

# SERMON TRANSCRIPT

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SPEAKER

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SERIES

Between Two Worlds

PART

4

TITLE

Since You Were Ransomed

SCRIPTURE

1 Peter 1:13-21



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It's good to see you, Providence family. Hope that you are well today. Hope you've had a great week. And if you are new here with us, we are really happy that you are our guest. We pray that you will feel at ease and that this time will be encouraging to you as it will be to us. If you have in your hand a Bible, if you want to look with me 1 Peter 1. So we're in a series, we're four weeks in through this amazing book that was written by Peter and we happen to be up to verse 13. In a few moments, we're going to take the Lord's Supper. And these symbols, they obviously reflect a reality and that reality can be boiled down to a number of words. One of them is ransom, or a price has been paid. A sacrifice has been made. We have been saved. And so it's going to call us to that. But before we get there, we're going to let Peter, through the power of the Holy Spirit, to move our heart and our minds. And so, let me pray for us as we get started.

Father in heaven, we ask that you will be gracious to us and that you would pour out your spirit upon us as you already have. That you would be gracious to us because your word tells us that without the power of your Holy Spirit, we cannot understand spiritual truth. And so we ask that you would, by the power of your spirit, help us understand. By the power of your spirit, would you give us sanctified imaginations to envision what a life of obedience to these words might mean? Would you help us to see, by the power of your spirit, how this is an attractive life, how it's a good life, how it may not be an easy life, but it's full of joy and full of hope. And I pray God that by the power of your Holy Spirit that you would help us to understand, that you would help us to believe, that you would help us to have courage to apply. And so we lay our lives before you. We say, God, use us, teach us, mold us, make us, whatever it is that you want to do in our lives.

We lay ourselves before your word now. Would you speak through weakness and would you give us grace to believe? We pray in Jesus name. Amen. We all love rescue, which is why so many movies and books are built on the back of that theme of somebody who is in a place that's weak, that's vulnerable, there's risk, that's imperil and someone else comes and sacrifices and uses their strength for that person's good in order to rescue them. Because we're so familiar with those ideas, it's going to be easy for you to do what I'm going to ask you to do right now. And that is to imagine, just to imagine a firefighter running out of a blazing house with a little girl in his arms. While the little girl is still in the firefighters arms, her mom comes up to her and she has now been caped with black soot. And so there's the smell of smoke, there's the sight of the evidence of what's going on.

And mom and all of her love, even before she takes the child, still in the arms of the firefighter, reaches down, cups that little girl's face and says, "You have been saved." We know that when that's taking place, that there's simultaneously a number of messages that are being communicated from the heart of mom. One of them is a consciousness to peril and risk. She's recognizing in that moment. She might be able to smell the smoke, see the soot on her daughter's face and on her body. Maybe in the backdrop, her very house is burning to the ground and yet you have been saved. There's risk, there's danger that's involved in the context of those words. But not only that, but even as mom is looking directly into the eyes of her little girl and saying, "You are saved." She's also saying, "And the man who is holding you was the one who did the saving. That this firefighter sacrificed, risked in order to pay that price in order to protect you and provide for you and to save you."

And there's another thing that's taking place in that message, you are saved. And that is that it's an invitation to her little girl to go on living now a different kind of life knowing that you have been rescued. There's a vast difference in how you live your life if you know you've been rescued in comparison to those who don't. And this is exactly what Peter has in mind. Peter, in our text this morning, looks at us as Christians and he says this, you have been saved. It's an awareness of the peril that we were in. It's an awareness that there may be fire and smoke all around us. It's a celebration, the one who's rescued us, but it's also an invitation to us to go on living our life as people who know that we have been rescued, that we have been ransomed. You see, Peter knows life is hard. He's writing to people, he calls them exiles. He calls us exiles. People who are living far from home.

These people, many of them literally had to flee from their homes and their surroundings for the life because of their faith in Jesus Christ. And so he's writing knowing that they're vulnerable. He also writes knowing that they're citizens of two places. You see, the Bible says that as Christians, when we trust Jesus Christ, we become citizens of heaven. And that we begin to await our savior, Jesus Christ, who's going to come from heaven to us. But he also recognizes that these people are citizens here on the earth. And there is this tension that we have to live because we're dual citizens of heaven and earth. That there are things on this earth that are celebrated down here. Our citizenship on the earth that are admired, that are extolled, that are heralded as virtues, that offend everyone in heaven.

