

# SERMON TRANSCRIPT

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SPEAKER

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Meaning(Less)

PART

2

TITLE

Just A Little More

SCRIPTURE

Ecclesiastes 2



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What? Yeah, can I get a tow?

Sure. What's your location?

Where did my money go? Nevermind.

So you don't need [inaudible 00:00:43].

Well, it is good to see you Providence family once again through a screen. I hope you are having a good morning. If you're a guest with us, welcome. We are glad that you have joined us. As you know, cities across our nation, including our own are reeling here this morning, seeing fresh evidence of evil and injustice and then evil responses to injustice. We see everything that's happening and the fact is it is explainable and yet the Bible tells us that it's not excusable.

We understand why things take place. God gives us wisdom to grasp and to know things that are happening and why our heart reacts the way that it does, but it's unexplainable or it's it is not excusable, simply because we continue to live in God's world. We need to remember, this is not our world. This is his world.

We're told in Psalm 33:5 that God himself loves righteousness and justice. That it was God who created us and who created the world, a place of righteousness and of justice. That he created us in his image to have a relationship with him and so long as we were connected to God, the oxygen tank to our soul was unhindered and we enjoyed life and therefore we could look at other people and we were created and installed with an ethic and that ethic was this. It was my life for your good, because God so fills my heart, I can serve you, I can care for you, I can take care of you.

Then the Bible tells us that there is the thing called the fall where we declared independence from God. We believe that we could concoct a good... apart from good that he had designed. That we could choose our path and there be no consequence and so we sinned against God. We rebelled against him and suddenly the oxygen tube to our soul was cut off. Our very nature was reconstituted so that our ethic where we were created with the impulse to say, my life for your good was now completely reversed to the place where we now say your life for my good and it creates all manner of evil and sin and injustice and selfishness and abuse around the whole world.

I don't know if you know this, but on average 1100 people are murdered every day in the world. We had the horror of watching one this week and God saw all 1100 that day and the next day, and he'll see all 1100 today. We view it as through a lens that is full of sin, in our own sin, our own selfishness and God looks upon the earth that he created for his glory and he looks with perfection in his eyes, purity in his eyes. Can you imagine his heartache?

You see Providence family, it is incumbent upon us, the people of God who knows that God is here, that he has spoken, that he has sent his son. It is incumbent upon us to always filter our response in this world and our thoughts and our words through the lens that there is a God and he has spoken and he has worked and he has sent his son into this world. You see, I want you to know there will be no end to the cracks in the walls of our culture and society until every heart is changed by Jesus and every knee is bowing before Jesus. That day will come and therefore we must first wait. We wait.

Isaiah 30:18 says, the Lord is a God of justice and blessed are all those who wait for him, recognizing that perfect justice is coming. We can wait and we can love. We can love because we have been loved. Providence family, Jesus Christ has demonstrated to us what love looks like and that he reversed where our nature was constituted, where he created us so that we would see our life for your good. Sin turned it to where it said, your life for my good and Jesus came to this earth and he said, my life for your good and he gave his life for us.

He demonstrated love for us and so in our responses and our words and our prayers and our attitudes, our reactions to what we see, make sure God in all of his love and all of his justice is part of the equation that travels through your mind, and then I urge you to pray. I urge you to pray for those who are victims and I urge you to pray that his kingdom would come and his will would be done on earth as it is in heaven. Let me pray for us now.

Father in heaven, we pray. We pray to you that you would be hallowed. Your word tells us that one day every knee will bow and every tongue will confess that Jesus Christ is Lord and in that day we will know perfect love and justice and righteousness. It'll fill every crevice of our heart and culture and society and we look forward to that day but today is not that day, and so we pray for George Floyd's family as they grieve, as well as for every other victim of abuse and homicide and injustice throughout all the corners of the earth. Would you draw near to them in kindness and help them to see that their only hope is in your perfect son Jesus Christ.

