

SERMON TRANSCRIPT

DATE

March 8, 2020

SPEAKER

Brian Frost

SERIES

The 7

PART

2

TITLE

Security

SCRIPTURE

Luke 23:39-43



© 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Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold.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.

Well, it is great to see you Providence family, and if you're a guest with us, we're thrilled that you have joined us. I hope that you are ready to roll. And so if you have in your hand a Bible, I would love you to turn with me to Luke 23. If you don't, there's lots of Bibles in the chairs near you. And if you don't have one at home or if you don't have one of your own, we would love for you to take that home as a gift. We cannot think of a greater gift to give you today, because in that Bible is the greatest news in the world. We're going to talk about it today. And I hope that you know that if you know Christ as your Savior and Lord, and you have received this good news, I want to just remind you today not only of the reality that you can rest in security, but you have a message to tell. You have really good news to tell somebody else. And so I hope that this morning is encouraging to you.

Were we to list a number all of the needs that we could think about in the human heart, that list would be very, very long. But if we sought to then condense that list to the greatest of all, I believe that we would remain with seven. I think there would be seven things that would rise to the top to where we would say, these things are written on our heart, they're instinctual needs of every single person in all times and in all places. And the amazing thing about Jesus Christ, as Mark said earlier, he's with us and he knows what our needs are. He created us, he cares so deeply for us. And in the moment of his peril, in the moment of his pain when he was on the cross, the Bible tells us that he opened up his mouth seven different times. And each of those sentences actually addressed and made provision for one of the needs that we have in our own life.

So last week, we looked at the need of forgiveness. And he said the very first thing on the cross, where he said, "Father, forgive them for they know not what they do." And here this morning, we want to look at a need that we have and that is for security. Security. Safety is written on our heart. God has created us with this impulse to be safe. It's the reason why kids instinctually when they feel threatened or fearful, they reach for a parent. We don't tell them, now listen, this is how you're supposed to behave. When you feel scared, you reach up and you grab your mom or dad's hand. They just do that. It's the reason why shadows and darkness in our life, it can release instinctively, adrenaline within our own life.

We can see something that may not even be there. It simply looks terrifying. It looks like our security is being threatened and suddenly it can release all kinds of energy within us. And it does so instinctually. It's the reason that we lock our doors at night instead of unlocking the doors and going to sleep. We all have this thing within us that we want to be safe. And not only do we want to be safe, is that we want to protect and make sure the things that are most important to us that they are safe and secure. We want our children to be secure. We want our future to be secure. We want our finances to be secure. We want information online to be secure. We want security.

The beautiful thing is that Jesus knew all of these things. Our savior and lord knew that shadows could be scary. And he knew that just like you see in this picture that the storms that we face in life that are so threatening that they can be so fierce. Throughout the scriptures, it's interesting that he uses different metaphors. He talks of himself as being a rock and a refuge. He talks about himself as being a tower of strength that we

can run to when we're scared. But it's interesting when he comes to the cross, he addresses our greatest area of insecurity. You see, he knows that we're going to die. And he knows that we know we're going to die. And the Bible tells us that first comes death and then comes judgment. And that's written on our heart. We know that. And the reason that we know that or one of the ways that we know that is the people throughout all time and all countries and all places in all cultures, we spend so much time wondering if we are ready for that day.

People who have never read the Bible, people who have never heard the gospel, people who have never [darkened 00:05:11] the church, people who have no relationship with God whatsoever. Instinctively, they wonder, is my life ready that when that day comes that I have done enough in order to make sure that day is okay. There's something about death and what happens after that, because our eyes can't see it, our hands can't touch it right now that we wonder if we're secure. And what I want you to see here today is that Jesus and all of his love, even when he was in the time of greatest pain is that he was thinking about us. And he was meeting a need in each one of us that that is so deep to who we are that we can just know. We know this person is for us and not against us. So let me pray.

