in faith and humility. Even now I pray that as we open your word in Psalm 90, we think about these ideas of time and priorities and margins and life and how do we slow down in life. I ask, God, that you would place within our heart just the gravity of your holiness, the gravity of your righteousness, that you would help us to feel the weight of your unparalleled words and that you would cause us to delight in yielding to you. For all of this, I ask in Jesus' name. Amen.

Well, I know you're busy. I know you're busy because we're all busy. I know you're busy because you tell everybody you're busy. We all tell each other how busy we are and how tired we are. The fact is we tend to live our life at such a busy, fast pace. Sometimes our life looks like this picture. We want to eat fast. We want to get to work fast and to do our work fast. We want to rest fast. We want to shop and purchase the things that we want, and we want to be able to do that in a way that's fast. We want to fall in love fast, and we want to be able to connect with one another and have meaningful relationships, and we want there to be speed involved. We want to worship fast. I know we want to worship fast because I stand up here every single Sunday or most Sundays and I look how many times you look at your watch.

You want to get out of here because you have something else to do. Wherever you get to, you're going to look at your watch there because you have somewhere else to get to. We're going to spend our entire life waiting to get somewhere. We're busy. It just so happens that we've just seen that the only way is to accelerate a little bit more. If we could just go faster, then maybe life would be more pleasing. It's interesting, you think about it, what happens is our own demands and the various responsibilities as we get older, they seem to increase and exceed our amount of time. We accelerate. We buy the lie that our culture has to give. That is that there's great fullness in busyness, and we mistaken the two. They're not the same. What we do is we accelerate.

Here's the thing. It's so ironic. The faster that we live our life, the less pleasure we have in life. The less pleasure we feel and have in life, the more we panic at how much life we have left to live. You would enjoy this hour so much more if you didn't care what was next. You would enjoy the meals that you eat so much more if you ate them slow and thought about the flavors that God has packed within that food. You would enjoy relationships and love and compassion and mercy and people more if you would slow down. We have a hard time slowing down. God wants to help though. 1 Thessalonians 4:11, you know what it says? It says, "Aspire to live quietly." I've always liked this little verse because there's actually two verbs packed into one.

Aspire means to strive or to work really hard. To live quietly means to slow down, to live a quiet life. In other words, work really hard to slow down or hurry up and slow down. This month, the theme of our preaching, series title, *Hurry Up and Slow Down*, really comes from this verse. It really takes a tremendous amount of effort and discipline. It takes advanced decision making. It takes an understanding of his word. It takes an understanding of priorities and principles of how we should live our life. It requires us to see how much time we're going to have on this earth and how precious every single day happens to be. *Hurry up and slow down*. We're going to look at four different sermons. The first is this one. It's from Psalm 90. If you have a Bible, I would love for you to look with me at Psalm 90.

It's called *If Only We Could See*. We say this all the time. If only I would have known, I would have done things differently. This last week, we were in the farm in Georgia. You guys know that we love to go down there as a family. We happened to be down there. We built a jump. The goal was to have a gap jump, which is basically two jumps. You have to jump the hole in the middle. It was a little too deep, and so I said, "Hey, Caleb. Let's go ahead and fill that in a little bit." It was slightly a gap jump, not so bad. He's on the tractor. He's filling it up. He goes, "All right. Try it." I get on a four-wheeler, and I go back. I hit the jump, and I don't quite make it far enough.

I hit on the high side of the second jump and miss the landing pad and fortunately held it together, made it back, didn't flip it over. When I stopped, I hurt everywhere. I don't know why. My collarbone and my ribcage and my arms and my wrists, everything just hurt from the impact. I sat there on the four-wheeler, and I said, "Man, if I only I would have seen that coming, I would have gone faster so that I could have actually cleared the gap." It's the same thing people say when you invest, those of you who are investors in the room. You have to invest without perfect foreknowledge. Sometimes the investment, it doesn't turn out right. Once you understand how things went, you say, "Man, if I only I would have known."

