

SERMON TRANSCRIPT

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SPEAKER

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SERIES

In Our Place

PART

4

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Matthew 27:27-50



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Well, it's great to see you Providence family. I hope that you have had a great week. And if you're new with us, as a guest, we're thrilled that you've joined us. Over this time we'll be really encouraging to you. If you have and you had a Bible, if you want to turn with me to Matthew 27, and as well as those who are at home, we're also glad that you've joined us. We're in a series, it's called In Our Place. And that's where we're at as just seeing with our minds and of course, with the Bible's open the really difficult steps that Jesus took in our place in order to bring salvation to us. We have a big week that's in front of us. And for some of us, tragically, we're not going to necessarily be moved. That doesn't have to be the case for you though.

I want to encourage you to do a few things very intentionally that as we do them they raise the possibility of our hearts really being warm. Come Easter, for us to be able to celebrate, and to admire, and to feel the depth of the sacrifice, and the power that Jesus rose from the dead. The first thing is I want to encourage you if you don't have a plan to read through the Bible, there's a plan out in the lobby. And this week, every day this week a set of verses was there. And they are all selected that are intentional for this week leading up to Easter. And so if you have a plan of how you read your Bible on your own, I want to encourage you to keep doing that. But if not, I want to invite you to use those sets of verses to expose your hearts once again every single day of what took place on what we call Holy Week, between Palm Sunday and Easter.

On Friday, we have the opportunity, those of us who know Christ as savior and Lord can actually do the whole service. Meaning, the actual Lord Supper. But on Friday if you know the Lord or if you don't, this is an opportunity for you to hear a little bit more about the significance of Jesus dying for us. And so on Friday, when these events actually took place, His cross, we're going to have a service this Friday at seven o'clock, it's live stream only. But because we are going to take the Lord's Supper I want to say this now so that you can prepare to have the various things in your home. All right, the cup and the bread. And then their next week is Easter, on Saturday and Sunday. And so I hope that you can come, I hope that you can invite a friend.

Matthew 27, it's the summit of scripture. This is the pinnacle, the entire Old Testament anticipates this moment, the entire New Testament celebrates this moment, and heaven today is singing about this moment. And we will continue in heaven to sing throughout all eternity. What I want you to know something that's true, whether you may not know it or even don't like what it's about to come out of my mouth, and that is your life is about to change. And it's not because of the supreme quality of this sermon or of the speaker, but it's because of the supreme quality of the scriptures that we're about to read. You see, change is what happens when you stand at the summit of the Bible and see Jesus willingly suffer in our place. He was pierced for our transgressions and He was crushed for our iniquities.

You see, change is simply what happens when you see what He did and that He did it in our place. You say, "Well, how am I going to change?" Within a half hour the intensity of your belief or unbelief is going to grow. The intensity of your love or your apathy in your heart, your skepticism will grow. The courage or cowardice that will flow out of your heart in response to living your life, for Jesus will, it'll be affected by what you're about to read. You see, Jesus said that what we are about to read, that our heart will either break over His love

for us, the sight of His love for us on the cross, or we will be shattered by our rejection of this forever. Our hearts in the next half hour will either be softened to the love of God or they will become more calloused to the love of God.

Nobody will walk out of here unchanged, I promise you. There's amazing things that are actually at stake here, heaven, and hell, and life, and peace, and joy. And I know that there are some in the room right now and you in your life you've lost a lot. Maybe even recently, you've lost a lot. It maybe a friend, it may be a spouse, it maybe a child, it maybe a job, security, I don't know what it is, we've all lost something. And maybe some of you that loss is so significant that you find yourself doubting whether God knows you, whether He cares about you, whether there is a God and whether He loves you. Matthew 27 is the exclamation point, His declaration from heaven. It says, "I know you, I love you. And it will always be that way."

Matthew 27, it's everything to everyone. Forever people in heaven or hell will know that their decision and their response to what they have heard here will be the determining factor for the rest of their eternity. It's everything. And so we want to pray before we get started. So would you join me? Father in heaven, we come and You know where we're at, you've appointed this day, and you've placed this text in the Bible, and we thank you for it. In it, we see your dramatic love, your stunning love for us. And I pray God that You would help us to see what You endured in our place. We pray this in Jesus name. Amen.

