

SERMON TRANSCRIPT

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SPEAKER

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SERIES

Disciple

PART

1

TITLE

Mark of Authenticity

SCRIPTURE

John 13:31-35



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Well, it is good to see you Providence family. And if you're a guest, you're with us, we're glad that you've joined us. If you have a Bible in your hand, if you want to turn with me to John chapter 13, and in a few moments we're going to start reading in verse 31. I hope that you have a great weekend for those of you who are at the beach, the Mountains, or wherever you're at, we are also glad that you have joined us.

Let me pray for us. Father in heaven, we bow before you, our maker, recognizing without the power of your spirit at work in our hearts right now, is that we will allow these words to simply fall to the ground. We will walk out of this room completely unchanged, untransformed, unmoved and unaffected, and that would be tragic. So I ask that you would give our hearts a sense of deep curiosity as to the things that you have written. That for those who are considering trust in Christ, that your very words, as we read them, that they would be compelling, that there would be something in these words and you would move in people's hearts to be able to draw and to see Jesus as vital.

I pray that you would help us as a church family to understand more clearly what you have for us as a people and as individuals. We thank you that you love us. We know our hearts, or today there's a mixture in the room of sorrow and celebration. I pray that you, by the power of your spirit, would meet each person's need. That you would take your words and that you, by your spirit, would powerfully minister where each person is currently at. We thank you that you love us, that you know us, and in spite of knowing us, you still love us. It is amazing. We thank you for your grace. We pray this in Jesus' name. Amen.

If we were to assemble a group of 100 people and ask them what is a Christian, we would likely find or hear 100 answers. But we would probably hear something about, oh, it's the people that wear the cross, or they go to church, they gather in places to hear sermons and sing songs. Some people would probably associate that with Jesus, those are Jesus people in some way. There's probably, we would hear some words such as Protestant, Catholic, Baptist, Methodists, maybe not even knowing what any of those words mean, but those may be mentioned in all in the big bucket of what is a Christian.

If you go outside of our nation to certain places around the world and you ask, what's a Christian, they would say, "Oh, it's the people who live in America." If you're living in America, a lot of people say, "Oh, that's the people in the Bible belt. That's the southerners, the Conservatives." You would probably also hear many things that aren't so attractive, like hypocrite and narrow minded and social abstractionist.

If you ask that same group of people, well, what makes a Christian? How does someone become one? You might hear something like, "Well, you grow up in a family that talks about Jesus. Or maybe you go to some confirmation class, maybe you're baptized, or maybe it's something, it's what they believe." Or other people might say, "Well, it's really and probably maybe even more of how they behave." Then if you ask that same group of people, are you a Christian? Some people would emphatically say no. Some people would emphatically say yes. Some people would say yes, but let me clarify, because I don't want to be associated with other people who call themselves a Christian. Then other people would say, I used to be. As if being a Christian is

like a jacket that you wear today and take off tomorrow.

It's interesting that the word Christian is only used three times in the Bible. Each reference is in the New Testament or the back half of the Bible. If you're new to studying the Bible, only three times. And interestingly, every time it's used, it was initially used as a belittling term from people who were unbelievers, who were seeking to describe followers of Jesus Christ. There was a first century historian in Rome, his name was Cornelius Tacitus. First century, so super early. We have his writings. This is one of the things that he wrote in 64 AD, the city of Rome burned to the ground. This is what it says. It says, "Nero," this is his words, first century, "Nero," he's the emperor, "fasten the guilt," of the burning of Rome, "and inflicted the most exquisite tortures on a class hated for their abominations."

They were these people and they were so abominable because they refused to worship the emperor. They even talked about eating this supper, where they would drink the blood and eat the body of Jesus Christ. People didn't understand them. They didn't understand even the Lord's supper. And it says, "And they called them Christians." And who called them this? Was it the actual believers? No, by the populace. Meaning the city that looked at these Jesus' followers and they thought that they were so abominable, they gave them the name Christian. Then he goes on and he says, "It was Christus," Christ, "from whom the name had its origin, who suffered the extreme penalty at the hands of Pontius Pilatus." You know what that means? It means that we actually have first century, his history records apart from scripture that echo the words of scripture in Matthew, Mark, Luke and John, that Jesus Christ died on a cross, the most horrible, extreme penalty at the hands of the governor Pontius Pilate.