Father, I pray now that as we read from your word that you would cause our heart to be curious about what we're reading. That you would cause us to find it fearlessly interesting. That you would help us to see that what's taking place in the lives of these two criminals and this one savior there on the cross, that you would help us to see this and not just look at it go, that's an interesting story. But God, would you help us to see our very lives as one of these two criminals? And what it looks like and what it feels like for you to tell us that we're secure forever. And so I pray for those in the room right now who have stumbled so deeply, even recently in their life, that they wonder if they've lost something. That they have lost security, they have lost salvation.

I pray Father that you would, for those who are in Christ, that you would supply their confidence, that you would build up their confidence and your promises to them that would allow them to live a different kind of life of hope and peace, and telling other people the good news about Jesus Christ. And for those in the room who have never yet trusted Christ, I pray that this morning would be that morning of salvation. So we look to you in faith, ask that you would speak through weakness. And we pray this in Jesus name, amen.

Luke 23. Jesus has just been condemned as a blasphemer by the Jewish court, but they don't have the authority to kill him. And so they take him to Pilate. And when he gets the Pilate, he goes on trial there and Pilate comes out in three different times in chapter 23, and he says, "This man is innocent. He's not done anything wrong and certainly nothing wrong that deserves death." And yet, the Jewish leaders and the people, they began screaming, we want Barabbas to be released and we want Jesus to be crucified. And Jesus or I should say, Pilate relented to their demand. And he condemned what he knew to be an innocent man.

That condemnation led to scourging and beating and whipping and eventually, a path up to a place called Golgotha or the place of a skull, is what it means. And there they laid him down on a cross and they put nails through his hands and through his feet. As they lifted him up, the first thing that came out of his mouth was, "Father, would you forgive them for they know not what they do?" Immediately after this, the Jewish leaders, it says in verse 35 they were scoffing him, the soldiers and verse 36, they were mocking him. And we get to verse 39, and we find a criminal railing against him. This is what it says.

It says, "And one of the criminals who were hanged railed at him saying, 'Are you not the Christ? Save yourself and us.' But the other rebuked him saying, 'Do not fear God since you were under the same sentence of condemnation. And we indeed justly, for we are receiving the due reward of our deeds, but this man has done nothing wrong.'" And he said, "Jesus, remember me when you come into your kingdom." And he said to him, "Truly, I say to you, today, you will be with me in paradise." So what I want you to see within this text is just a few things of what Jesus is doing, what he did in this moment and what he's doing today that actually provides us security for eternity, as well as our life today.

The first one, it may startle you just a little bit because it doesn't necessarily seem important to you or to me, and yet it's terribly important and that is, that Jesus endures the staggering abuse of sinners. Let it be known that Jesus could take his ball and go home. Even today. And yet, today, there's a ridicule towards him in every place and every land, and he still endures. Just like he did here on the cross. You see, there on that hill, hung three men. And as each struggled to learn how to breathe, and you need to know that each had to learn how to. We don't normally think of learning how to breathe, and yet when people went to a cross, they had to spend their first moments on that cross figuring out, how do I get oxygen to my lungs? And this is why.

You see, the cross was actually built in a way that people wouldn't die by bleeding out, they would die by suffocation. The weariness that would be involved in after all of the scourging and all of the abuse and then hanging on that cross would take place as you would begin to sink on those nails. And then when you sank, you couldn't get oxygen into your lungs. You couldn't take a full breath in. And so what you would do, what they would do is they would have to stand up on that nail. They'd have to pull themselves up with their arms, take a breath, and then in weariness, they would sink back down until they exhaled. This process, it continued until they died. And how they died was they got too weak to lift themselves up again.

So all three, two sinners and a savior, are learning how to breathe. And suddenly, one criminal begins to rail against Jesus, it says. The word rail it means to hurl abuse or throw insult or ridicule towards him. And he says, "Are you not the Christ? Now save yourself and save us." Now, you need to know, this is not a statement of faith, nor was that a plea for salvation. Okay? This is not an earnest, I believe in you, save yourself, save me, let's go to heaven together. No. It says that when he says that he was railing against him, it indicates the motive within his heart. You see, this is a heart of a man who's so full of venom and scorn that even at the door of death, just like a snake, he had to bite. It's remarkable to me that with very precious air, he chose to say these things.