Starting in verse 26, it says, "And then he," being Pilate, "Released for them Barabbas and having scored Jesus, they delivered Him to be crucified. And then the soldiers of the governor took Jesus into the headquarters of the governor and they gather the whole battalion before Him. And they stripped Him and put a scarlet robe on Him. And twisting together a crown of thorns, they put it on His head and put a reed in His hand. And kneeling before Him, they marked Him, saying, "Hail, King of the Jews!" And they spit on Him and took the reed and struck Him on the head. When they had mocked Him, they stripped Him of the robe and put His own clothes on Him, and lead Him away to crucify Him.

As they went out they found a man of Cyrene, Simon by name. And they compelled this man to carry His cross. When they came to the place called Golgotha, which means place of a skull. They offered Him wine to drink mixed with gall. But when He tasted it, He would not drink it. And when they had crucified Him, they divided His garments among them by casting lots. And then they sat down and kept watch over Him there. And over His head, they put the charge against Him which read, this is Jesus, the King of the Jews. And then two robbers were crucified with Him, one on the right, one on the left.

And those who passed by derided Him, wagging their heads and saying, "You who would destroy the temple and rebuild it in three days, save yourself. If you were the Son of God come down from the cross." So also the chief priests, with the scribes and elders mocked Him saying, "He saved others, He cannot save Himself. He's the King of Israel. Let him come down now from the cross and we will believe in Him. He trusts in God, let God deliver Him now, if He desires Him." For He said, "I am the Son of God." And the robbers who were

crucified with Him also reviled Him in the same way.

Now from the sixth hour, there was darkness over the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice saying, “Eli, Eli, lama sabachthani.” That is, “My God, my God, why have you forsaken me?” And some of the bystanders hearing it said, “This man is calling Elijah.” Who is an Old Testament prophet. And one of them at once ran and took a sponge and filled it with sour wine and put it on a reed and gave it to Him to drink. But the other said, “Wait, let us see whether Elijah will come to save Him.” And Jesus cried again with a loud voice and yielded up His spirit.” I had a choice to make this week. There’s a lot of people that would read this. And it may not necessarily be wrong, but it’s very easy with this kind of a text to sensationalize the gore.

I’m pretty sure that if it was helpful and desirable, I could probably work you up a little bit emotionally. But instead, I think the very words themselves combined with sanctified imagination, they do all that needs to be done in telling the story that opens up your eyes to a love that is supposed to compel you the rest of your life. Next week, we’re going to celebrate the authority of God. And today we recognize the love of God. The authority of God, the power of God that raises Jesus from the dead. But today, what we do is we look at the vast willingness, the love of God that He would allow His Son to die in this way. And what I know is this, is that for many of us, this moment will be affected. It’s contingent upon how you view yourself in this story.

You see, if you view your life like I live in Raleigh, and this was a historical account about a man named Jesus, who lived a long time ago, and we’re going to read and think about his death a long time ago, you have a real high probability of walking out, not unchanged, you will be changed. But maybe more calloused, and more apathetic, and more unaware of how this love is supposed to compel and command the rest of your days. Now there is something that must be seen. And it’s not something that’s just psychological, it’s something that’s true. And it’s this what you just read, it should have been you. That’s right.

It should have been you. You will not celebrate this moment until you see it should have been you. He did it in our place, my place, your place. And because of this, the apostle Paul will later say, “It’s the love of God that I saw on the summit of Scripture.” That moment, Matthew 27, when I saw what He did, the willingness, His love for me, it compels me to live the rest of my life, ordered around what that Man would tell me to do with the rest of my life. You see some of you on the basis of this, you’re going to trust Christ in the next 30 minutes, your life is going to be forever changed. Some of you who are here, in particular those maybe who were younger and you’re thinking, what is the scope of my life? You’re going to see here that this Man, this Jesus, not only did He create you, and sustains you, He saves you and will judge you. You’re going to find and you’re going to see that He is the point of all of life.

There’s going to be people who recognize that there’s three billion people who’ve never had the opportunity to hear or read Matthew 27. And you’re going to be compelled to become a missionary that takes this gospel to the ends of the age, ends of the earth. Some will become pastors, most of us in the room, what’s going to

happen is this, He's not going to call you to vocational ministry. What He's going to do is He's going to take your interests, He's going to take your abilities, He's going to take your occupation, as a teacher, as an engineer, as a doctor, and He's going to transform your heart to where you say, "You know what? I want everything in my life. I want every day of my life to be pointed to honoring this person who loved me in this way."