It's the same thing that can happen sometimes in personal relationships. Two people start dating, and they invest all kinds of time and energy and resource in emotional capital in each other. Suddenly, one of them breaks up with the other, and it's only natural to think, "Man, I wish I would have known. Maybe I would have protected my heart a little bit more than I did." If only we could see, that's really the message of Psalm 90 when Moses looks back upon life. What he says here is simply this, is that if we could simply see Jesus in all of his glory and recognize how few days we actually have left on this earth, we would live our life differently.

Let me read it to you. He says this. This is a prayer of Moses, the man of God, “Lord, you’ve been our dwelling place in all of generations. Before the mountains were brought forth or ever you had formed the earth and the world from everlasting to everlasting, you were God. You return man to dust and say, ‘Return, O children of man,’ for a thousand years in your sight are but as yesterday when it has passed or as a watch in the night. You sweep them away as with a flood, and they are like a dream, like grass that is renewed in the morning. In the morning, it flourishes and is renewed. In the evening, it fades and withers. For we are brought to an end by your anger, and by your wrath we are dismayed. You have set our iniquities before you, our secret sins in the light of your presence.

For all our days pass away under your wrath, and we bring our years to an end like a sigh. The years of our life are 70 or even by reason of strength 80. Yet their span is but toil and trouble. They are soon gone, and we fly away. Who considers the power of your anger and your wrath according to the fear of you? So teach us to number our days, that we may get a heart of wisdom. Return, O Lord. How long have pity on your servants? Satisfy us in the morning with your steadfast love, that we may rejoice and be glad all our days. Make us glad for as many days as you have afflicted us, and for as many years as we have seen evil, let your work be shown to your servants and your glorious power to their children. Let the favor of the Lord our God be upon us and establish the work of our hands upon us. Yes, establish the work of our hands.”

This month, as we go through these four sermons, what you’re going to find is the further we move, the more practical it will get. It’s sort of like building a house. We start with concrete, and we end with shutters. We all prefer to look at shutters more than we do concrete. Yet, if you do not have a healthy base, the house is going to fall apart. What he does here and what the scripture does, every time he addresses the idea of time and priorities of our life and managing time and slowing down so that we can enjoy life, one of the things he does is he wants to remind us of the brevity of life and how important life is and how important your life is, not only to God but to us.

He begins with something that’s heavy. You’re going to find the first two points, just be totally honest with you, they’re kind of heavy. No one likes to think about what we’re going to talk about for the first two-thirds of this message, to be totally honest. Really good news at the end, but it takes some time to get there. Frankly, this is where Moses is at. You see, Moses was called by God. In fact, when he wrote this, this was near the end of his life, we believe. Moses had been called by God to lead the people of Israel out of Egypt. They’re led out. They get to this land that God had promised the people, and all of a sudden, the people of God, they rebel against God.

God says, "This is the deal. You're going to wander around in this wilderness under Moses' leadership for 40 years until every single person who's 20 years and older is dead." Moses had to lead this 40-year camping trip in the desert. He spent his time praying to God. He spent his time mediating between people who were angry with one another. That's what happens when you camp for a long time. You need a mediator. He spent his time going to funerals, lots of funerals, thousands of funerals a year. Going to that many funerals and seeing the mortality of people and recognizing that he too was immortal and that he too would die, everything in him knew that God had created us in his image and that God is an eternal God. All of a sudden, he's seeing what shouldn't be.

Everything in us, when we go to a funeral, we say, "It's not supposed to be like this." He spent 40 years saying, "It's not supposed to be like this." Finally, he writes a prayer that's put to music so that the people could be instructed as they sang. What he does is he aims to teach truths about our time on earth. The first truth that we find here is that our time on earth is brief. Don't mistake what I'm saying. I did not say our time to be a person is brief. When God created you in his image, he created you with a soul that's going to live forever in heaven or hell, but our time on earth is brief. To reveal this, what he wants to do is showcase God. He wants to compare us to God. He begins in verse one, and he says, "Lord, you have been our dwelling place." The word Lord means Adonai. It means master. It's from a word Adonai. He's talking to you about sovereign.