It was the unbelievers who were looking to describe these Christians that they didn't understand and yet they were repulsed by, they wanted to mock and ridicule them. That they said, "Oh, those are the Christian people." We find references to this in the Bible. As I mentioned, three of them. In Acts 11:26, it says, "In Antioch, the disciples were first called Christians." Not by the Christians, not by Jesus people, but by the people who thought that they were abominable. In other words, it wasn't a term of endearment. Which is why in First Peter, we looked at not too long ago, First Peter chapter four, he says, look, "If you are insulted for the name of Christ, if anyone suffers as a Christian, let him not be ashamed." You see what he's saying? He's saying, if anyone insults you and the insult is that's a Christian, don't be ashamed.

Then the third and last time that we find the word Christian in the Bible, Paul, the amazing missionary, he's on trial. He was arrested and he's before the king and his crime was his belief in Christ. He had to tell other people about Christ. So he had to tell how he met Christ. He is telling the story and therefore he is telling the gospel, that this Jesus, he came to the earth. He lived without sin, he died. Even though I don't believe in him, I didn't believe him, he rose from the dead. And then I tried to punish him and yet he came and he appeared to me. And the king says to Paul, he says, "In a short time, would you persuade me to be a Christian?" And if you actually read the full account, what you find is that scorn is literally dripping off of those words. "I am the king, you would think I would become abominable Christian?"

In other words, those who mocked, mistreated, misunderstood Jesus' followers, that's who called them Christians. Jesus' followers didn't call themselves Christians. They used a different word, a more defining word, a more clarifying word, a more terrifying word. It was terrifying because it was so descriptive of what they were going to do with their life. And that word was disciple. So you find in scripture, passages such as Acts 6:7, where it says, "And the number of disciples multiplied greatly." Acts 9:10, "There was a disciple at Damascus named Ananias." Acts 9:36, "There was in Joppa a disciple named Tabitha." In other words, when the Bible is seeking to describe Christians written by Christians or by Jesus' followers, whether they're talking about a man, a woman, or a group of followers, they were disciples.

Three times the Bible uses as a reference point, the word Christian, and 250 times the Bible uses disciple. A disciple is one who follows. It's someone who, there's someone there and they come and they say, "Hey look, do you see who I am? Do you see what I've said? Do you see the clarity in my life? How winsome my life is? Why don't you follow me." And then someone looked at this person and they said, "I want to learn from you. I want to follow you. I want to emulate you. I want to imitate you with my life." That's what a disciple was so clarifying.

In other words, the word disciple essentially points to a relationship. Whereas the word Christian essentially points to a religion. The difference of how this works out over 2000 years of history is eye-opening. You see, history tells us that there have been people, including our own lives tragically, that behind the curtain of Christian, there is enough bandwidth in religion that allows for all manner of evil to be tolerable under the banner of a religion. You can be spiritually indifferent and apathetic. You can say, "Church is just isn't for me, but I'm a Christian. I just don't want to be near God's people." You can tolerate spiritual ignorance. "Hey, let me ask you something. You're a Christian, right?" "Yeah." "Do you read the Bible?" "Well, no." "Do you believe the Bible is the word of God?" "Yeah." "But you don't read it?" "No, you don't have to if you're a Christian."

You can fit under the banner of a religion, all kinds of immorality, greed, evil. Truth be told, there will be people, whether it's our church or other churches, where individuals who will wake up in the bed and in the arms of someone who is not their spouse and then drive to a church and have absolutely no problem whatsoever because they're a Christian. Historically speaking, the greatest atrocities in history. Think about what has been permissible under the banner of Christian. People, corruption, they would actually sell certificates of grace so people could go to heaven. Do you know why the Vatican city is so pretty? It's because of blood money. Evil people under the banner of Christianity saying, "If you give me some of that money, I will give you a certificate that will guarantee you get to go to heaven." Hundreds of years, abortion, slavery, gas chambers has somehow all fit under the banner in broken sinful people's hearts that said, "I can do this and be a Christian."

Yet you cannot hide such things behind disciple because such things are utterly out of step with the person of Christ. Nobody ever walked to the slave trade market with Jesus as a disciple. Nobody ever drives to the abortion facility with Jesus. Nobody marches millions of people through a gas chamber with Jesus. If you're following Jesus, you just think about this. It just shows you how sincerely out of touch the church has become, that people can actually think, I don't need to read... Jesus loved his Bible. You're following Jesus, you are going to frequent, at least on a weekly basis, the people of God. Because that's where he frequented his life on a weekly basis, it was with the people of God. So you think about what Christ has put before us as his followers, he says, look, "Go therefore and make disciples."