So what I want to show you is simply what Jesus endured, three things what Jesus endured in your place. The first thing that He endured is agonizing pain. And He did so in our place. This Jesus who created humanity, I don't know if you know this, but the Bible says that it's Jesus who actually created you. He's the one who placed pain receptors in our skin. And this Jesus, who is God took on one of these bodies, allowing Himself to feel this kind of pain. His physical trauma began in a garden. You remember He was in the garden the night before Thursday night. And there it says that He began praying and anticipating having to drink the cup of the wrath of God. Now, sometimes when we hear that word cup and the wrath of God, the cup, we think of this physical cup. It's not a real physical cup. It's a metaphor, but it's a fitting metaphor.

And here's what it's talking about. Just imagine that there's a cup, and it's filled with contents. It's so bitter. And so nasty, so unappealing that you can't even imagine putting it up to your mouth, much less being able to swallow it and being forced to swallow all of it. The Bible says that for everybody who sin, which is all of us, that there is the cup that's full of the wrath of God that is that bitter. And what it says here is this is that in the garden, while He was praying, recognizing that He was going to take those cups, and He was going to drink all of them in our place, is that the agony of that anticipation actually lead to a level of stress and anxiety that Luke tells us, most likely His very capillaries in His glands began to burst. And Luke 22 says that His sweat became like great drops of blood. We know that this was a cold night because Peter was warming himself at the fire when he denied Him.

And yet here He was, not cold, He was sweating. And not just sweating but He was so consumed with stress and agony, and anxiety, that His very internal organs began to burst under the weight of that pressure thinking about what he was going to have to endure. This was interrupted when He looked up, and he saw what would have been hundreds of torches of fire. They were snaking through the dark of night and through the trees, following Judas. One of His disciples who was there to betray Him. Jesus kissed him on the cheek. Soon Jesus was bound, He was brought to the Jewish supreme court. It was called the Sanhedrin. And there He was falsely accused and He was condemned to die. But the Jewish court didn't have the authority to kill anybody, even if they said they should die for their crimes.

And it was in the middle of the night. So they had to wait until 6:00 AM, to bring them to Pilate, the governor who had the authority to kill Him. So in order to kill time, it says in Matthew 26, that they began to spit in His face and to strike Him. 6:00 AM comes, they take Him to Pilate, and Pilate says, "I find no guilt in this man." And yet He caved under the pressure. And under Pilate's authority, the Romans began their death sequence. A sequence that began with scorching. Scorching was invented by the Persians perfected by the Romans, it was intended to inflict maximum pain. And yet, stop just before the person either died or was rendered

unconscious. Jesus would have been struck and opened up with a whip that was fitted with shards of iron and bone.

The Jews still governed in some way by the mercy of God limited their number of lashes of any punishment to 39. But the Romans were not compelled or confined by such mercy, they simply took a man to his brink. When they had finished scorching Jesus, it says that they gathered in verse 27, and 28, the whole battalion. A battalion could be as many as 600 men, and in front of the entire Battalion, they stripped Him naked in order to humiliate Him. And then in His misery, they heard that He had claimed to be some kind of King. And so now it was time to mock Him. And so they said, "We should treat Him like a king." And so they gave Him a scarlet robe, and they formed a crown and of thorns and put it over His brow. And then they knew that a king needed a scepter, and so they gave Him a reed. And they say, "Hey, hold this." And then they started to kneel down and mock Him, saying, "Hail, king of the Jews!"

And then they gathered, what would have been all of their spite, and all of their pride, and all of their defiance, and all of their cruelty, into mouthfuls of saliva and blew it in Jesus face. Sometimes we forget who this is, this is the Creator of the universe, the Son of God, the eternal Judge of every human being. And then they wanted to secure His crown so that it wouldn't fall off in what was about to take place. And so they took that very reed that was in His hand, His make ships after, and they began hitting over the top of His head. In order to bury each of those thorns into His brow. It should have been us. And then they paraded into Golgotha. Golgotha had two names that we know about. One is the place of a skull. In Latin it's the word, Calvary. We have a lot of songs word Calvary, because it's really hard to rhyme with Golgotha.