I pray now that as we look at Ecclesiastes, that we would see the impact of a life that is separated from you and that you would use this chapter in our life, not only to refocus our life, but God would you use it to even refuel our life with a passion to live for your glory and to tell other people that a savior has come and for all who would trust in him, there is life and joy and peace. We pray all of this in Jesus name. Amen.

If you have a Bible, I want to ask you to turn with me to a book that a lot of us find very perplexing. It's Ecclesiastes. We were in chapter one last week and we're going to look at chapter two today. You see my friend here? I'm going to call this guy Wilson. It's really lonely in the room so I needed someone little bit accompany with me and so Wilson's going to help us in these next several weeks with a text that is quite long.

Years ago, I was 17. 29 years ago to be exact, I was 17 years old and I had a friend of my father who was a mentor of mine, his name was Mike and Mike was probably about 50 years old and right before I graduated from high school, Mike came to me and he said, "I have an assignment for you. I know you don't have to do this, but just as a friend, I want to ask you three questions and I want to ask you to take some time and write down your answers to these questions." And these were his questions.

He says, what do you hope to accomplish with the rest of your days on the earth? How do you want to be remembered and what will it take to make you happy? Well, the fact is, a few weeks before graduation, I really didn't want another assignment and yet my dad invested in me and many of my friends in a significant way to teach us and to disciple us and to mentor us and so I responded and I put a lot of effort into it and weeks later I was with Mike and I pulled a sheet of paper out of my pocket that I had written down and I was quite proud to be totally honest with my answers.

I had put energy and effort into this assignment and I passed him my piece of paper and he read it, and he read it so slowly. There wasn't that much on there, but it took him forever to actually read through all of it. I'm certain of this because he was trying to formulate his response and there was sadness over his face, which was perplexing to me. He folded up the sheet and he passed it back to me and then he said these words. He says, "Brian, not only are your limited number of days on earth more valuable than what you have put on that piece of paper, but you will run out of time on this earth before that vision is able to satisfy your soul."

That's all he said, and I was angry, and he knew I was angry and yet in his wisdom, instead of responding to my anger, he rested on the capital of investment and trust that he had poured into my life, and now 29 years later, Mike is in heaven and I now know that he was right. That we will indeed run out of time before this world can satisfy our soul. This is the theme of Ecclesiastes 2. If you remember last week, we looked at verse one and it says there that the words of the preacher, the son of David, the king of Jerusalem, this is Solomon.

If you remember early in Solomon's reign, God came to Solomon in a dream and he says, I want you to ask me for anything that you desire and Solomon thought and then Solomon said these. He said, "God, would you give your servant an understanding mind to govern your people that I may discern between good and evil." And God was so pleased that instead of asking for wealth or health or for power, that he asked for wisdom to be able to be a good leader of God's people.

That God not only gave him more wisdom than anyone else in the world, but he also gave him more wealth, health, and power than anyone else in the world and in spite of all of Solomon's blessings that had been received from God himself, the Bible says that he turned away from God. He severed that oxygen tube to his soul, and therefore he had to go and run and he went on a quest to find meaning apart from God. The quest was a bitter quest, he tells us. The last two verses of Ecclesiastes, it's the gold. He's saying in the end of this, I'm going to actually give you some gold and the gold is this. This is what I've found in his quest in life.

He says, I've said a lot of things, but this is what you need to remember. Fear God and obey his commandments for this is the whole duty of man, for God will judge every deed, even the hidden ones, good and evil at the end. In other words, he's saying there is a God. There is the rescuer. There is judgment. There is coming justice, and there is eternal life somewhere. There's more than just here on the earth but before delivering these golden conclusions, Solomon through the book of Ecclesiastes not only illustrates his quest in the hope by the way, that we would not follow him, but also some key lessons to be learned in life.