All of a sudden, he gets to the end. He goes, "You've been our dwelling place," and that's the word for safe refuge. In other words, he's saying, "Not only are you the ruler, but you're the safe refuge of humanity." He says, "You know what? In every generation," he says, "you are the safe place in every single generation." This is a remarkable thing what he's saying. He's saying that in every single generation, there has been at least one person who has humbled himself, looked to God, and have found God as the sovereign to also be safe. The ruler as the refuge. Every generation, this has taken place. You see, the one constant in every generation has been God. Your grandparent, God was there. Their grandparent, God was there. Their grandparent, God was there. When you were born, God showed up in the birthing room with a sign that says, "Welcome to my world."

Every person and every single person who dies, he stands by that bed, and he says, "Trust me. You've got to trust me." He is able and capable of doing this because it says in verse two, "From everlasting to everlasting, you are God." Everlasting means eternal. If you flip the word everlasting, it says last forever. In other words, going back in time and forward in time, he lasts forever. Somewhere in between, he says in verse two, "Before the mountains were formed and before you formed the earth and the world, from everlasting to everlasting, you were God." You see what that means? It means that he existed forever before he created a piece of dust on this earth, and he will reign forever moving forward. He's the eternal one, but in comparison to him, our days are numbered.

We all know our days are numbered. What many of us don't know is that our days are numbered by God. We all know we're going to die. What a lot of people don't know is God already knows when. Psalm 139 verse 16 says, "In your book were written, every one of them, the days that were formed for me." If you think about your life like this jar full of marbles, and every one of these marbles is predetermined for each one of us, and every marble represents a year, once you spend a year, it comes out of your jar. No matter how well you spent it, it's gone. Then, you live another year and another. Then, what happens is you get to the place to where you've lived several years, and you start thinking about, you're like, "Wow. Okay. I mean, I'm still like 20, so I still got a whole lot of living to do." You keep living.

Now, all of a sudden, you're like, "Wow. Okay. I'm like 30, maybe 35," which is the decade that I call the blur. It's so full of responsibilities that you wake up, you're 29, and then you're 41. It's like, "What just happened?" Amen? Amen. You're in agreement. Anyway, what happens is we get to the place, and we know that they're leaving, but this is what we don't know. We never know what we started with. You see, for some of us, we started with 89. For some of us, we started with 24. You have no idea. He says that God is the eternal one, from everlasting to everlasting. He is God. He says but for us, our days are numbered. Not only are they numbered, he wants us to know that they're fragile. He says that we return to the dust. Then, he uses three metaphors, and they're all so scary in verse five and six.

A flood, a dream, and a grass, just think of these. Each one of us is like a house that's swept away by a flood. We all look so strong, and we look so put together and healthy. Then, all of a sudden, it takes like nothing. All of a sudden, we're gone. Or a dream, you can have a dream and all colorful, and it's all weird. Things are happening. All of a sudden, you wake up, and the dream is gone. Most of us, we don't even remember what we dreamed about. We're like, "I had a great dream." "What was it?" "I don't know. I just remember it was really exciting." The third metaphor is grass. He says all of a sudden, in the morning, we start growing. We're flourishing, and we're just dancing in the wind. Everything's going so good. All of a sudden, in the heat of the day, we begin to wither. By the end, we're laying on the ground.