They forced Him to take that cross on his back, eventually, exhaustion led Him to give way and they needed somebody, and they see a man his name is Simon of Cyrene. And they say, "You." And he carries the cross the rest of the way. When they get to the top, it would have been similar to the city of Jerusalem. Ever been to Jerusalem and you learn of its history. It's basically a city that's built upon a city, upon a city, because there's been cities there for all these hundreds, and hundreds, and thousands of years. Well, Golgotha would have been the very same thing except that it would have been layers of blood, on top of layers of blood, on top of layers of blood, on top of layers of blood. This was the killing floor.

And when they arrive at the top of Golgotha, the Romans gave one act of mercy. And that was that they would offer wine mixed with gall. Gall was a mild narcotic, it was a sedative, it was a pain reliever. But choosing to face the pain with His senses fully awake, says that Jesus would not drink it. And so they laid Jesus down upon that cross. And they nailed His hands and His feet to that tree. And then they hoisted Jesus up in the air without any of His clothes, where He suffered for six hours before He died. This is what Jesus was referring to the night before when He, with His disciples, He took bread and He broke it. And He said, "This is symbolic of my body that will be broken for you tomorrow." And with a cup that looked a whole lot like blood, it was wine. He said, "This is symbolic of my blood that will be poured out for forgiveness." Forgiveness of your sins. He was pierced in our place.

We can all imagine the levels of pain. What's remarkable is that's not the only thing He endured in this moment, because the second thing I want you to see is He endured scathing ridicule. And He did so in our place. You see, once these criminals next to Him, on His right and left were hoisted up. Jesus would have been figuratively hanging in the center of human sin. Surrounded on both sides by rebellion. He would have been high enough in the air that people could no longer strike Him or spit upon Him. And so the only weapon left was their words. And that's exactly what they gave Him. You see in verse 39 through 44, it says, "And then there were some who were simply passing by," they were just coming home, or they were going home, or they were going somewhere. They're just passing by, and they said, "Hey, someone's being crucified." And it says that they derided him, wagging their heads. And then underneath Him, there was the chief priests, and the scribes, and the elders.

The same people who were in the Sanhedrin, the same people who condemned Him, who falsely accused Him, the same people who brought Him to Pilate, the same people who riled up the crowd to say, "Crucify Him and release Barabbas." And they were mocking Him saying, "He saved others, He cannot save Himself." And then there was the two robbers. You remember, Luke's Gospel tells us that one of these robbers over that six year, six year, six hour period on the cross became so convinced that Jesus was who He was, that He trusted in Jesus Christ from the cross. And Jesus said, "Today you will be with me in paradise." But that's not where that man began. For when he began he as well his buddy, they also reviled Him in the same way. Now, if you can imagine the fact that it should have been us, then you should then ask the question, well, what would people have said of us?

And you need only to imagine your sins, your list of sins. Just imagine your worst sins, or maybe your most common sins, adultery, immorality, pornography, deceit, greed. I don't know what it is, hatred, racism. Whatever it is that just comes out of you, that somebody if they knew all of that, and you were going to actually die for your own sin, they would say, "You are this." When Jesus was in our place, so the fact is that Jesus life was so impeccable, they had nothing to say about what He did wrong. And so they simply spoke about His identity. Did you notice what they were mocking Him, what was the subject matter of their ridicule? Notice what it says. It says that they said, "Look, you this man. He's a savior." They're mocking Him for being a king. They're mocking Him as someone who trust in God. And they were mocking Him, because He said that He was the Son of God. But that is who He is. Jesus is the Son of God.

And Jesus did entrust His life to God in this moment. And the Bible says that Jesus is the King of kings. He's the King of the ages, He's the King of righteousness, He's the King of heaven, He's the king of kings. And he's also the Savior of the world, the only Savior of the world. You see, when you and I we are ridiculed, we get ridiculed for what we are not. Jesus was ridiculed for the glorious realities of who He was. And Peter became so overwhelmed with this reality that when he wrote his first letter, in chapter 2:23, he was stunned with this reality. He says, "When He, Jesus, was reviled, He did not revile in return." When He suffered, He did not threaten. But don't forget this is one who trust in God. And so He continued in trusting Himself to Him who judges justly. And because Jesus endured this ridicule on the cross in our place to make a way for us, He not

only made a way for us to come into a relationship with Him, He also made a way for great things to be said of us who trust in Jesus Christ.