And there's a king and there's a standard and there are virtues. There is truth and right and wrong. There are laws in heaven that are scorned to their essence here on the earth. So the question that 1 Peter ask is, how do we live between these two worlds? And our texts specifically ask this question, how do we live between two worlds as people who know we've been rescued? This is what he says, starting in verse 13. Therefore, preparing your minds for action and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, so you'll be holy in all your conduct, since it is written, "You shall be holy, for I am holy."

And if you call on him as father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world, but was made manifest in the last times for the sake of you, who through him are believers in God who raised him from the dead and gave him glory so that your faith and hope are in God. And so what he does in this passage after 12 verses, where he's given believers not a single instruction of how they're supposed to do. The first 12 verses is simply Peter saying, this is what God has done for you. This is what he's made available for you. And this is what Christ paid in order for you to be able to possess such treasure.

Then he gets here and he says, all of these words... And what I want to you here this morning is that all of those words that I just read, they're all hung on three very specific imperative commands. And each one of these imperative commands will be fortified on both sides of them with evidence and instruction on how to carry them out. And all three are the answer to how do we live between two worlds, knowing that we have been ransomed, that we have been rescued? The first one, set your hope fully on God's coming grace. He tells us to set our hope fully on God's coming grace. Peter was clearly passionate about hope. He talked about it. In verse three he says, we've been born again to a new and living hope. He talks about it here in verse 13, set your hope fully. And then he talks about it again in verse 21, he says that our hope is in God. He wants us to be hopeful people. And the reason is because he knows that hope is the fuel of endurance, of faithfulness and of strategies of righteousness.

When you lose hope, you want to quit. When you lose hope, you want to settle. When you lose, hope you want to sin. When you lose hope in your marriage, or when you lose hope in your personal life, that there's ever hope to ever know joy within your life. If you lose hope on your job or whatever it is, we don't make any more strategies of righteousness in order to take it from where it is to a better place. We just quit. And Peter doesn't want us doing that. And so he keeps talking about hope. We all know the power of hope. Just imagine this morning the difference in the nursery between children who are still hoping that their mom and dad are going to pick them up, and those who have lost all hope. We play differently in the nursery when we know mom and dad are going to pick us up. We think differently, we respond differently to authority.

And this is what he says to us. Here's the first verb. You ready? It's going to be fortified by a lot of things, but here it is. Set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. So what that means is this, Jesus is going to come back. We learn in verse five that the majority of the felt benefits of being saved are yet to be felt here on the earth. Most of the glories of being a Christian take place and are experienced only after we get to heaven. And that day is going to take place either when we die or when Jesus Christ is revealed from the sky. This is what he's saying, okay? This is Peter's way to say, Jesus is coming back to the nursery to pick up his kids.

And so you'll live a different life. You play on the earth a little knowing he's coming back for us. You respond to authority differently. You think differently, you behave differently, knowing we are going to see again.

We're going to see him again. And so this is what he says. Look, he says, set your hope fully. Now that's an interesting thing, isn't it? Like the word set, we say things like, hey, Brian walked up and he set his Bible on this stand. The Bible is a physical reality, the stand is a physical reality. Set is what we do. Oh, it's picking it up, putting it down and letting it rest on something else. And this is what he says. And yet he uses words that are a little more difficult for us to internalize. This is why. Set hope on grace. All right. They're both invisible. What do I do? Set my hope fully on grace. And maybe a better question is, what happens if you're hopeless and you have nothing to set?

And so what he does in this one little verse is he tells us not only how we respond to being rescued, to set our hope fully on the grace that's coming. But then what he does is he supports it by an assumption in two commands. The assumption is this word, therefore. You see it? Therefore, set your hope fully. The reason this is so important is because the hope that comes to us was found in verses one through 12. There is something that he just taught where he says, if you understood verses one through 12, therefore that hope that you now have, set it on grace. In other words, if you don't have any hope this morning, what you really need is verses one through 12. So just back up and keep reading those verses until the reality that you've been born again to a living hope that God has given you an inheritance that's never going to perish, spoil or fade, and that he's guarding you for it and it for you forever and ever by his strong power. That gives hope to people who understand it and believe it.