I want you to think about this. Think about how hard it was to receive that air. You would think that you would treasure that air once it made into your lungs, and yet he was taking that very precious air that he was working so hard to get in order to rail at Jesus. Jesus, is that your name? Your daddy give you that name? Can you imagine? King of the Jews? Nice crown. There Christ. You're the promised one? The strong one, the one who's going to save his people. Isaiah 53:7 promised us that Jesus would be quiet. Says that he was suppressed and he was afflicted, and yet he didn't open his mouth. You see, with patience, Jesus received all of this man's venom just as he now patiently receives the abuse that his name.

Have you ever thought about why people stub their toe and they say, Jesus Christ. What don't they say, George Washington? Buddha. Why? Because the one true God who's placed his authority over us, says, "You shall not take my name in vain." And we say, you watch me. That's why the world says Jesus Christ. And here this man, Jesus, he patiently receives all of this venom from this criminal, just as he patiently receives the abuse to his name, and the belittling of his glory, and the indifference toward his death conquering deeds. And you know why he patiently waits? In order to save you and me. He could have just left the cross. Had he left across, the second criminal would be in hell. But today, he's in heaven. He could just leave this earth alone and say, enough. And yet he endures. He endures the staggering abuse of sinners in order to save. Isn't that beautiful?

So when you see people rail against Jesus today, remember this moment. When you see news outlets, when you see professors in universities, New Testament professors at universities railing at Jesus Christ's authority, you remember his amazing patience because he wants to save one more. To secure one more. Well, not only does he endure the staggering abuse, look what else he does. Jesus receives the sincere confession of the repentant. He receives the sincere confession of repentance. You see, on the other side of Jesus hang second criminal, and the second criminal was also out of options. He couldn't run away because his feet were nailed to a cross. He couldn't reform his life to say, you know what, I want to turn a new leaf, I want to bounce the scale if that was possible. I'm going to I'm going to do some works by serving other people. He couldn't serve other people because his hands were nailed to a tree.

His fate was determined. And yet, I'm going to say, this because this is like crucifixion lottery. Okay? If you have to be crucified, it is stunning grace that you get to be crucified next to the person who created the tree that you're hanging on. Who can save and who can forgive. This guy could have been crucified a week before next to common thief. But this man in the perfect timing and perfect love of a sovereign God, he says, I'm going to let you be crucified next to the savior of the world. I say that he receives this sincere confession of the repentant. Repentant is simply someone who repents or someone who turns. And we know that he turns in this moment and this is why.

In Matthew 27 is a second account of this very moment. And in verse 44, do you know what it says there? It says that initially, both criminals were ridiculing Jesus. They were both nailed and they look to the middle, and now all the sudden, there was Jesus. And they both said, that's who I want to ridicule right now. They're

both doing it. But then something happened in his life. Something happened, things were happening all around him, and he looks over and eventually he gets to the place where he rebukes his criminal friend on the other side of Jesus. And he says, wait a minute, Don't you fear God? We shouldn't be talking like this anymore. So we need to ask the question, well, why? Why did he turn? What happened?

The Bible doesn't tell us specifically. But with something called sanctified imagination. What that means is that we imagine and yet we let the scriptures be our guide. So there's some things that we find here that I can only imagine, but I can't say as a declaration, this is why he turned. But let's just consider some of the things that took place. The very first thing that took place is perhaps it was Jesus' first prayer. Maybe that's what turned the tide. He was certainly close enough to be able to hear Jesus say, "Father, forgive them for they know not what they do." And maybe in that moment, just the word forgiveness, it struck a chord in his heart and he says, this man right next to me, he's offering forgiveness. He's asking for forgiveness for other people.