Now, he's not saying that life is meaningless. He's saying that the only way for you to understand and to know any meaning whatsoever is for you to look in your life in relation to a God who is eternal and who created with you a soul. That soul is going to live forever in either heaven or hell depending on how you live in this vapor called life. Let me give you an illustration that I didn't create or birth but I've seen. It's pretty powerful. There's a rope up here that you may not have been able to see yet. It starts over there. It's an imperfect illustration because this represents eternity, and this rope ends. You can just imagine that it just goes and goes and goes. This is our existence. This is us. Each one of us, we have a rope. It's long because it's like forever long. It goes all the way to the place to where, hey, look, it's a little bit different.

What I want you to understand and see, for those of you who've seen this, it's still powerful. For some of you, it may be the first time you've seen this. This is the day that you're born on the earth, and this is the day that you die on the earth. This is the rest of your eternity. What happens for the rest of your eternity is dependent on what you did with this much. We don't like to think about this. We make decisions, and we think this is all there is. We don't like to think how mortal we are, and yet we know we are because we know there's funerals. If you can understand just for a moment that when God talks about these metaphors, talked about like a dream and grass that's here and then it's gone, that's not to say that your life does not have supreme significance. It means that your life is only going to find its significance so long as you understand and connect to a creator who is able to actually do something with this moment in time that prepares you for this moment in time.

This is what he's talking about. This is why he's writing. This is a man who spent 40 years at a funeral home watching people time over and over and over again. He knows our time on earth is brief. Let me encourage you to think deeply about life, about death, and about eternity. I still recall the funeral of my last grandfather. I was too young. I was either not born or too young to know three of my four grandparents, but my fourth, my granddad, I knew him. I knew him well. He lived til he was 94 I believe and lived a long life. He was a godly man. He was a remarkable person. I remember going to his funeral and thinking this thought. It was sobering. I thought, "You know, if the normal course of events takes place, which it may not, but if the normal course of events takes place and that one generation buries their parents and then it's their turn, and then it's their turn, and then my parents' generation is next, and then my generation is next."

For many of us, you have grandparents, and you have great-grandparents. When you're four generations away, it just seems so far away. When you're three generations away, you're like, "Well, it's still three." When it's two, it's like, "Wow. Okay." Then, it comes down, and your parents are now gone, and it is your generation that is next. When that's the reality, we like to distract ourselves because we don't like to think about these things. They're uncomfortable. What Psalm 90 encourages us to do, before he gets practical on time management and how do you work with a calendar, he says, "Think deeply about how brief your time is going to be on this earth. Don't distract yourself too quickly." Ecclesiastes chapter seven verse two says, "It is better to go to the house of mourning than to go to the house of feasting, for this is the end of all mankind, and the living will lay it to heart."

Nobody in their right mind chooses funerals over parties, and yet isn't it true that we typically drive home from a funeral thinking more about the kind of person that we want to be than when we're driving home from a party? We hate the image, all of us do, but one day our body is going to lie in a casket. People will say stuff, and your soul will go somewhere. The living lay this to heart. Our time on earth is brief. Now let me give you more bad news. Our time on earth is lived under God's wrath. That's the second truth that Moses wants us to see. You're like, "This is not how you start a new year, Brian, funerals and wrath," but look what he says in verse seven. "For we are brought to an end by your anger. By your wrath we are dismayed."

Why is he angry? Well, verse eight, “You’ve set our iniquities before you and our secret sins in the light of your presence.”

You see, many of us, we think of our faith as categories of thought instead of a relationship with a real person who gets offended and who gets grieved over our behavior. We think sometimes of God as, “Oh, he’s this idea.” No, he’s not an idea. He’s personal. He hurts. He gets happy just like you. God Almighty says that he places our sin before him. That’s what it says in verse eight. Did you see it? He set our iniquities before him. Just imagine this for a second. Just imagine you have a neighbor, and every time they want to do all of their sin, they come knock on your door, and they do it in your living room. Doesn’t matter what it is, whether it’s adultery, whether it’s lying, whether they want to boast about themselves, it’s always in your living room. They just say, “You know what? I just feel like a good sin right now, so I’m just going to go over and knock on the neighbor. Hey, I’m back.” You think, “That’s foolish.” Yeah, it’s foolish.