We laid out a vision last week. It was simply called reach. And what do we want to see? God, would you change my heart and make it... Would you expand my heart for people who are far from you? Because ultimately what we want to see. This is what a vision is. Don't think fundraiser and don't think objectives. That's not what it is. A vision is what you see in your heart before you can see with your eyes. And when you can see it in your heart, it propels your hands to move and your heart to pray in order to be able to see with your eyes. So what do we want to see? We want to see everyone at Providence intentionally extending themselves to the point of discomfort in order to help people and bless people to become disciples of Jesus. But before we can make any disciples, we have to be one. And before we can be one, we have to know what one is.

Over the next five weeks, we're going to look at five different identities that the New Testament gives, that Jesus himself gives, of a disciple. But this morning in the few moments that I have left, I simply want to remind you of the central mark of distinction that undergirds all five. It's love. When we get to John chapter 13, Jesus is in the upper room. He's going to die in literally just a matter of hours on the cross. Judas has betrayed him. He's left the room, and this is what it says. "And when he," Judas, "had gone out, Jesus said, "Now is the son of man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself and glorify him at once. Oh little children, yet a little while I'm with you. You will seek me. And just as I said to the Jews, so now I also say to you, where I am going you cannot come."

"A new commandment I give to you that you love one another, just as I have loved you, you also are to love one another. And by this, all people will know that you're my disciples if you have love for one another." Simon Peter said to him, "Lord, where are you going?" And Jesus answered him, "Where I am going, you cannot follow me now, but you will follow afterward." Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." And Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow until you have denied me three times."

The first thing I want you to see here is that Jesus endured the cross alone so that we could become disciples. If you're sitting here and you think, you know what, I have heard so far what he is saying, and if there's one thing that I desire, and that is, I want that relationship. I want to be a disciple. One of the very first marks that you have to understand that the scripture is going to give to us is this, is that Jesus made that desire possible. And he did so alone. He didn't do it with your help. He didn't do it with my help. He did it alone.

25 years ago, I exchanged nearly everything that I had of value in order to buy an engagement ring and a plane ticket to Paris. Tabitha was serving overseas in Senegal for two years. Her sister who was in the Air Force at the time, was stationed in France. So her family decided, "Hey, let's celebrate Christmas in France." I had called them and I said, "Hey, I want to propose." They said, "We'd love for you to propose around us. Why don't you come with us?" And I said, "That's a great idea, but that's two weeks from now." They said, "Yeah, but you have two whole weeks."

For two weeks, I mobilized everything that I had in order to not only have a ring and a plane ticket and to pack and everything that I needed, but I also had to organize work so that I could leave and things weren't falling apart. So for two weeks, I was intentionally mobilizing everything, working very, very hard in order to prepare to go in order to draw her closer by proposing to her. But you know what was so ironic is during those two weeks, we would call every few days or so. It had to be a short call because it was very expensive.

At the very moment that I was drawing close, because it was a surprise, I didn't want to tell her anything that I was doing. So I had very little to say, she assumed that I was drawing away. It was really an ironic moment to where I'm mobilizing everything that I have in order to be closer to her, and she was perceiving all of my behaviors in the time to saying, "You don't wanna be near me anymore." I mentioned that because that seems to be what's happening here in John 13. They're all gathered together and Jesus says to them, you notice in verse 33, he goes, "Little children, yet a little while longer I'm with you. You're going to seek me, but just as I said to the Jews, so now I say to you, where I'm going you cannot come." He seem to be distancing himself from his disciples and Peter just couldn't stand it. He said, "Where are you going?" Peter said, "Why can't I come? I want to come."

You see this reference in verse 36 and 37. It's somewhat comical, but it's also really tragic and then it's really beautiful. He says, "Where are you going?" "Where I'm going you can't follow me right now, but you'll follow me afterward." In other words, what I'm about to do is going to make it possible for you to follow. I have to go and I got to cut a channel, I have to cut a path through this forest of sin and brokenness in order that you could have a relationship, and that you could be forgiven, and that we could walk together, and you could be my disciple, and we could spend forever together. Peter said, "Lord, why can't I follow you right now? I want to do that right now. You probably need some help, I'll go with you." And Jesus says, "Peter, you won't even be able to hold onto the rope until the morning." And he couldn't.

