

SERMON TRANSCRIPT

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SPEAKER

Brian Frost

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Disciple

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2

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Worshipper

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Mark 8:27-38



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It is a joy to see you once again, Providence family. If you have a Bible turn with me to Mark Chapter eight, if you're a guest with us, we're really thrilled that you're here. If you're in the room or at home, we are glad that you have joined us. I want to ask you, if you call Providence your home, I want to ask you to be praying. Tomorrow night, we begin something new here at Providence, and that's a service. That'd be the fourth service. That'll actually begin at 7:00 on Monday nights. And so it'll be the same as what we do here, but we're praying and hoping. We know that a third of Raleigh works on the weekend. And so we want to add a service in the hope that God would use it to not only encourage those of us who can't be here on a Sunday, but that he would use it to reach people in our city.

So I would ask you to pray for that. So let me pray. Okay. Father in heaven, as we come before you today on a weekend, that marks a lot of sadness in our nation and in the world. And today, as we consider where the world is, we would even pause and ask once again, that you would give comfort to the family members of those who lost a family member or a friend 20 years ago. We confess to you that the world is broken, that's clear. And the Bible tells us, and we read it and it's clear that Jesus is the only hope of the world. And so as we come, as we bow before you, our great desire this morning is that you would search our hearts and that you would take this text and that you would use it in each individual life in just the way that you intend. Would you open our eyes and help us to see amazing things, not just in your word, but help us to see Christ in your word? Help us to be amazed at his unrivaled worth and to live in response to it. We pray this in Jesus' name. Amen.

Well, when you drive around and you see, or you hear a certain name of a place that basically sells any good or service, it's interesting is that when you hear certain names, there's a certain product or there's a certain service or there's just a link that you'd simply know what they're about. And so if I said to you Ford, you would think either car or truck, but you would think something with wheels, a vehicle of some sort. If I said to you Starbucks, you would say, you'd say coffee, right? And if I said, to you something like, well, there's so many examples of this, but if I came to you and I said, okay, after all of those different companies, if I said to you, what is the church about?

It's interesting is that we would have a variety of different answers. There'll be a lot of different answers on the basis of either what we want in a church or what we have experienced in a church. There will be some people, in fact, if I ask you, what is the church about, what is Providence about? Some of you would answer well, it's about worship. We want to worship Christ and there would be truth to that. For some, they would answer, well, we want truth. We want truth from God to know how to live our life. And we would say, we would affirm that's a part of why we're here. There'll be some people that say, well, I have little kids. And so I came back to the church in order to help them understand what life is all about and how to live. There would be some truth to the importance that we have in order to pour the truth and love into the next generation.

And there would be some that would say really what this should be, even if it's not, is a place for social activism. Is that all these people could gather. And if we had this virtue or a set of values, and then we saw the brokenness in the world, is that we could activate in order to make a change in the world. Some people would have less cause in mind and they would have service in mind. They'd say, this is a whole community and there's trash on the roads, and there's people who are in need, and there's schools that are in need. And so what we want to do is mobilize in order to serve our own community. And the fact is that each one of these answers may be true. And yet what's interesting is each one of these answers leaves out the last thing that the founder of the church told us to be about.

You see shortly after Jesus rose from the dead, he looked at his disciples and he says, "I want you to know something, all authority in heaven and on earth has been given to me." And then before anyone could ask a single question as to how he was going to employ and direct that authority, he looked at them and he says this. He says, "Go therefore and make disciples of all nations." And so we will sing and we will worship and we will learn and we will hold up the Bible and we will serve. And we will activate in order to bless other people. But it should be very clear that we understand this, is that the church should be known as the people who are seeking to make disciples. And yet, isn't it true that before we can make a disciple, we must be a disciple, and before we can be a disciple, we need to know what one is.

And so beginning today, and over the next five weeks, we're going to look at five identities that you find within the New Testament, where Jesus said, this is what a disciple is. This is what they look like. This is what they do. And today we begin with this idea that a disciple is first and foremost, a worshiper of Jesus Christ and recognize his worth.