Maybe the very idea of forgiveness, all the guilt and shame of his entire life and just the shame of himself right now in front of everybody thought, man, wouldn't it be amazing? Would it be amazing if forgiveness was an actual reality even at this stage in my life? Maybe that's what it was, I don't know. Or maybe it was the ruler scorn down below. If you remember, it says in verse 35, it says that they said, "He saved others, then let him save Himself." Their very jeers testified to his saving power in other people's lives. And maybe this man is like, wait a minute, what are you saying right now? He saved others. How did he save others? Now, all of a sudden they're talking. It says that in this very moment around Jerusalem, people were talking about the fact that they couldn't escape the fact that Lazarus has been raised from the dead.

All of a sudden, here's a man who's about to die. And he says, wait a minute, I'm next to a guy, and you are testifying right now in your ridicule to him, that he indeed did save others? That he actually healed people of leprosy and blindness, that he has that kind of authority? Or maybe it was Pilate's gospel tract that he put over Jesus' head. Says, King of the Jews. You see now, that wasn't just the title. Of course, it was his crime. They would have placards that would be pretty above to say, this is what this person did. That deserves this kind of treatment. Pilate put King of the Jews.

Now, he wasn't simply mocking. It's an interesting thing. If you remember when Jesus was born, some wise men show up. And they said, we've come a long distance, we've come from the east, and we've come to see the King of the Jews. And then it says, not just to see him, so we didn't come to see him, we didn't come to honor him. It says we came to what? To worship him. The King of the Jews was a title that was given within the Old Testament of the Messiah, the Christ who would come, the promised one who had authority to forgive, who had authority to open the eyes of the blind, who had the authority to raise people from the dead. And here's a man right here who's out of options. And he's hanging right next to another man who is giving forgiveness, whose enemies are testifying to his saving power in their life, and who has a title over him that says, this man claimed to be the Christ.

Suddenly, sincere faith ignited within his heart. Can you imagine just the absolute miracle of this kind of faith was? You see, in this moment, Jesus didn't look like a great savior. He's looking over at a man who looks just as pathetic as him, just as bloodied and weary and exhausted as him. If you and I were at the base of the cross, and we had to guess, we wouldn't say, the savior is in the middle. No, the one in the middle looked just as pathetic as the one on the outside. They all looked weak. They all looked condemned. And yet this man in that moment, looked over and he said, in all of your weakness right now, I can tell. I can tell. And he believed. And his belief was evidenced by his confession.

Some of you, you hear the word confession, and maybe you had a background, what confess means is I have to go tell my sin to somebody. The word confession doesn't mean say it. It means agree with God about it. It's not just, yeah, I just did that. Probably going to go do it again. But I'm going to go ahead and confess, get this out of the way, okay. Bye-bye. All right, now I'm back. No. It's when we come to God we say, God I agree that my behavior is egregious to you. That I have belittled your glory. That I have separated myself from you. That I deserve far less than any kindness that you could give to me. And we see here three different confessions in the words of this man while he's on the cross.

The first thing we see is a confession of guilt. He talks to the other criminal. He says, "Look, we're condemned justly, for we are receiving the due reward of our deeds." See what he saying? He's saying, I have sinned and I deserve this. Matthew 5:3, Jesus says ... The very first sentence in a sermon on the mount, he says, "Blessed are the poor in spirit for theirs is the kingdom of heaven." Poor in spirit means somebody who recognizes that they are morally bankrupt, that they're spiritually bankrupt, that they cannot pay this debt themselves, that they need help. And so, why they're blessed when they recognize that is because they go looking for the resources that can fill that hole. They go looking for the one that says, by the way, I am morally and spiritually rich, and I will give it to you if you believe in me. That's why they're blessed.

It's interesting that it's hard for us as people to get to the place to where we confess our sin and acknowledge before God, and agree before God and man to say, I deserve. I deserve to go to hell. I deserve to die on the cross. We justify our behavior in a number of ways. I remember years ago when I was a student pastor in a church in St. Louis. I was giving a little sermon, little talk and one of the kids stood aghast. And he stands up and he says, isn't it true? First thing that has ever happened to me and the only time. I wouldn't recommend it today. But stands up right in the middle. No raising. Just stands up and he goes, isn't it true that Christianity is simply a crutch for weak people?