And so, just notice what he does then. He assumes that we have hope, but then what he does is he supports the command by things that we call participles. Now I know you're like, that sounds like English, like grammar class. And so let me remind you what a participle is. Okay? This is the Brian dumbed-down version. Ready? It's things that help us get the verb done. Okay? Here they are. Set your hope, that's the verb. Now, how are we going to do that? He tells us two things. Normally, they're ING words. We're going to prepare our minds. How? Well, some of your Bible translations, it says gird up your minds. If you have an older translation, it says gird. We don't use gird a whole lot today in the world and so we go with prepare, but it's the same idea. If you're remember the context and culture of where they're living, is they wore these long flowing robes they called cloaks, right?

Now, a cloak would be all down by your legs. And so if you wanted to saunter to the store, a cloak was just a marvelous attire, right? But if you needed to move quickly, if you were going to fight or go to war or wrestle, or you had to run, you had a problem because you're just going to get tripped all up. And so what they did was, they would say, it's time to gird up. And what that meant... They would actually say it in war when it was like, hey, we're about to run after those guys so gird up. Right? You got all your robes. What they would do is literally, they'd take the back of it, they'd roll it up over the legs and they tuck it in the front, right? Like a man diaper, right? And so now they've got a great big thing, right? But their legs are free so they can move. There's agility and speed in order to do what I need to do, right?

Now, this is the metaphor that everyone in this day and age would have been very familiar with. And he uses it and he pulls it and this is what he does with it. He says, do that with your brain, with your mind, with your thinking. In other words, that all of those free flowing ideas, philosophies of the age, they trip you up all the time. They need to be tucked into the authority of the word of God.

And so this becomes the authority of how you think. And then he takes it a step further and he says, not only do you need to prepare your mind, but notice what he says. The second part is being sober-minded. Both of them are with the mind. We all know what it looks like when somebody is drunk, right? They lose perspective of what's there. They see things that aren't there. They don't see things that are there. Everything's maybe

a little bit blurrier than it was. And so what he says is this, is that there are certain things that when it comes to our mind, that when we feed on them, they're trivial, they're sensual, they're trite, they're banal. They're just all kinds of just nothing, but what they do is they numb you to the value of God. And so he says, if you want to hope as an exile, if you want to hope when you're living in this world as a citizen of heaven, then don't let your mind drink what distracts you to the value of God. Instead, here's the application, submerge your mind in God's word.

Let's submerge our minds, our thinking, in God's word. Now, watch this. Everyone of us, we all grew up in a place and therefore we all do this, where we have very distorted perspective about emotions. And as a result of that, when we come to biblical instructions that tell us to feel a certain kind of way, we don't know what to do with them. We don't know how to obey them. See, the Bible says stuff like this. It says, rejoice. And we're like, oh, I get it. I'm supposed to rejoice. I'm supposed to sing now. But what do you do when it says, be joyful. That's a state of being, that's a state of feeling something. The Bible says, give thanksgiving, but it also says, be thankful. It says hope, but it also says, feel hope, be hopeful.

You see, we tend, in America in particular, to yield to our feelings like they're a God until circumstances make us feel another way. We feel imprisoned by our emotions. Well, I can't do anything else because I just have walls around. This is how I feel and how I feel is the truest thing about me. No, it's not. It's not the truest thing about you. You notice that Peter now where it says, when Rome finally embraces you, then take that subsequent spillover of hope and put it on grace. Instead, what he says is use your brain to serve your heart. Use your brain to stir up hope. This is what Paul said to the church in Rome. He says, whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the scriptures we might have what? Hope. Do you know how do you have hope? You read the Bible. You read the Bible that instructs us, that gives us endurance and encouragement. And what it does is that it allows us to be hopeful so that we have something to set on grace.

Study the Bible. Think about the Bible. Let the truest things about you, that you're born again, you have an inheritance, ignite the fire of hope. I'm convinced that this is why Peter majored in writing books instead of songs, is because he wanted to change our mind in such a way that our heart would respond by wanting to sing. What is your strategy? Somebody will say, well, I don't feel hope today. What is your strategy then? Is it simply to be imprisoned? Well, I don't feel that way so I'm going to live the rest of this week until my circumstances change. No. Walk out of that door with a strategy. What are you going to do today to pursue hope? Peter says, you need to read this book over and over and over again. If you don't know how to read this book, there's a Bible reading journal. It's free, we just want people to use it. It's out in the lobby. You can pick one up when you leave.