I don't know if you know this. But before Christ, your identity for Him is your list of sins. But if you trust Jesus Christ, the Bible says that not only are we forgiven of our sin and given His righteousness, but we are then given everything that is true about Him and what He has made true about us. And what that means is for those of us who are in Christ, we are now the forgiving ones. We're the justified ones, we're the beloved ones, we're the blameless ones, we're the sons of God, the daughters of God, the family of God, the citizens of heaven, the friends of God, we are sealed with His Holy Spirit. None of these things would have been true had He reviled in return. Amen.

And yet they're all true because He entrusted himself to God the Father. He endured agonizing pain, scathing ridicule, and the third thing was unimaginable loneliness. There are times when it's good to be alone. Sometimes we want to be alone, sometimes we need an hour, or a day, or a weekend, where we're just alone. We have time to read or to pray, or to think, or not necessarily have to communicate. Sometimes a little alone time is not a bad thing. But when we need somebody and there's not somebody there, loneliness is a deep, deep wound. It's a dangerous place to be, to be lonely. And so can you just imagine how lonely Jesus was in this moment? His disciple betrayed Him. The rest of His disciples ran away from Him. His star disciple, Peter, denied him. He was all alone isn't a solace to us that when we're alone, when we just feel like there's no one understands we can always talk to the Lord, and we can run to that refuge and find there a friend that's closer than an actual brother? That's right.

Isn't it awesome that we always have a friend, we always have somebody that we can run to, we always have somebody that we can talk to when it feels like there's nobody else around us. Well, think about this. On the cross, Jesus was even denied that refuge. From the sixth hour there was darkness of the land. It's noon, up until the ninth hour, which is 3:00 PM. And suddenly Jesus says, "My God, my God, why have you forsaken me?" Why would He say this? Well, He said this because on the cross there was this divine tragic and yet beautiful transaction that took place. And that is where the Father laid on Him all of our sin, and all of His wrath. Sometimes we think, I talked about this two weeks ago, but we sort of think this idea of Jesus died for us as like Jesus was way over there, all that time ago. And we live here in Raleigh, and we sin.

But if we trust in Jesus, that God just like applies those things to us. And we miss so much of what's actually happening here. Sometimes we think, Well, okay, maybe it was a little bit more than, maybe He just carried our sin. Because the Bible says that He carried our sin. He did. But 2 Corinthians 5, talks about it a little bit deeper. He says, "He became our sin." For our sake that's in our place, He made Jesus to be sin. In Galatians 3, it says that He made Him to be the curse. You see, when He became sin, the Father simply could not look. It as if the Father looked upon Jesus and said, "I see in you the totality of human rebellion, and human blasphemy, and immorality, and idolatry, and greed, and self righteousness, and pride, and I hate what I see." Six hours of this, Jesus endured. And then He cried, and He yield that up His spirit.

This is what the Old Testament anticipates, the entire Old Testament. It's like a great big flashing neon arrow saying, "Look at Matthew 27. This is where it's going." Isaiah said it this way, "He was pierced for our transgressions. He was crushed for our iniquities." This is what the New Testament celebrates. Meaning, after this moment, and after the other three accounts that speak about the cross. The rest of the New Testament says things like this, you were ransom, not with silver and gold, but with the precious blood of Jesus Christ. And this some of the Scripture is exactly what heaven sings about every day. Revelation 5:12, this is the song, you better like it if you're going to be there. Because you're going to sing it all the time. Worthy is the Lamb who was slain.

When Jesus rose from the dead and received His resurrected body, it came with holes. We're going to see those holes forever. And we're going to be reminded forever, it should have been us. But it wasn't, it wasn't because He loved us so much. Hallelujah.

It was all in our place. So what are we supposed to do with this? How do we respond with this reality? This some of the scripture sits there and it has for hundreds of years. What are we, the living, supposed to do with this? The first thing is this. Jesus said, "You've got to trust me. You've got to trust me." This was not a plan gone awry. Like some of our plans, they go awry and bad stuff happens. But that's not what this was. This wasn't an accident. This was intentional. This was divinely created, motivated by love. Christ suffered once for sins, the righteous for the unrighteous that He might bring us to God. My question is, have you been brought to God? Have you trusted Christ? Have you admitted that you need a savior and can't be your Savior? Have you come to that place where you believe in your heart that Jesus Christ is the Son of God, who died on a cross, and three days later, He rose from the dead?