Look at this picture for a second. You see a crutch and you see a need. So this is how I answered. I said, "If you mean that we are so weak that we've created an imaginary God to comfort us in our need, then the answer is no. But if you mean that our heart is as broken as a broken leg, and we need help, then yes." You see, to somebody who has a poor spirit, who recognizes the poverty of the spirit, a crutch is a very kind gift. It helps us. It serves us. And this is Jesus and this is this man. He's saying, God, I need that crutch. I need help. I'm guilty. Then he has a confession of belief. He says, look, we've done this. But this man, this man has done nothing

wrong. You see what he's saying? Saying, I agree that this man right here is different. He's unique. He's holy. He's set apart. He's innocent. He doesn't deserve this. And we need to be able to look at Jesus.

This is the confession he receives. We look at Jesus and we say, that man's different. That man lived a different life. That man never sinned. That man went to a cross. That man rose from the dead. And then there's a confession of need. It's beautiful. He only says one sentence to Jesus. All the other sentences, he's speaking around Jesus to the other criminal why he shouldn't be railing against him. And finally, he looks at Jesus and he's simply says, "Jesus, would you remember me when you come into your kingdom?" Would you remember me when you come into your kingdom? Remember me. See what he's saying? I don't deserve to be remembered. I need mercy and I need grace and I need you. It's interesting, he uses the word, remember me.

Some of you have studied the Bible, you remember there's a story, a guy named Joseph in the Old Testament. Joseph is imprisoned unjustly, didn't do anything wrong, and he lands there. And while he's there, two of Pharaoh servants, a cupbearer and a baker, they're thrown in prison. And they have a dream and they're all uptight about it. And so he says, hey, let me serve you. Because God's given me this ability. Sometimes I can hear what you're dreaming about. I can tell you what it means. Sounds good. And so for one, it was a really good dream and a good end and one it wasn't. When he talks to the cupbearer and he says, "Listen, in three days, you're going to get out of here. This is what this means." And then he says simply says, "Listen, would you please remember me when you get out of here? I've done nothing wrong."

One of the saddest verses of the whole story is Genesis 40:23, and it says, "And yet, the chief cupbearer," after he got out, "did not remember Joseph but forgot him." And this is the good news, friends, is that Jesus is the true and better cupbearer, who does not forget. When confessions fall out of this man's repentant heart, just as they fall out of hours, Jesus receives them. And yet, while in such pain, he chooses in that moment to meet his greatest need. And he confirms it with a promise. And this is the last thing I want you to see, is that Jesus promises eternal security to every believer. He says to him, "Truly, I say to you, today you will be with me in paradise." Truly. What does truly mean? Is the word amen or amen. It means let it be, verily, sincerely, please let it ...

Some of you watched the basketball game, maybe yesterday. There's moments in time when there's a time-out called and there's all kinds of noise, and there's all kinds of people who have ideas about what needs to happen. But eventually, the coach, he claps, he [inaudible 00:28:37], everyone gets their attention. He says, this is what we're doing. Listen carefully right now, this is what Jesus says. I know there's all kinds of things happening, but verily, verily, right now, truly, truly, listen up. Then he says something amazing. He goes, I say to you. Well, he knew he was about to receive authority in heaven and earth that he knew that one day every knee was going to bow before him, and every time in the world is going to confess to him, Lord of all.

He says on the basis of my own authority, I'm telling you something right now that you can take to the bank. Truly, I say to you, today. Not tomorrow. See, this whole passage is a real burden to people who believe in purgatory. Because if there was anybody in the world who deserved it before they got to heaven, it would be this criminal. He's not done anything good. Go to a place, work it off, suffer for a while for yourself, balance the scales in about 1,000 years and we'll see if you make it in. No. Jesus says today. Not tomorrow, today. It was also an affirmation, you're going to leave this earth today. You're about to die today. Hours away. Today. But then today, you will be with me in paradise. You will be. He didn't say I'm hoping for it. I mean, I'm really rooting for you when you get there. No, you will be.