If you have another way to read the Bible, read it that way. If you don't, you don't know what to do, there's just a little text per day. You can write a few thoughts down. If you have questions, you can let us know so we can talk about it. So set your hope fully on God's coming grace. Second, pursue holiness in all your conduct. One

of the spillovers of feeling rescued is a desire to please the one who did the rescuing, to be like the one who did the rescuing. I want you to know something. Every one of us, we are all being conformed to something. And what we're all being conformed to is what we admire. You admire something, you want to be like it. You think about it. When you admire something the most, it's like that's attractive. That's who I want to be. And so when somebody comes into that burning building and picks you up and takes you out and your mom comes up to you and says, "You have been saved and that's who did it," then it's only right to admire who that is and what he loves.

And he loves holiness because he is holy. And so, notice there's a lot of words in 14 through 16, but there's actually only one primary imperative verb and everything else is built on that one hook. Notice what he says. He says, be holy in all your conduct. He's going to say a lot and we'll get to it, but here's the verb, right? This is it, be holy. Holy is something that we get confused. We think of it as being unapproachable, kind of like sanctimonious. It's like this other thing. Sometimes we just think... You hear the word holy and you think self-righteous or condescending. We have all kinds of ideas about what holy is. So often that's what we need to do, is when we have a word that we use all the time, but we forget what it means, it's really good just to go back and say, what did God actually mean when he said holy? What does the word actually mean? The word is what the word means. It means ready to cut or set apart.

And you say, well, that doesn't make any sense at all, Brian. So let me help you. Let's just say you got a magazine, right? And you're just walking through the magazine and you're like, hey, that's just interesting, but it's not really useful. And all of a sudden you're like, wait a minute. Now that's cool. Now, maybe you're a... I don't know. Maybe it's an article that you want to just remember, maybe it's a picture of a bedroom and you think, I would love my bedroom to look like that. Right? So what do you do? You're like, I'll tell you what I'm going to do. I'm just going to rip that right on out of there. And what we just do is we cut. Okay? And the reason is because what we've done in doing so then, right? So then when we take this after we've gone through it. Now, don't forget this is the same paper, same source of ink. But all of a sudden, there's something that we've identified as useful. And so we've cut it out. And then we recycle this and then we set this apart.

In that illustration, this is holy. Okay? That's what holy actually means. Now, watch this. Holiness then by default, is an attitude in the heart by which we go to God after he has rescued us and we say, God, use me. Cut me out, set me apart. I will be as whatever it is that you want, whether it's pure, loving, forgiving as you ask me to be, to be useful in your hand. So, the only people who want to say this kind of prayer are people who feel the weight of mom's hands on their face saying, you have been rescued. That your heart is now inclined to say, who did the rescuing? And what does God... Whatever it is, use me. Now, how do we do it? What do we do in that process? Well, first he tells us what not to do. Notice what he says at the beginning. As obedient children, do not be conformed to the passions of former ignorance. Now notice, this is so important, Peter is not going to let us leave the mind. Okay? He knows that Christianity doesn't grow well in the field of ignorance.

Because ignorance, to certain spiritual things, it creates a passion. There's a corresponding passion, a desire in the heart and those passions correspond to particular set of behaviors. And when we are ignorant, but passionately so. We didn't demand that everyone around us also conform to the desires and passions that we have that were formed in our ignorance. Peter says, this is who you were, who you are. Now you're obedient children. So you don't do this anymore, even though the world that you have to live in, this is exactly how everybody lives. You see, one of the things that I've found it's fascinating, is that so many people live without deep thought. They just live. You ask him, what's your life purpose? I don't know. Why does it matter that you're on the earth as opposed to not being on the earth? I don't know. What is truth? Don't know, but there's a game on tonight.

And so these same people as a culture, we look... And you would be surprised me saying this, the same culture looks and it goes, do you know what? Torture as the behavior is wrong. To torture another person is wrong. And with the same measure of certainty, what they would say is this, that any sexual freedom and expression is right. Now, here's my question for you. On what basis are you making that distinction? Well, what the say is what? Well, everybody's doing it and everybody's thinking it. And yet it's the skeptics that look at Christians and things that we have traded in our brain. Now, I want you to think about what's happening, what Peter would say. If you said, hey, everyone's doing it. Peter would say, look, listen to me. This is what he's saying here. Are you ready? He's saying, holiness of life does not blossom in the bed of ignorance. Cults thrive in ignorance, not Christians.