And so look what it says, Mark Chapter eight, starting at verse 27. He says, "Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, 'Who do the people say that I am?' And they told him, 'John the Baptist: and others say, Elijah; still others, one of the prophets.' And he asked them, 'But who do you say that I am?' Peter answered him, 'You are the Christ.' And he strictly charged them to tell no one about him. And he began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he said this plainly. And Peter took him aside and began to rebuke him. But turning and seeing his disciples, he rebuked Peter and he said, 'Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.'

And calling the crowd to him, with his disciples, he said to them, 'If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father and with the holy angels.'

When you read a passage like this, that speaks about the cost of discipleship. The easiest thing to do is to preach in such a way, it's to emphasize in certain ways that lead all of us to walk out of these doors with a sense of what we ought to do and what we're not doing. And this compulsion against beauty, that's oftentimes put forth with cynicism and with fear and with shaming of the kind of disciples that we're not, it is a fuel, but it's a fuel that burns very quickly and then it's gone.

Peter, who is asking Mark to write down his account of the life of Christ would not want me to send you out on the basis of these words, with a sense of shame for the kind of disciples that were not. I believe he would ask me, and he would ask us, to view this passage in such a way that we walk out of these doors absolutely amazed that we get to walk with Jesus that the privilege of walking with him would be the fuel, as opposed to cynicism, guilt, and shame. So with that in mind, let me show you three things before we take the Lord's supper this morning.

The first, what is a disciple? Disciples of Jesus recognize His unrivaled worth. His unrivaled worth this. It's now two and a half years that Jesus has been walking with his disciples. He's called them to himself and they have had the privilege now for two and a half years to observe him, to listen to him teach, to watch him do his miracles, and Jesus knew at this point in time that it was important to take inventory. So he asked an important question, verse 27. He said, "Let me ask you guys something. Who did the people say that I am?" In other words as I'm doing this ministry, as I'm teaching, as I'm performing all these miracles and there's all these crowds and you happen to not necessarily always be next to me, you happen to be intermingled among all the people. What are people perceiving is happening? What do they say about me? Who do they think that I really am?

And they say, well, some people believe that you're like John the Baptist and others that it's Elijah from the Old Testament has come back, and here he is. And others, it's just the prophet. What's clear is this though Jesus, in all the answers that we hear, we simply know this. Everyone knows that you're unique. Everyone recognizes that when you open your mouth and when you do things, is that there's a sense of authority in you, that's not in other people. And Jesus says, "Okay." And then he zeroes in and he goes, "All right, now, let me ask you a question." And he gets very personal. And he says, "Who do you say that I am?"

It's almost impossible to be able to communicate to you the importance of this question that you answered this morning. Who do you think Jesus is? If Jesus asked you, who do you think that I am? What would you say? And the reason this is so critically important is because nobody ever escalates further than their vision of who God is. No character can, no acts of mercy or love, no integrity, no truthfulness, no heart, no life, no future ever rises above our vision of who God is. So when the Son of God looks at you and he says, "Who do you think that I am?" How you answer that question is not only critically important to your future. It's also critically important to the kind of person you're going to be the rest of your life.

Who do you say that I am? I don't know if there was a pause. I don't know if people were thinking, but if there was, I know who broke the silence, it was Peter. He says, "You are the Christ. You're the Son of the living God." When he said this, this is what he means. He goes, Jesus, when I open up my Bible and I get to Genesis Chapter three, just after people sinned against God and God made a promise, that he was going to send from the womb of a woman, a son that will be born that would reconcile people back into a relationship with God and stomp on the head of evil, that's you.

And a few chapters later when God came to Abraham and he says, "I'm going to bless you. I'm going to make you into a nation. I am going to give you a land. And not only that, but one day there will come one from your line, that will be the Savior of the world and everyone who trusts in him and every nation in turn will be blessed. You are that one." When Isaiah says that there is one coming who's a wonderful counselor and he's a mighty God, he's Everlasting Father, Prince of Peace, that's you. You're the one that Micah said is going to be born of a virgin in the town of Bethlehem, you are the Son of God.

And Jesus said, "Peter, you're right. And you would not have come to this conclusion without my Father confirming that within your heart." But this comes through a really important thing for each one of us as we consider our own life. You talk about what does it mean to be a disciple? Recognizing Jesus' worth is the disciple's first step. It's even embedded in the word worship. Do you know where the word came from? The word worship is an old English word that we actually changed. The word means worth-ship.