And then he says something beautiful. He didn't have to say in paradise, he could have just simply said, with me. Because he was going to paradise. And ultimately, it is Jesus presence is what makes Heaven, Heaven. And it's his absence is what makes hell, hell. You see, the reason Hell is so terrible is because the love of God and the mercy of God and the holiness of God and the presence of God and nearness of God and the [tenderness 00:30:38] of God is not there. And what makes heaven so heavenly is because Jesus is there. And he says, "Today, you will be with me in paradise." That was a declaration of assurance to this man, Jesus is strong to save all who trust him.

I know some of you, you walk around because we sin and because we stumble even after we trust Christ, is as if we have an egg and we're balancing it on a spoon, and we're just hoping. I hope I don't stumble so badly today that I just drop my whole salvation. There's a lot of people who live like this is true. And there's some people who believe this is true and yet it is not true. For Jesus says to us these words, he says, "I give them eternal life and they will never perish. And no one will snatch them out of my hand." Do you see that? You're not in your hand, his hand. And not only that, but my father who has given them to me is greater than all, and no one is able to snatch them out of the Father's hand.

So notice what's happening here. He's saying, you're not carrying an egg. He says, I am carrying your whole life. If you need the illustration, I have the spoon and the hand and the egg in my hand. And not only that, but my father, my father has his strong and perfect hands that are wrapping my hands to prove to you that you are eternally secure. You see, friends, Jesus is strong to save, and if you have trust, then he promises to bring you home. Of course, that brings a question that many of you are already asking in your mind, and that is, well, what about my friend who was near and then all of a sudden has abandoned faith? Or a leader or a pastor who preaches for such a long time, and then suddenly they abandon the faith? What happened in those moments?

Fact is, is I'm not God, so I don't see people's heart. But the Bible tells us that two things are a possibility. First is perhaps that they were near the house, but never part of the family. You read about this in 1 John. Says that one of the evidences of the veracity is we stay close. We're all sinners though, we walk away. And so perhaps there's another thing that's happening here and that is that perhaps that we are absolutely born again, because everyone who believes in Christ is saved. Everyone who believes in Christ and trust him is born again. But

sometimes people who are born again and they get confused and they begin wandering in fields of sin. And it looks like they are so far away. And yet, actually what's happening is they're simply unaware that the chief shepherd is actually coming out to them.

Sometimes it takes time, sometimes it takes years to get to that place. But the thing that I hope that you'll see here is that Jesus does promise eternal security to you. And that's one of the greatest things that you have. And so let me finish with just a couple of applications. The first is this, is let's not presume upon God's grace. I know that Satan would love to just pick me off, take this microphone, stand on this stage and tell you something very clearly. And what he would tell you is this. Don't you see in the life of this, even the save man, that you can live how you want all your life and just at the end, just call out to Christ? Surely, he's already said that to some. Just live it up and confess in the end. But there's two dramatic, stunning lies that are wrapped up in that thought.

The first lie is that your greatest happiness is going to come when you're sinning. You're actually denying the greatest pleasures that God has designed for life by being far from God. And the second tremendous lie is you don't know that today is not your last day. You don't know when your last day is. So to hear the good news and say, I want to keep being in control of my life, I'm not going to trust Christ, maybe I'll do it later, is to presume upon grace. A grace of God that God would say to you, please come now. You see, one criminal declares to us this morning, you need not despair because he can save anyone. And the other criminal from the pit of hell today would say, you do not need to pursue Upon God's grace.

And that gets us to the second application. And it's specifically for those here who have never trusted Christ. And I beg you this morning and even now to do so. To trust Christ and be saved. You see, the amazing good news is that Jesus will not refuse anyone who trust him. We talked about trust last week with the illustration of being in a house that was on fire. So let me tell you the exact same thing but change the illustration. You're adrift at sea, and you're getting really tired, and you're going to sink. The first thing that you must do when you trust Christ is admit that I cannot tread water any longer. I am in peril and I cannot swim long enough to save myself.