The first lesson that he teaches us in chapter two is that life under the sun cannot satisfy our heart. Life under the sun, it simply cannot satisfy our heart. If you have a Bible, I would encourage you to follow along. If you don't, you can look on the screen that's right next to me, but look what he says. In verse one through 11 he's going to just explain to us several different places that he looked for meaning and life and peace here on the earth apart from God.

In verse one he says, "I said, in my heart, come now, I will test you with pleasure. Enjoy yourself, but behold, this also was vanity." And so you see the word pleasure here is a key. In fact, what he's going to do next is he's going to say, now this is the kind of pleasure that I immediately went after. Solomon looked around and he said, "You know what? I really enjoy laughing." And it seems like when other people are laughing that they're also finding joy and meaning in life, and so what I need to do is to actually put my favorite comedians on retainer. I'm just going to have some really funny people just walk around with me and just constantly keep me laughing.

You think, well, you know, that would actually be a really good idea. Like if you had all the money in the world and you could just put comedians on retainer, whoever your favorite one is or favorite ones, you could have two or three of them. They just follow you around and when one gets tired, another one picks up. But Solomon says in verse two these words. He says, "I said of laughter, it is mad and of pleasure, what use is it?" In other words, he learned that perpetual laughter when looking out in a vast desert of brokenness and sin is disjointed. You can't just keep laughing forever.

Even a great comedian needs the stop before everyone gets up and leaves the room and so he says, well, that's not it. It must be something else. What's another way that I could pleasure myself? And so he said, I'll tell you, I'm going to drink. Every week will be like a booze cruise and so in verse three he says, "I searched with my heart how to cheer my body with wine. My heart still guiding me with wisdom and how to lay hold on folly till I might see what was good for the children of man to do under heaven during the few days of their life." And he learned that perpetual hangovers are not the answer to meaning in life.

And so he looked around and he said, you know what I want to do is I want to create a utopia. Perhaps he closed his eyes and maybe he saw something like this. This place within his own imagination that had gardens and it had waterways and it had beautiful buildings and architecture and all kinds of exquisite things. As oasis within a desert, a garden within a wilderness, a world within a world and so Solomon says, "I made

great works. I built houses and planted vineyards for myself. I made myself gardens and parks and planted in them all kinds of fruit trees. I made myself pools from which to water the forest of growing trees.”

Now let me pause there before this next sentence because this is a reality. You see, Solomon had disjoined himself from the Lord and so he was operating under the ethic, your life for my good and so his utopia, it took a lot of work, but he didn't want to have to do the work and so what did the man of power and wealth do? It says, I bought male and female slaves. Human beings created in the image of God with dreams and dignity and he said, you can set aside all your dreams and all your dignity in order to create things for me, for myself.

He bought male and female slaves and had slaves who were born in his house. You can read his story in 1 Kings 4-10. It's really a remarkable thing and in 1 Kings 5, I believe it's verse 15, you can actually add up and Solomon had a construction crew of 183,300 men in order to build his dream, his palace, his vacation homes, his gardens, his parks and it was all for himself, all private and yet utopia wasn't enough. He said, well, maybe it's wealth. He says, “I had great possessions of herds and flocks more than any who had ever been before me in Jerusalem. I also gathered for myself, silver and gold and the treasure of kings and provinces.”

Now, you can read about Solomon's wealth back in 1 Kings, but I want to show you some gold. Okay? It says that he accumulated and acquired a tremendous amount of gold. The Bible actually says that his annual tax, meaning that from just his people they were actually just giving to him an annual tax. It says that he received 25 tons of gold. Now, I've used all the math that I've been relearning to help my boys during this time and figured out that what that means is that every single year he received 22,500 of these gold bars.

He had so much gold that he literally just said, what can I make out of the gold? And so he says, you know what? I don't want to drink out of any other cup except a golden cup and plates and silverware and everything else. He just had so much gold, unlimited wealth, and yet he was not happy and so he said, well, it must not be that. Maybe it's song and sex, and so he gets to the next verse. Look at what he says in verse eight. He says, “I got singers.” Look at this. I got singers, meaning he didn't have Spotify, he just owned the band. He just owned the musicians. He says, I got singers. In other words, he put his favorite musicians, had him come in and say, you know what? I'll tell you what, you set up on the veranda any time I walk by, you just start playing my favorite songs and then he says, both men and women and many concubines.