It's where we recognize in something, whether it's a thing, a person, a place, something of extreme worth. And as a result, it changes the way that we want to respond to that. It changes the way that we live, because we've seen such worth in Jesus Christ. And so a disciple of Christ, is someone who sees Jesus in the pages of the Bible, and he says worthy, he's worthy. There's no others who's so winsome. There's no other so wise. There's no other who is so worthy. How can I not sing of your worth? How can I not gather with others who have also seen your worth? How could I not consider your worth on Monday through Saturday when I work and relate and forgive and pay my taxes and do everything else that I do. Jesus, you say make disciples because you are worthy disciples it is.

Jesus came to two sets of brothers in Matthew Chapter four. First, the one there's Peter and Andrew and they're fishing. And Jesus says to them, "Follow me, and I will make you fishers of men." And it says, "Immediately they left their nets and followed him." You fast forward another verse or two, and you find two other brothers, James and John they're also in a boat fishing, happens to be with their dad. Jesus says, "Hey, why don't you follow me?" And it says that they left the boat and their dad. Dad, you're of worth, but look at Him and they followed him.

You see, when you see these words, follow me. We talked about this last week. Is embedded in those two words, there's a path and a person. First the path, you walk the path of a disciple. And what it means is you get on this path and that path removes you from some of your relationships. It removes you from some of

your activities and you do so gladly. And the reason is because of the me. Jesus is on the path. There's a person and there's a path and the path is only worth taking because Jesus is on the path. And so let me encourage you to fix your eyes on Jesus in the pages of scripture. Providence, do you know who speaks this morning of last night's sunset? People who saw it. Do you know who speaks to the Grand Canyon? People who have seen it. Do you know who speaks about the Rocky Mountains? People who've seen it.

And do you know who speaks of Jesus to other people? Not religious people, not moral people, not rule keeping people, not legalist people. No, people who have seen Jesus. And this is why we continue to beg you to read your Bible. You read to see, you read to see Him. If you don't know how to read your Bible, there's a Bible reading journal, it's totally free. There's just stacks of them out there. There's instructions in terms of how do you read your Bible? But you say, well, that's too intense. Fine. How about this? Start with Mark, you happen to be here. I'll just look down. Mark is one of the great books of the Bible and get a piece of paper and start reading.

And before you read a single word, just write the word Jesus, and then get ready to fill in. And then whatever you see Him do, whatever you see Him not doing, what he's saying, who He's forgiving? What He's forgiving, how He behaves. Just start making a list of the things that you see in Jesus. And what you will do is over a period of time, you will compile a list of glory. You'll compile a list where you're looking and going this is somebody who is worthy. And if he says, he's walking this path then I want to walk that path with him. Do you see Jesus in the pages of scripture? Do you recognize his unrivaled worth?

The second thing I want you to see is this, is that true disciples of Jesus lay down their ideas of salvation and they bow to who he is. They lay down their ideas of salvation and bow to who he is. I know that's wordy. And so let me try to explain Jesus looks at each one of these men, and each one of these men had grown up in homes where mom and dad had tucked them in at night and said, "One day the Messiah's coming, the Christ." And just like you, when you imagine, some of us even imagine in a human leader, like a president. Boy, if this person could get elected, just imagine all the saving things that they would do in our country, all the policies, all the laws. And so we start to imagine the kind of salvation, that when we think a Savior, a hero is coming. And Jesus knew that each one of these individuals, they had a preconceived notion of what the Messiah would come and what the Messiah would do. And he knew they were all wrong, just as he knows that we are all wrong.

And so you notice what it says in verse 30, he says, "Look, you've just declared me the Son of God, the Christ. And that is absolutely true, but I don't want you to talk about that right now, because before you go around talking about the Christ, I need to realign your mind with the truth of the kind of salvation that I'm going to bring." They all imagined that the Christ was the King, the conquering hero that was going to come to the Roman empire and liberate the people of Israel. And he said, "Let me tell you the kind of Savior I'm going to be. You've never imagined it. You could never invent it because it's uninventable." He says in verse 31, "He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief

priests and the scribes and be killed, and after three days rise again.”