Hours later, they're in the garden and he's praying and Judas comes with his army and they arrest him and everybody flees, including Peter. Jesus goes and he's put on trial. There he's mistreated, he's blamed, he's falsely accused, he's condemned, he's flogged, he's stripped of his dignity, he's humiliated. Then he's put on a cross and there he died for Peter's sin, for my sin, for your sin, for our sin. He died for sin. And the third day, Jesus rose from the dead. The Bible says that Jesus resurrection was not only proof of the fact that he has all authority. That he's God, but it was also a declaration from heaven itself. From God, the father saying, "I want you to know that everything that you've ever done, whether it was religiously or irreligious, before trusting, after,

whatever your sin, all of our sin.” He says, “I want you to know that his penalty, or that his payment, his death on the cross paid in full your debt to me. And you put your trust in him and I’ll forgive you of all your sin.”

This is why Jesus begins talking about glory so much in verse 31 and 32. He keeps saying, look, “I’m about to be glorified and my father’s going to be glorified. And when I’m glorified, he’s going to be glorified. We’re all going to be glorified.” It’s going to be glorious. The glory of that moment was God’s infinite love, was satisfying God’s perfect justice in order to bring us home for when he rose from the dead. He says, “If you’ll admit your need, and if you’ll call out and trust me as your savior, you begin to follow me, you’ll become my disciple. I’ll forgive you of all your sin. You believe in me and I will forgive you. Trust me.”

My question to you is, have you? I’ll just tell you, church, if Jesus is dead, it just doesn’t have the goods. Religion, it just doesn’t have the goods. Even the New Testament says as much. First Corinthians 15 says, look, “If Jesus Christ did not rise from the dead, let us eat, drink and be merry for tomorrow we die.” In other words, what are we doing here? If Jesus did not rise from the dead, if there’s no relationship with Jesus Christ, there’s no reason to pursue purity and integrity and holiness and righteousness. Just go get hammered, have as much sex as you can and die. That’s the best the world has to offer. So if you’ve never trusted Christ, you can do it right now. And what you’ll find is this, is that although church will never be worth it, that when you know Jesus Christ, suddenly you fall in love with the people of God and suddenly church will even become more enjoyable. Being with God’s people and seeing will become more enjoyable.

So if you’ve never trusted him, I urge you to trust him. But if you have, here’s the application, let’s frequently store our minds with the reasons to follow Jesus. When you and I trusted Christ, his spirit took up residence in our heart. And it is the spirit of God that provides the fuel, the incentive, the desire to want to follow him. Yet so many Christians, they avoid the gas station and therefore settle for spiritual apathy and indifference. And what that spiritual apathy and indifference equates is simply being religious. Having lots of the form, but no meaning. It’s like a mime. You don’t have to have mimes anymore. There’s these people that, they dress up and they act like they’re on a wall or something at a park. Such an interesting thing. It’s like without Christ, we move a whole lot and yet there’s no meaning to it.

The central instruction, the central invitation of everybody that Jesus talked to in the Bible was not be religious, it was follow me. And the words follow me, there’s only two words. Follow me, includes a path and a person. Follow means this is where you’re at, you’re going to follow me. And if you follow me, you’re going to move. Then there’s a person, that’s the me behind follow me. And the person has to be worthy to follow. This is what you’re gonna find in life. If you’re brand new at all this and you’re just like, “I just figured, I’m just trying to work this out myself.” What you’re going to find is this, is the path of Christianity is not worth taking without person of Christ. Without the relationship, without knowing him, without loving him, without talking to him, without knowing what his voice sounds like, without knowing his ways, it’ll all feel so sticky. It’ll all feel dirty. You’ll be hurt too many times. And eventually you’ll say, I used to be one.

People who meet Christ and are enthralled by him, they don't say I used to be. Do you know Christ? This is why it's so important for us to frequently remind ourselves of the reasons to follow him. Open up the scriptures and say, God, help me to see his authority again, help me to see his glory again, help me to see his love again, help me to see his grace and his mercy and his kindness and his generosity again. So let me encourage you, you're like, "You're just really talking about Jesus." Yeah, we're talking about Jesus. It's all about Jesus. Let me encourage you with this. Don't settle for religion when there is a gold mine, a gold mine if you'll turn around and see Christ.