Now what's a concubine? Well, that's an interesting word. Well, the Bible tells us that Solomon had 700 wives. Well, that wasn't enough, and so he added 300 concubines and a concubine, let me put it this way, okay. It was sort of like a... it was a naked supermodel girlfriend. That's what a concubine was. He had a thousand beautiful women walking around his house. Every single one of them were stripped of their own dignity and their own dreams about what life would be like and their sole responsibility was to fulfill his every desire whenever he had one.

Now ask yourself this question. You see, some of you, you're on a track right now. You're looking down some of the same paths. You're saying, if I just had a little bit more comedy in my life, a little bit more wine, a little bit more enjoyable parties. If I could just have just a little bit more money or a little bit more sex or a little bit more music or a little bit more utopia in my world, I could be happy. This is a great question. What if you had more of it do you think would make you happy?

You see, Solomon had not only all these things, but he had an immeasurable amount of all of these things and this was his conclusion. Verse nine, I became great and surpassed all who were before me in Jerusalem. Also, my wisdom remained with me and whatever my eyes desired, I did not keep from them. I kept my heart from no pleasure. Immediate gratification all the time is what he said, and then I considered all that my hands had done and all the toil that I had expended in doing and behold all was vanity and a striving after win and there was nothing to be gained under the sun.

Now you notice in this last set of verses. There's two words that we saw frequently last week and we'll see every single week throughout Ecclesiastes, and it's the words vanity and it's the phrase under the sun. The word vanity if you remember in chapter one verse one, he looks around and he says, vanity of vanities. Vanities of vanities. All is vanity. Vanity means empty. It means meaningless, and then he clarifies what's meaningless and this phrase under the sun, it doesn't mean simply life on the earth. It actually means life on the earth as if there was no God and no rescuer, no Bible, no revelation and no hope of the future, no coming justice.

If all you can see is all there is, is what under the sun means. If all we can see is all there is, then Solomon says to build only to die before we're happy in order to leave it all behind, it's all empty. It's a goose chase without a goose. Let me give you an application here and it's this. Let's accept that a little more of this world won't be enough. Whatever it is that your soul is thirsting for, I want you to know it's not a commodity on the earth.

You see, some of us think if I could just have a little bit more. Solomon screams in Ecclesiastes 2, quantity is not the problem in your soul. A little more of the wrong thing will not satisfy, which is why C. S. Lewis says, if we find in ourselves the desire that nothing in this world can satisfy, the most probable explanation is that we were made for another world. That the solution is not under the sun, the solution is that someone from beyond the sun comes to us and rescues us and brings us to another world, which is the story of the Bible.

Well, the second lesson that we find here in Ecclesiastes 2 is that life under the sun ends too soon. It just ends too soon. Notice what it says in verse 12. He says, "So I turned to consider wisdom and madness and folly." In other words, he says, I walked around and I started just thinking, okay, what's the most important things in life? And he saw there was some things in life that were really sophisticated and there were other things in life they were clearly not so sophisticated. And he says, for what can man do? One who comes after the king only what has already been done. This is just a little hint that he throws in. He just kind of tucks it in and he says this, he goes, "Look, whatever you have imagined in your life of what you're going to try in terms of a quest to find meaning on this earth, I want you to know I've already tried it and I've had the privilege to try

it with unlimited resource.”

He goes on. He says “Then I saw that there was more gain in wisdom than in folly as there is more gain in light than in darkness. The wise person has his eyes in his head, but the fool walks in darkness.” What does that mean? Well, there’s lots of places in Ecclesiastes that you read and you go, what does that mean? It’s because it’s sort of poetic. You have to sort of imagine what he’s talking about. When he talks about that a wise man has his eyes in his head, but a fool walks in darkness, he’s simply saying this, is that if you’re in a room and it’s crowded with furniture and people, that it’s easier to navigate that room with your eyes open than your eyes closed.