Four things suffer, be rejected, be killed, rise again. None of them imagined that as their salvation. You notice I circled the word must. I think it's so interesting that it's there. You see he could have written, he would, the Son of Man would go and do this, or he will, or he could, but he uses a word that actually speaks about the necessity, the requirement that the Son of Man, which is the title of the Christ in Daniel Chapter seven, that he would come and relate to us in every way as a high priest, in order to reconcile us to God. He says, he must do this, and why must he do this? Well, Mark 8 doesn't give an answer, but Mark 10 does. In Mark 10, we're told why he came.

In Mark 10 verse 45. He says this, “The son of man came not to be served but to serve, and to give his life as a ransom for many.” You may not feel it, but because each one of us has sinned and fallen short of his glory, that sin has created an insurmountable debt before a holy God. And because we cannot pay it, we've been in prison. We've been made a slave of sin, a slave to death, which is why you're going to die. I'm going to die.

We don't like that. The fact is we need somebody to pay our ransom. That payment has to be made before we can be set free. That payment has to be made before we can enjoy eternal life in heaven with Him. And the Bible talks about who can and cannot pay this ransom. In Psalm Chapter 49. This is what he says. The Psalmist says, “Truly no one can ransom another or give to God the price of his life... but God will ransom us.” So notice what he's saying. He said, “Truly, no man can ransom another.” Do you know what that means? It means that no matter how good I might be able to be or how much money I have, I cannot ransom your soul before God. No human being, you can't ransom me and I can't ransom you.

And not only that, he goes a step further, “or give to God the price for his own life.” You know what that means. I cannot store up enough money, goodness, self-righteousness, morality to ransom my own life. What hope do we have? Well, he tells us, “but God will ransom my soul.” You see what this says? Man can't, God will, Jesus did. That's the gospel. He did it for us and yet this very notion crossed Peter's expectation of what the Savior would do and the kind of salvation that he needed. And so he does something that's absolutely remarkable. You're told in verse 32, it says that Peter took him aside and began to rebuke him. He took him aside. We do that to our kids, we're like, you know what, I'm about to lower down on you and I don't want to embarrass you in front of the people and I don't want them to feel so uncomfortable. Can you just imagine?

Sometimes we think that that Peter's denial of Jesus was maybe his worst day. Maybe it was, I don't know how you rate these things, but to look a man in the face who is the Christ and say, “You are the Christ.” Then a second later, your next word is, “You're wrong,” is out of place. He basically said, all right, come here, come here, come here. This is embarrassing. Come here. This is utter nonsense. I've never heard anything so miscalculated in my life. Let me tell you how this is going to go down. Oh, we are going to Jerusalem, but you're not going to suffer. You're going to be endorsed. You're not going to be killed because you're going to be crowned. So enough of this nonsense, you're starting to confuse the other men. And notice what it says.

It says that Jesus, it says he actually turned and he noticed that all of his disciples were like Peter's rebuking the Son of God right now.

He says, "Turning and seeing his disciples, he rebuked Peter." And he said, "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man." I hope you can recognize that this is one of the greatest apologetics of the accuracy and integrity of the scripture itself. And that is that if this was made up by men, if Peter was writing a religion and crafting a religion, he would not make himself the butt of every page joke. He would not... He's telling Mark, just imagine this day. Mark's like, okay, what happened next? All right. So he starts telling me like, hold on, do you want me to add that? That's really looking bad on you right now. Add it, because that's what happened.

Jesus said to him, "If you resist my plan and my blood is your ransom, then you resist God and you side with Satan." The last thing Satan wants is a ransom to be paid for your soul. Don't you understand what's happening here. Peter had created a Christ in his mind that did not exist. And here's the question we should all ask. Have we? You look around the landscape of our culture and you can find all kinds of different Jesus, that you don't find within the scripture. I kind of coined him in different words. There's one idea and it's sort of a candy machine Jesus. You put a quarter in turn the knob and you get a prize if you'll just trust Jesus Christ to make you healthy, wealthy and wise.

There's the Allstate Jesus, insurance policy from pain. You devote yourself to me and this Jesus will keep you away from cancer. He'll keep you away from relational strain. He'll keep you away from depression and anxiety. He'll keep you away from job loss. And suddenly what happens is all kinds of people, they adopt this picture of who this Jesus is that isn't the real Jesus. And suddenly they lose their job even though they've read their Bible and they think Jesus, you are unfaithful. Some people they look and they go, I just read a do better Jesus. He just tells me, I'm just have to try harder. I have to work harder. And still others look and they say, well it's sort of a no demand Jesus. He's just a big Teddy bear in the sky. He makes no demands over my life whatsoever.