Listen, you live in God’s living room. This is his world. It’s not our world. It’s his world. It says here that his holiness reacts to our sin with righteous indignation. It says that he’s angry about it. He takes it personal. Moses knew this. Let me give you a true statement here that you find, and that is this. Life on earth is brief because God’s wrath against sin is real. That’s what Psalm 90 verses seven and eight says. Moses knows this is true. He knows that life on earth is brief because God’s wrath against sin is real. He’s been thinking about Genesis chapter three when Adam and Eve sinned. Suddenly, God says to them, “To dust you shall return.” That’s what he says in verse three. He’s quoting Genesis when God says, “Look, the wage of sin is death.”

The question you have to ask yourself and what Moses is asking is this. If God Almighty in all his power is angry at you, who can help? If his wrath is directed at you, what shelter is strong enough to protect you? He’s already said in verse one the only shelter is him. Don’t you see? He’s as holy as he is hopeful and helpful. He is the master, but he is also the refuge. In verse 13 and 14, he says, “Have pity.” It’s the word compassion or mercy. He says, “Satisfy us through your steadfast love.” Throughout the scriptures, whenever you find the word steadfast love, steadfast love, it’s covenant love. What he’s talking about here is it’s the fuel that leads God to say, “I want to redeem.” It’s the fuel that led God to say, “I’m going to send you a rescuer,” and it’s the fuel that actually sent Jesus Christ to this earth to live without sin and in perfect love and yet take our sin upon himself to die on a cross to pay for it, to absorb all the wrath that was directed towards us and our sin upon himself, on Jesus.

Then, he died. He went into a grave, and he rose from the dead because he’s the Son of God, and the death and the grave could not hold him. This is the covenant love. This is the steadfast love. This is the love that can satisfy you in the morning. I promise you this. If you would become satisfied with his steadfast love, it would change the way that you live and the pace that you live because you wouldn’t be living to be filled up. You would be living out of overflow. It will change the way that you relate. It will change the way you view work and your responsibilities and everything else in your life.

You see, Jesus stood on this earth, and he says this, “Whoever believes in the Son has eternal life, and whoever does not obey the Son shall not see life, but the wrath of God remains on him.”

If this stirs up anger or angst, just imagine for a moment being God. Imagine you create people in your image, and they rebel against you. Imagine you promise a rescuer, and they ignore you. You express your grief over sin, and they persist in it. You send your Son, and they crucify him. He rises from the dead, and they reject him. Then, all of a sudden, sin cascades and creates all manner of brokenness in the world. Then, the people look at you, and they blame you for it. If you were good and if you were loving and if you were strong, you wouldn't allow bad things to happen. Yet, we're the rebels. Imagine what it's like to be God when we are on the other side of the relationship. If you could imagine that, then your anger over the Bible saying that God gets angry, it begins to diminish. Moses eventually looks at all of this, and he asks a really interesting question in verse 11.

He says, “Who considers the power of your anger and your wrath according to the fear of you?” Who considers this? Who considers the full glory of God while they're on the earth? Who considers God's wrath against sin? Who considers how few days we actually live on the earth? Because so many don't ever consider such things. They eventually will say, “If only I knew. If only I saw.” For those of us who do see and consider these things, do you know what we pray? We begin to pray, “O God, teach me to number my days, that I may get a heart of wisdom. Would you take my 70 or 80 years and order my steps? Would you satisfy my heart in the morning with your steadfast love?”

You see, the beginning of wisdom is the fear of the Lord. Let me encourage you to humble yourself and to trust Christ. We're all so wasteful when we perceive excess. That's why when we have extra water, we let it go down the drain. When we have extra money, we spend it on things that aren't that important. When we have extra time or we perceive we have extra time, we waste so much of it. 2 Corinthians 5:10 says, “We must all appear before the judgment seat of Christ,” and every day you live, you get closer to that seat. I beg you today to admit that you need a Savior, to believe in Jesus Christ, and to confess him as Lord. He will forgive you. The last thing I want you to see is that our time on earth can be lived under God's mercy.