He says to walk through this world with our eyes closed spiritually is like being a fool, but to walk through the world and have the lights turned on and to have your eyes open to have wisdom, to have understanding of what’s happening in the world and why is it happening because that’s clearly a better path to live your life but then he goes on and he goes, but there’s a problem in being wise and this is what it is. He says, “And yet I perceive that the same event happens to all of them.” Meaning to the wise person and to the fool. Well, what is that?

He goes, “Then I said in my heart, what happens to the fool will happen to me also. Why then have I been so very wise? And I said in my heart that this also is vanity. For of the wise as of the fool, there is no enduring remembrance seeing that in the days to come all will have been long forgotten. How the wise dies just like the fool, so I hated life because what is done under the sun was grievous to me for all is vanity and a striving after the wind.” You see what he’s saying? He’s saying no matter how wise we are that we are going to die and then after a relatively brief service to commemorate our life work, everyone else goes back to living their life and then it won’t be long before every single person on the earth who knows who we are will also die, and then there will come a day when no living being on the earth remembers us at all.

What Solomon is saying is this, whether you’re a wise person or a foolish person, this is going to happen. That our day when we stand before God will come before this world can satisfy, and so Providence, let’s acknowledge the brevity of life on earth. Let me encourage you to acknowledge the brevity of life on earth, but then don’t make a tragic mistake. You see, if you conclude that brevity means that it’s meaningless, then you actually end up imitating Solomon’s error instead of learning Solomon’s lesson. There’s many people in the world that conclude that because life is brief and because life is hard, that it’s all meaningless. That’s not what he’s saying.

You see, if there is no God and if there’s no life purpose and if there’s no rescuer and if there’s no heaven, then it is true that to add brevity to something that is already broken is almost intolerable. It’s like saying, “Hey, here’s not only something that’s not going to satisfy, but I’m going to go ahead and take that away from you as well. The providence there is a God, and he did send his son and he did give us his word and he gave us instruction and he gave us one another and he gave us hope and eternal life and forgiveness. Heaven is coming,



and because of that life is exceptionally meaningful and it is the very brief runway for eternity.

In your acknowledging the fact that it's brief also acknowledge that what happens in that brief amount of time will affect you forever because there is a God. The third lesson that he teaches is this, is that life under the sun leads to selfish despair. By the way, really good news is coming soon okay. Life under the sun leads to selfish despair. Notice what he says in verse 18. Verse 18 he says, "I hated all my toil in which I toil under the sun seeing that I must leave it to the man who will come after me." Now, I think this is just such a sad thing. Many of us in our life right now, we have a deep love for our children and so the thought of leaving them something when we pass away is not a grievous thing to us. Solomon couldn't say that.

He says that I'm going to have to leave it to a man, the man who will come after me and who knows whether he will be wise or a fool. Well, what a tragic thing, Solomon. You're his dad. Why don't you teach him how to be wise? He goes on, "Yet he will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. So I turned about and gave my heart up to despair over all the toil of my labors under the sun because sometimes a person who has toiled with wisdom and knowledge and skill must leave everything to someone who did not toil for it."

Solomon hated the idea of dying and leaving his stuff, especially when that someone who was going to receive his stuff didn't work for it, but you do realize that one day when we die that our kids eventually are going to have to make a decision that everything that we worked so hard in order to accumulate, all of our stuff, they're going to have to sell it or throw it away. You say, no, they're going to use it. They may use a piece, but then they'll die. That house that you're working so hard to build and protect, you just need to understand that for some of us, our kids are going to paint our house red and rent it out to college students.