And let me encourage us as a church family to yield who Jesus declared himself to be. You see, just imagine you own a restaurant. And suddenly somebody walks in and it looks just like a celebrity, so much so that you're convinced it's them. And so you and your staff you'd go out of your way to show them just the most intense level of honor and service to them until you find out that it's not who you thought it was. And suddenly because there's a change, your guests notices that there's a change in the way that you're treating them. And so that guests ask, "Hey, is there a problem? Have I done something wrong?" And you say to them, "No, it's we just thought you were someone else." What have we done to our guests? We've dishonored our guests.

So it is for so many people who make up a Jesus, that's not in the pages of scripture. A Jesus who Jesus has not declared this is who I am. And then we assault him and malign him and accuse him of being unfaithful, when he has done everything he said he would do. This is why it's so important for us to open the Bible and

agree with what you see. For there in the scriptures, what we find is that Jesus Christ is the king of heaven. He's the king of the ages. He's the king of righteousness. There we find that He is the sovereign one, that He's the Supreme one, that He's the self existed one. We find that He's the creator of life. We find He's the author of truth. He's the standard of justice, He's the origin of beauty.

And there, we find that He's the Son of God, who can identify with God Almighty. And He's the Son of Man who can identify with us in order to mediate the two. We find that He is invincible in a measurable and all of his attributes. That He is gracious and merciful. He's holy and He's humble. And that He lived without sin. He died on a cross and then He conquered the grave. Don't you understand that bowing to Christ is not just beneficial. It's the only appropriate response to reality. He's this worthy. It's so easy, even for me, because there's such benefits in walking with Him. To make appeals for people to trust Jesus Christ on the basis of all the benefits we receive. And so we say things like, look, if you'll trust Christ, He'll forgive you of all of your sin. It's because He will.

You trust Christ, He'll give you eternal life and it's because He will. But there's another reason to trust Christ. And it's because it's right. It's because He's worthy. And the Bible tells us that Jesus Christ literally looks at you and he recognizes that you are in absolute peril without Him. And so am I. It's as though we're in the army and we've set up and we've declared independence and we have rebelled against the stronger king. And so they have come out with all of their army and we know we cannot win. The Bible says that God Almighty has his wrath directed at us because of our sin and rebellion against Him. And yet in his everlasting love, Jesus Christ, His son comes to the earth. He lives without sin. And then He takes all of our sin and rebellion upon himself, He dies for it in order to pay its price, then He rises from the dead. And He says, "If you will trust me, you have to bend your knee." Why? Is it because there's just this vast array of goodies if you do? It's because it's right. I have claim over your life. I'm the king over everything. And so some of you listen, some of you right now, you're still waiting for someone to convince you of the merits of trusting Him. And Jesus says this, "I am the Son of God, who died for you, to keep you out of hell."

It's all real. You must bow. You must admit that you cannot save yourself. You must repent of trying to, you must believe in your heart that I am who I am and then you follow me as a disciple. And what you will find is not an absence of cancer and an absence of anxiety. What you'll find is this, is that I make life sweet because I am who I am. Have you ever trusted Christ? Would you do so now? You just pray to him, I trust you. You believe you trust him. He gives terms of peace.

The third thing is disciples of Jesus follow Jesus in spite of the cost. One thing I've learned, and it's been emphatic over the last two years, is that we do not like demands being imposed upon us. And so it should not come as much surprise when we read and people hear that Jesus said, "If anyone would come after me, let him deny himself, take up his cross and follow me." And the same Jesus says, "Go therefore and make disciples of all nations." That we as a people would stand up and say, as a Christian, I will come as I wish. And I will make what I want for that is our spirit of rebellion.

Last week, we distinguished what is a Christian versus what is a disciple? And it's interesting. You look at for the word Christian in the New Testament, you only find it three times, never used by followers of Christ, always used by people who don't believe who are trying to explain and belittle followers of Christ. But 250 times the followers of Christ, when they're seeking to describe who they are, they use something more descriptive and that's the word, disciple. A disciple is somebody who looked at another and he says, you're worthy. So I'm going to follow you. I'm going to learn from you. I'm going to love you. And I'm going to imitate you. And what this means is this, is that the very term Christian... Or actually let me start, the very term disciple, it points to a relationship with someone we're following. And the term Christian points only to a religion.