Have you confessed Him, Lord of your life? That is what He demands. That's what He deserves. There's no other Savior. Either by trust, He drinks the cup for you, or you must drink it forever. Trust Him. Believe in Him. Today, now. You just call out to Him, "I need you, Jesus." He'll save you, He'll will forgive you. If Jesus says, "if anyone would come after Me, he must deny himself, take up his cross and follow me." And yet for many of us who have already trusted Christ, we set the cross down. So let me encourage us as a people to take up the cross. Jesus said, "Whoever does not take his cross and follow Me is not worthy of me." As Christians, listen, when a man was seen carrying across, everyone knew he was no longer in control. Somebody else was now commanding the rest of his breaths, his steps his life.

When Jesus says, "Whoever does not take up his cross." What He's saying is this, I am now your Lord. My word is your authority, my glory is your aim, my will is your aspiration. So here's my question to us. Is it obvious to people who observe our life, that our life is motivated by His love? Do the people in your life say, "You know what? That person treats people in a different way, and when you ask that person they'll talk about Jesus?" Is there anything you know He's called you to do and you're not doing? Is there any sin in your life that you're unwilling to part with? You see, if this is simply a history lesson, you're going to walk out clutching your sin. But if you remember that this was done in our place, you will find in Matthew 27, somebody whose

heart is so good and intentional towards your good that you'll say, "If He would love me that much, I can trust Him in what's going to make me happy."

You can trust him. And then the last thing is this, let's pursue Jesus honor with the vigor that they pursued His shame. Providence, what if we were just half as inventive about devising ways to honor Jesus as the soldiers were in scheming for His dishonor? What if we woke up and were half as inventive as a sceptor, and kneeling, and a robe, and mocking, and ridicule? What if we were just half as inventive to say, "Today, somebody is going to think about Jesus because of how I'm going to live my life?" That's right.

What if we were that creative to say, "I have to honor Jesus before my head hits the pillow?" At least one time every day. How can you honor Him today? This is the man who was betrayed in our place, accused in our place, condemned in our place, humiliated in our place, cursed and crucified in our place, how can you honor Him today? What can you give to honor Him today? What can you think about to honor Him today? What can you say to honor Him today? Who can you forgive to honor Him today? Who can you bless to honor Him today? Who can you share the gospel with to honor Him today? Romans 1, says, "I'm not ashamed of the gospel, for it is the power of God for salvation to everyone who believes." Three billion people have never read or heard of Matthew 27. My question is, what are we going to do about that? They don't know.

We have to find a way to honor this Man. This King, this Son of God. And Jesus gives us a simple way, at the very beginning of our journey to honor Him. It's called baptism. Next Sunday, we're going to baptize a bunch of people. Next Saturday and Sunday, we're going to baptize people. Baptism is simply a first act of obedience to a new King, where we publicly declare to others we are followers of Jesus. In a world that derides Jesus, in a world that mocks Him, in a world that ridicules Him, to be baptized is to say, "I want you to know that I am not ashamed to be associated with Jesus Christ." Here's my question. Some of you have trusted Christ, you've never been baptized. My question is, why? How can you tell this Man, no? When He said, "Do this first." We would love the privilege to talk to you about being baptized. I'm going to pray. And then what we're going to have an opportunity to do, is we're going to turn our attention over to the water. And this may be somebody baptized this morning.

So we're going to watch a baptism and we're going to sing, and this is what we're going to do. We, the people of God, who love Jesus, we are going to celebrate when she comes out of the water and we're going to sing like we're happy that Jesus died on the cross and rose from the dead. Okay? You ready? All right. Let me pray. Father, thank you so much for the day. We thank you that You love us, we thank you that You saved us, we thank you that You died for us, we thank you that You rose from the dead, we celebrate You today, we honor You today. And now we pray God that You would stoke the fire in our heart as we see one of our new family members in the faith, declare that they are not ashamed to be associated with You. We love You. We pray this in Jesus name. Amen.



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