Like, that's what happens in this world, and this bothered Solomon and so he goes on in verse 21. He says this also is vanity. This is a great evil. For what has a man from all his toils and striving of heart with which he toils beneath the sun for all his days are full of sorrow and his work is a vexation. Even in the night his heart does not rest. This also is vanity. Now, one thing that I didn't point out when we were in those verses, but I want to point out now is that if you go back yourself and actually count the number of pronouns, me, myself, and I in verses one through 11. Meaning when he was saying, this is what I'm going to go, this is what I'm going to go chase after. This is my quest. I'm going to try this. I'm going to build this, I'm going to do this. 41 times in those 11 verses, he talks about himself.

If you notice, why did he build the gardens? He says, I'm building gardens for myself. These house is for me. It was all for me, and so Providence, let's be sober-minded about selfishness. You see, if and when we conclude while we're living in this world that there is no God and there is no word and there is no rescuer and there is no heaven, then what happens is we get very selfish and in our selfishness there's great bitterness and this is why it's because we are never so empty as when we are so full of ourself.

Solomon at this point in time is such a tragic end. Think about this for a second. Solomon actually believed because he wrote it down. You see, when he was separated from God, that oxygen tube to his soul was severed. He actually forgot that God gave him everything. He didn't consider God's generosity and God's grace and God's gifts through his life. He just saw it all as something that he earned. Most of it was even built by slave labor and yet he says, my toil. He's utterly selfish. It's all about himself. Somebody who is all about himself and who thinks that everything that he has is earned, struggles deeply in being a person who extends grace and who gives generously even to his kids and so I urge you Providence, let's be sober-minded about the peril of our own selfishness. It will lead you to a pit.

The fourth lesson that he teaches us in the last paragraph of chapter two is really good news. He says this. He says life under the sun is given meaning through Jesus. Now, he doesn't reference the name of Jesus, but the Bible does, and I want to show you that. Meaning Solomon tells us, comes from the hand of God. Notice what he says, verse 24. There is nothing better for a person than that he should eat and drink and find enjoyment in his toil. This also I saw is from the hand of God. Now this is really important. Notice what he's saying, he goes, after I've seen all of these things... this is what I'm learning here and that is this, is that for someone who is actually able while they're on the earth to eat, drink, and find enjoyment in his work. This is a gift that only takes place and it comes from the hand of God.

For apart from him, that's God, who can eat and who can have enjoyment and then he keeps going and this is what he says, for to the one who pleases him, that is God, which is a big question then, who or how do we please God. For to the one who does please him, God has given wisdom and knowledge and joy, but to the sinner he has given the business of gathering and collecting only to give to the one who pleases God. This idea of being a sinner who only gathers in collects in order to die in order to give it to somebody else, that life is vain and it's a striving after the wind. Those words there become very important. How then do we please God?

How are you trying to please God? Are you trying to please God? Solomon says, after my entire quest, this is what I've learned. That the one who does please God, God gives him the ability, he gives her the ability to actually find enjoyment in this world even though it's broken. How do we please God? Well, Ecclesiastes doesn't tell us, but Ecclesiastes is part of one big story in the Bible and what we find in this big story is there's really four parts to the story. If he begins with this creation where God creates everything, he gives us a relationship with him and allows us to enjoy everything.

Well, the second big part of the story is this thing called the fall where we've sinned against God, we break fellowship with him and suddenly we become absolutely miserable to live with and the reason is because the ethic of our life changes to where now we demand other people live for our good instead of us living for theirs, and in that moment, God promised a rescuer and that's the third part of the big story is there's this thing, there's this rescuer, there's this thing called redemption. Creation, fall, redemption, that God's going to send a rescuer and that people are going to hear about the rescuer. They're going to believe in the rescuer

and then they're going to be rescued by the rescuer. That leads to the last part of the big story of the Bible and that is restoration.