The second thing is that all of a sudden this Coast Guard ship comes up and it's like, look at the boat. And you have to make a declaration, a confession. To trust is to say, you know what, I believe that, that boat is built strong enough to be able to actually carry all my weight, that when I trust in Jesus Christ, in his death and resurrection, that it's strong enough to save. But then there's another thing that must take place. And that is that typically when we see this amazing, beautiful Coast Guard boat coming to us in the person of Jesus, we also see different pieces of driftwood and we see a life raft that has a hole in it. We think now, all of these are promising. I could hold on to any one of these as a functional savior. But which one is the right one? And we have to confess. Lord, we have to say, this is the boat. This is the same here that I'm entrusting my very life to.

You see is God's throne, humanity is not divided between good and bad people. It's divided by people with Jesus and people without Jesus. 1 John 5 says, "Whoever has the son has life. Whoever does not have the Son of God does not have life. I write these things to you believe in the name of the Son of God so that you may know that you have eternal life." He wants you to leave this room today having security, safety and knowing that your eternity is absolutely taken care of. You see, the thief who believed was just as wicked as the other. But that wasn't the issue. The issue was one looked at Jesus and one didn't. And so do you. Have you looked to Jesus and trusted him? And if you haven't, will you now?

I got one more application for believers. But before I do that, I would just do such a disservice after saying all this to not give you an opportunity. So would you bow your heads with me all thee. Not going to ask you to do anything before anybody else. But for those of you who know Christ as Savior and Lord, would you just pray for people in this room right now or even for people who will be in this room the next hour who will hear. Just pray that God would show them that it's true. But if you want to trust Christ, I would encourage you now you just confess to him a prayer, you just talk to him something like this.

Father in heaven, I admit that I'm a sinner. I admit that I cannot save myself. And I believe in Jesus. I believe that he died and rose again. I believe that he's offered forgiveness to those who believe in him and I believe. So would you forgive me? I confess Jesus Christ, Lord of all, and of our own life. Would you save me and keep me forever? And I pray this in Jesus name, amen. I want you to know that, if you just prayed to receive Christ, it's the greatest decision in your whole life. We want to be able to celebrate with you. And so one way to do that, we have to know. The seat back in front of you, there's a little card, a brand new card. And so if you look it at the very bottom, it says, you don't have to hide anymore. I just trusted Christ. You just mark it. At the very bottom, I just trusted Christ.

Do you want to talk to somebody more about this? Or if you have trusted Christ, please mark that. We'll tell you what to do later in the service. But let me do one other thing. I want to give you just a minute or two to pray before we sing. And that is let's trust that Christ can keep us secure forever. I know that some of you, you're sitting here right now and you say, Brian, you don't understand. I totally get the security of heaven. But what I don't understand right now is my marriage feels insecure. My finances feel insecure. The health of my children feels insecure. What does Jesus have to do with that? And I understand. There are passages that we could have looked at this morning that deal more directly toward that. But let me just encourage you in this moment to move from the greater to the lesser. Okay?

The greatest need you have in life is not that your kids are sick. It's that you and your kids go to heaven. The fury of God's wrath is over us. And if Jesus has made a way to actually deal with that and to make us secure, then we can take the authority of what he does with the greater things in life and actually transfer them and apply them to the lesser things, even though they're important and urgent things in our life. You see, this moment for Jesus was a low point in terms of his strength and honor. He was stripped of his garments, he was nailed to a cross, he was marked by a crowd, and he was in agonizing pain. And yet, in this condition,

he could save.

So how certain is it then now that he can do wonders of mercy in our lives, seeing that he has returned to his glory? That he's still praying for us that he's still able, as it says in Hebrews 7. "To save to the uttermost those who draw near to God through faith, since he always lives to make intercession for them." Friends, if Christ can secure your eternity, then certainly he can shepherd the rest of your life. So I urge you to look to him now. I want to give you a moment right now, just a minute or two, just to pray.

If you know Christ and he has secured your life, just take this moment to thank him for what he's done in your life. But if you lack confidence because you keep stumbling in the Christian life, I want to encourage you just to consider the promises of what Jesus has said. Our worship team is going to come out and they're simply going to play and sing over us a chorus, that in a moment we're going to sing together. So would you take a moment right now and pray to the Lord what's on your heart?



© 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.