And Peter would come to us and he says, I want you to think about this. There is evidence, real evidence, visual evidence that Jesus lived an actual life on the earth. That while he was here, he claimed to be God because he came from God and was God. While he was here, he did vast miracles that nobody argued with, including his deepest enemies. And then he went on teaching with such authority. And what's amazing, Peter would say is... And just notice what he taught. He didn't just teach about superfluous things. He taught about what everyone wants to know in life. Where did I come from? Where am I going? What do I do in the meantime? How do I treat people? How do I love? How do I find hope and joy and peace? All of the tangible, meaningful things that we say, I must know this.

Jesus is the one who taught it. And this Jesus made a promise and then he carried it out and he says, I've never sinned but I know you have. And so I'm going to go to a cross and I'm going to die for your sin. I'm going to be buried and on the third day I'm going to rise from the dead. I think Peter would then come and he says and there's 500 eye witnesses who actually saw the resurrected Christ who were alive for more than 30 years. And most of them were persecuted and martyred for their faith. They had nothing to gain other than to tell people that they had seen a resurrected Christ. You see, all of these, these are pieces of evidence. You see, Jesus Christ is God and then Jesus Christ rose from the dead. That's what happens. When you rise from the dead? God. If he's God, then what that means is that he's the author of life. And what that means is that we can look to him. And those who look to him, we no longer have to be ignorant. We can know right from wrong.



And not only is he the author, he's our author, which means that we can know life purpose, that our life purpose is wrapped up in honoring God and being with God and loving God and loving Christ. And not only that, but he's a consistent author, which means that his law consistently brings peace and justice and harmony among human civilization. Think about this for a second, right? Is that Jesus' instructions on honesty, they build trust. They don't erode trust. There's good that comes from his instructions on honesty. His instructions on giving, they build community. His instructions on sexuality, they sustain that human life by perpetuating future generations. You keep looking at the instructors within scripture and what you find is this, is that by obeying them, everything that we long for in healthy relationships, trust, love, mercy, justice, beauty, everything. It comes as a by-product of what he's asking us to do. He's a consistent author.

And so Peter says, look, and we don't become set apart by conforming the passions that align to former ignorance. Now, this is how it happens. Notice what he says next, not only as obedient children. He says, as he who called you is holy, you also be holy in all your conduct, since it is written, "You shall be holy as I'm holy." Notice what he does. In the first sentence he says, the way that you become holy is you take your eyes off of the world standard. And then the second half is he says, you put your eyes on God's standard. The cultural disregard for God's holiness should grieve every one of us, but not nearly as much as the disregard that leads us as the church to live and look so much like the world. You look at the story of the Bible and this is what you find, that there was a king who was God.

King of heaven, king of earth, king of righteousness, king of the ages. And the king wanted to create, and so he created a world that we could live upon. He created people in his image, men and women. And we had a relationship with him. We were close to him. And then the Bible says that we rebelled against God. We sinned and we broke fellowship. And suddenly there was distance between man and God. But instead of leaving us at a distance, what did he do? He sent Jesus Christ, his only son to the earth to live a life that we could not live. And yet he died on a cross in order to rescue us, to ransom us, to pay that price. The Bible says that for those in the world who looked at Jesus and believe upon him, they become Christians. They become like little Jesuses who are distinguished by our crucified life. And then the story of history and the story of the Bible says that this world that continues to drift further and further, it continues to rebel further and further away from the Lord.

The tragedy though, is that the church, because we keep our eyes not on Jesus, but on the world, is that we simply drift in order to keep some kind of common distance between God and the world. And as a result of that, you look through history, even the history of our country, and you find that the church in terms of its moral practices are about 30 years behind. The unbelieving ignorant fall in the world. You look at the church today and by and large around the country, you find behaviors and practices that were brand new and fresh in terms of human rebellion, 30 and 40 years ago in our own country. And now they're adopted and even celebrated within the church. Be holy, as I am holy. And so, let's pursue holiness by keeping our eyes on Jesus. You see, we become like what we admire. And so let me encourage you to admire Jesus. Let me encourage you to ask the spirit of God to open up the word of God, to show you the son of God every single day.

And this is so important because if you pursue holiness in any other way, you simply make rules. Rules that you break and then rules that other people break. Rules have never made anyone holy. Admiration of a holy one propels holiness. And so as the church, let's keep looking at Jesus as the standard. The one who is the same yesterday, today, and forevermore. He's never going to change. The last thing before we take the supper. The last instruction he gives us is to conduct ourselves with fear. You say, well, wait a minute, Brian. I thought love cast out fear. It does, because Jesus rose from the dead. Those who trust in him do not have to fear dime. But throughout the Bible, you find that there is a kind of fear that is appropriate for Christians. And this is what Peter is referring to here. You notice in verse 17 and 18 he says, conduct yourselves with fear throughout the time of your exile. And then what he does is before it, and after it, he lays down two reference points to help us keep a healthy, appropriate fear.