When the rescuer comes again and he makes all things new, he sets up an entire world that's built in justice and righteousness, equity and peace. This is the story of the Bible. It's a true story and it is going to happen and it is happening and every single book of the Bible adds their part to one of these parts of the story. Ecclesiastes is so perplexing. It's so disturbing. There's so many parts in it where he's so pessimistic and he's so downcast and depressed that many of us we say, I don't even want to read that but why this is so important to the story is because Ecclesiastes is simply zooming in on the absolutely devastating effects of the fall. Is looking at life as though the first part that there's no creator. We just got here, this is all there is and there's no rescuer coming and there's no heaven coming and so it's bleak and it's dry and barren like a desert and yet the Bible tells us there's more to the story.

That in that darkness of the fall of man, God did make a promise and then God made good on his promise by sending Jesus Christ to the earth and when Jesus was on the earth, he looked at a crowd and he says, I know you think Solomon was something really special, but let me tell you something, something greater than Solomon is here. This Solomon could inform you about all the brokenness, but I can fix it. I can forgive and heal and restore and build up. I can bind what's broken and Jesus did so by dying for our sin. You see the righteous indignation of the Lord, it's called wrath was built up against us and Jesus came to this earth and he went to a cross and there he received all of that indignation that was directed towards us. He absorbed it all in his own body, in our place.

He died on that cross and then Jesus three days later, because he's the son of God and has authority over all things, he rose from the dead. When he rose he gave an invitation to believe upon him. We ask the question, how then does somebody please God? That was pivotal. That's so important in this text, how does one please him? Well, Hebrews 11:6 answer to that question this way, without faith it is impossible to please him. But if you reverse those words, you can learn this, with faith it is entirely possible to please him and so I urge you this morning, let's trust Christ who came to rescue.

I know many of you who are listening here this morning, you do not know Christ as your savior and Lord and I tell you that if you will trust Jesus Christ by admitting that you have a spiritual need, by believing that Jesus Christ alone has met that spiritual need, and by confessing him as Lord of your life, the Bible says that he will forgive you of all of your sin. He will fill up your heart with meaning and he will allow you to do just what we read in verse 24. He will allow you in spite of the brokenness in the world to continue to find enjoyment in what you eat and drink and even in the work of your hands. The reason that God allows us to be able to enjoy it is this, is that once you know Jesus Christ as your savior, now you have a savior and so your work and your eating and your drinking no longer needs to be your functional savior.

Would you trust Christ today? If you want to talk to somebody this afternoon, you can send us a text, PBC1 and send it to 313131 and we'll talk to you by the end of today. For those of you who know Christ as your savior and Lord, let me just encourage you with something. We have to be telling people about Jesus Christ because all around us are people who were thinking this is all that there is. What a devastating way to live and everything that you see right now that's taking place in the world, all the brokenness that causes your heart so much strain, it's being caused by people who in that moment are thinking there is no God and no rescuer and no hope and no justice and no eternal life and so I'm going to get mine.

We have the answer because God sent the answer and so let's look for somebody this week and let's point their attention to Jesus Christ who's going to make all things new. Before I pray and sing let me just say just a real quick word about next week. You've already heard that we're going to add an outdoor service at 9:00 AM. For those of you who are not ready, let me just say this. If you're sick, stay home. If you're not ready, stay home. If you're vulnerable, stay home. If you're uncertain and fearful, go ahead and stay home. We'll have the live stream services at the same times next week but if you do want to come, we invite you and for those who will be here, I want to know how I look forward to seeing you.

Let me pray for us. Father in heaven we love you and we thank you for your great love for us and I ask God, according to your mercy and kindness for that you would help us to be able to see Lord that the life that you have given to us is a gift. I pray father, that you would help us to see that when we are related to you, that we have this amazing responsibility and privilege and that is to use our life for the good of others, to use our strength for the good of others, to use our resources for the good and benefit of others and so God, would you give us courage. Would you fill our hearts with love. God, give us peace, allow peace and righteousness and justice to fall upon our land. God, we know that our only hope is Jesus Christ and so we sing of that hope now, and we pray this in Jesus name. Amen.



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