And history tells us, in fact, our own history tells us, our own life tells us, that many evils can hide behind the curtain called Christian, such as apathy, prayerlessness, indifference, ignorance, Bible ignorance, sin, rebellion, human atrocity, but you cannot hide such things behind the word disciple because disciples are following Jesus and Jesus doesn't walk in immorality. He does not walk in prayerlessness. He does not walk in spiritual apathy. He does not walk to gas chambers unless he's rescuing people from them.

And so Jesus comes to us and he says, "If anyone would come after me," and don't miss this little word me in verse 34, "if anyone would come after me." He's not saying come after religion or after rules or after a church. He says, who come after me? He's the only one worthy to come after, to follow. "Let him deny himself and take up his cross and follow me." What we must see in this is that if you become a disciple, your life will change. You see, because every single person who saw a man carrying a cross knew for certain that that man was not coming back the same way.

A disciple of Jesus Christ says goodbye, old life. For even the things that remain will be forever changed. And then you notice what he does is he wants to give us the evidence of why it's so important for us to follow Jesus in spite of the cost. And he gives four sentences in a row and all of them begin with the word for, or the word, because. Why should you deny yourself, take up your cross and follow. This is why, look what it says in verse 35, "For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and my words in this adulterous and sinful generation of him will the Son of Man also be ashamed."

These four words, what he's saying is this, this is true because this is true. And this is true because this is true. And this is true, because this is true. And this is true because this is true. So let's start at the end and work back. He says this. He says, "If you are ashamed of me, my life and the price that I paid for your ransom in this world," and I don't believe he's talking about this lapses of courage, but a settled state of shame and embarrassment of me. He says, "and I will be ashamed of you on the day of judgment. And you will suffer with all those who were not ransomed."

For what can a man give in return for soul? He's already answered that. He says, look nothing. And because this is true, well, this is true. What does it profit a man to gain the whole world and forfeit his soul? I can have all the money in the world. All the righteousness in the world, all the morality in the world, and I cannot ransom my soul. Therefore, whoever would save his life will lose it, but whoever loses his life for my sake and the gospel will save it. In other words, the life that you're trying to live and to save without Christ will be lost anyway. But if you lose your life or part of it, a friend, resource, opportunity, because of me, you will find that you still have enough because you have me.

So as we prepare to take the Lord's supper, let me give you one last application. And it's this, let's pursue Christ as our first love. Disciples, make disciples by pointing people's attention to what they have seen is worthy. God forbid that we ever point to lesser things like religion, church or rules, because our heart has drifted away from our first love. Jesus says this of a church, emphasis. He says, "I know your works. I know what you're about. I know how you stay busy." He says, "but I have this against you, that you've abandoned your love. The love you had at first. Remember, therefore from where you have fallen; repent, and do the works you did at first." There is no greater indictment that the Son of God can give to a church than to say, "You're my bride. And you don't love me like you once did.

So we should ask, is Jesus our first love today? Did you think of Him when you woke up this morning? That's what you think about when you have a love. Did you talk to Him this morning? Did you talk about Him this morning? When you talked about Him this morning, did He sound like a theological concept or your best friend? Did you sing to Him this morning? Do you delight in His words this morning? If not Jesus doesn't say, hunt down those previous affections, find him somewhere. No, he says repent of what you're doing and do the things that once stoked the fire in your heart towards me. And that's what the Lord's supper is all about. An opportunity for us to remember and proclaim what he did for us.

And so if you have never trusted Christ, we welcome you to do that right now. But if you're not quite ready for that, then we ask you to do just what the Bible says and that is to refrain from taking the bread and the cup. Because to take it is to affirm to others that you believe it. Before he tells us to do anything. He tells us for those of you who will take it, if you know Christ, we welcome you to the table to examine our heart and confess our sin. So what I want to do is just to give you a moment right now, a pause and silence. In a moment, there'll be a song that will be sung over you, but I would encourage you in this moment to confess your sin to the Lord.



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