He says in verse 14, “Satisfy us with your steadfast love, that we may be glad.” You see, God's love not only saves us, it goes on to satisfy us. Ephesians chapter two verses three through seven says it this way. He says, “We were by nature children of wrath, like the rest of mankind, but God being rich in mercy, because of his great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.” For those who trust Jesus Christ, the arrow of wrath is replaced with the arrow of kindness. Oh, he still fires away, and yet what hits us is waves of kindness doing us good.

Moses wraps things up here by showing how God's mercy makes us glad in three specific areas where life's brevity makes us so sad. You see, when you recognize life is brief, one of the great pains is affliction. Notice what he says. He says in verse 15, "Make us glad for as many days as you have afflicted us." Whether it was guilt or conviction, and we felt so bad because our heart was so dirty, whether it's some kind of chronic illness, it's harsh when you know that your time on earth is brief. For you, it seems so much harder than everybody else. Do you see what he's saying? He's saying, "God, because of Jesus Christ, would you remind me while I'm here on this earth that all of the affliction is going to be replaced forever and ever and ever with your kindness?"

He goes on to family. This is another great pain. We love our family so much death parts us from them. What does he pray? He says, "God, would you please show your power to my children?" Why? So that they can trust Christ as well, and we can be reunited with you and with each other forever. Then, he goes on to work. He says, "Would you show us your mission? Would you show us your work? Would you show us what you're doing?" Why? So that we can align our life and our work with his mission for the world. You see, some of you, you're starting a business. If that business is not anchored and leveraged towards the glory of God and treating people with kindness and taking the profits in order to bless people, help people, and even get the gospel to the nations, you know what happens when you die? You leave the business, and you take nothing with you.

If you take that business and every day you try to treat people right, and you love people, and you point people and your work to Jesus Christ, you do good work for his glory, and you take what you can, and you're generous with people, and you're seeking to mobilize those resources for the glory of Jesus Christ, then what he says here is this. He establishes the work of our hands forever. Let me encourage you, Providence, to leverage your life around Jesus' glory. I'm going to say this more than once this month, but God's principles about time are not given so that we can organize a self-centered life. They're given to help us leverage our days around the glory of Jesus Christ. Last is let me encourage you to rejoice, to rejoice in mercy.

For those of us who are in Christ, we're no longer under wrath. Forgiveness and redemption is all ours. We've been born again, and God gives us the Lord's supper to be able to remember these things. For those that will be serving us, if you want to stand up and head to the back. As they secure those elements to be passed to us, let me remind you what we're doing. Jesus took bread and a cup, symbolic of his body and his blood, and he says, "I want you routinely to remember what I have done, and this is a practical tangible way for you to hold something. It's a symbol of what I've done, to proclaim to other people that you believe it and to take the time to actually examine your heart, to confess your sin."

Let me just say that if you've never trusted Christ, the instructions of the New Testament are actually for you not to take this because to take it is to tell other people, including God, that you treasure it. We, as a church family, I want so badly for you to trust Christ. If you are trusting Christ right now, then you can take it. If you have trusted Christ, you can take it. If you have not yet, I ask you to let it pass, but if you know Christ, take with gladness. Let me pray for us. Father in heaven, we love you, and we thank you for your amazing kindness to us, kindness that leads us to repentance. I pray now that you would expose any sin in our heart, that you would cause us to examine our hearts now, and not only examine our hearts, but, God, would you stir within us a gratitude for what you've made available to us in Jesus? We pray all of this in Christ's name. Amen.



© 2020 Providence Baptist Church (Raleigh, NC)
Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.
Providence reserves the right to correct and/or remove a transcript at any time.