One is negative and one is positive in the sense of what it feels like to us. Notice what he says. If you call on him as father who judges impartially according to each one's deeds, fear. In other words, there is a day when we're going to stand before the Lord and give an account for our life and he accepts no bribes. And so there's a kind of fear of how we live our life in response to that reality. But then there's another kind of fear or the same kind of fear of this motivated by another thing, but this is a positive reality. He says, this is why we should fear, it's because we know that we been ransomed. That means somebody paid a price on our behalf to set us free. And that price was not paid with silver or gold, but by the precious blood of Christ. So one thing is scary. And one thing is sweet.

And what happens is this, is that each one of us, we tend to face one or the other. Peter says, fear doing that. So let me show you what I mean. Each one of us can limit our attention to God's judgment. So if God's judgment's over here and the ransom price of Jesus' blood is over here, we can turn our back towards Jesus. Simply focus on judgment. And even though we've trusted in Christ and we are forgiven, we can live in perpetual condemnation and shame because we can only see the fear of an impartial judge. He says, fear living like that. We can also turn the other way. We can turn our back upon the reality of judgment and we can simply focus on the ransom that comes because of Jesus' precious blood towards us. And this can lead us to conclude that it simply doesn't matter how we live, if we sin or if we obey, because he's going to forgive us anyway. Peter says, fear doing that. And so there's two applications and then we'll take the Lord's Supper.

First, let's fear living as though God's judgment was not awaiting us. We must prepare for it for the moment as waiting. It's coming. Every one of us have sinned against God. God sent his son to pay our ransom. He died, he rose. He invites us to believe and all who believe, are forgiven of their sin. He accepts no bribes, which means that the only thing the Bible says matters in heaven is one thing. You ready for it? 1 John 5, whoever has the son, who's Jesus, has life. Whoever does not have the son of God does not have life. That is the reality of eternal judgment. Have you trusted Christ? Have you trusted in the son? Let me just beg all of us to fear living as though God's judgment is not awaiting us. We will stand and give an account. The second thing though, is let's fear living as though Jesus blood was not precious to us. Just imagine for a moment that you have a daughter and you love your daughter more than anything. You love your daughter and your daughter

is kidnapped and ransom price is published.

And so you take everything you have, you sell everything you have, you go to everyone you know in order to borrow money in order to get to that ransom price in order to ransom your daughter. And then suddenly, you finally have enough. And so you arrange a time where going to meet and two cars pull up. We've all seen this in movies, right? Two cars pull up and you're in the car with your bag full of money. And you see there's two heads. There's your daughter, you see in the passenger's side and you see the one who kidnapped her and the other. You walk out and you put the bag in between the two cars and then you wait and suddenly you see the door open and it's your daughter. And she gets out on the other side and she comes. You know that she's going to have to take the money probably back, but she comes and she comes to the middle and she looks at you and then she takes the money.

She turns around and she starts walking back and she gets back into the car. You think, well, she's just going to give them the money. And then suddenly she shuts the door and the car begins to roll off. And as it does, she rolls down the window and as she passes you, she says, "You sucker." Peter is saying, let's fear treating the blood of Jesus like that. The fact is we're all prone to. We didn't think about his blood yesterday, which is why we said what we said and thought what we thought and did what we did. And so because that's the reality, godly fear throughout the scriptures runs to Jesus, not away from him. That's how you're fearing appropriately, is it leads you to run to him instead of away from him. Because we're all prone to living as though his blood were not precious, let's run to him every time. We remember every day, every morning you wake up, God, I don't want to live as though your blood was not precious to me.

And when we live as though it wasn't, we come back to them time and again. We say, God, would you forgive me? Jesus, forgive me, which is what we get to do now. The Lord's Supper is Jesus' gift to us to say, keep looking to me. Every time we take it, we're supposed to confess our sin. Every time we take it, we're supposed to acknowledge that we believe the reality is behind the symbol. So if you've never trusted Christ, I welcome you to allow these things to pass. Please don't take them. The Bible says to take and eat and drink of these things in an unworthy manner, it actually says you sin against this very blood of Jesus. And so take a moment now and let's confess our sin.



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