Second thing, Jesus enabled us to love as we have been loved. This whole thing as following him is all about love. Love is always been God's plan for us. Which is why someone comes up to Jesus and he says, "Hey, what's the most important commandment." Jesus says, you mean in the whole Testament, right? This is what it is. "Love the Lord your God with all your heart, soul, mind and strength." And he goes, "You know what, since I'm on a roll, let me give you a second one. Love your neighbor as yourself, love your neighbor as yourself." And then he says, "And on these two commandments, hang literally all the instructions of the entire Old Testament." The whole Bible at the time.

Notice they come to this amazing night, this beautiful and horrifying night. He's the only innocent, perfect person in the history of the world and he's about to undergo just devastating pain. And what does he say on that night? Verse 34, he says, "A new commandment I give to you, that you love one another." You think, well, they've said that so many times. Why would that be new? Well, that's not new. The measurement is new. No longer is the measurement is you love yourself, love your neighbor. No, now it's "Just as I have loved you, that's how you love your neighbor." As I have loved you. And the New Testament won't allow us to think, well, maybe he's just misunderstanding that.

You get to places like Ephesians 5:2 and Paul says this. He says, look, "Walk in love, as Christ loved us." As Christ loved us. That's the metric. That's the measurement. As he loved us. And then he describes what his love was like. "And gave himself up for us." So let's look at this because this ultimately forms this test that you can look right now at your own love for other people, whether it's your children, your spouse, your friends, your neighbors, whatever. And you can say, does my love for people, is it like Jesus' love for me? What is it?

He says, "Gave up." Gave up means sacrifice. It's sacrificial. What that means is you enter with some and then you exit with less. Less what? It may be less time. You started with 24 hours in a day to do as you wish. But if you want to love, it means you're not going to have all 24 hours to do as you wish. It may mean that you show up with \$20, and to love somebody, you leave a five. It costs something. You're having something and you're giving something. So you should ask yourself, in my relationships, am I giving? Am I becoming temporarily poorer to become eternally richer because of faith and obedience in Christ? Not because I'm earning something, but simply because he rewards faithfulness of his own disciples.

Second, himself. It's personal. In other words, if you see somebody in need and you say, you know what, we should give, but I don't want to give my stuff. I want to give your stuff. Why don't you give to that person over there? That's not love. Love doesn't give other people stuff to other people when it should be your stuff. Jesus didn't say, well, let's see, who's going to pay this? Not me. It can't be me. Somebody will pay it. No, me. Then the last one is for us. And this indicates grace. For us, the Bible says, look, "God demonstrated his own love for us. And that while we were still sinners, Christ died for us." What this means is this, is that for some of us we think, well, they don't deserve it. We make valuations on the level of merit of I would give something personal to them to love.

Let me ask you something. Have you earned, did you earn, I know I didn't, I know you didn't either, the love of Christ? No, he gave it the people who haven't earned it. You see, without a side of Christ though, what happens is love becomes very mushy. It can even sound like, oh, Christianity is just love, just love. But only when we are disciples and we're following close enough to Jesus and we're imitating do we see what love actually does. And what you find is love has this enormous teeth, a really strong jaw. Can you imagine that night he's sitting and he's like, "I want you guys to love as I've loved you." What he could have said next, he didn't say this, but just imagine what he said next.

He could have said, "Hey, Matthew, how did I love you? When you were sitting at your tax table, no one else wanted you around. You didn't happen to know this, but before we came yet, James, John, Peter, Andrew, they didn't want to go talk to you, but I came up to you in love and I showed you respect. I looked you in the eye and we shared a meal. Hey, Nathaniel. Nathaniel, how did I love you? When you insulted my family heritage without meeting me. When you showed literally racist, cultural, ethnic hatred towards me without ever meeting me. I showed you respect and restraint because I loved you.

Each time you guys have engaged in this argument of who's the greatest disciple, how have I responded? Well, I've responded by reorienting your perspective with truth. Just a few days ago, when Mary poured her treasure over my head and you began to ridicule and tear into her, how did I love her? Oh, I protected her from you. On Monday, when we went to the temple and we saw all the greed and all the corruption, what did I do? I slung a whip and I turned the tables to protect generations of future worshipers. And tonight, when we sat down out of this meal and you were engaging in the most recent episode of who's the greatest disciple and somebody had to wash everybody's feet before we ate, who took off their clothes, put on a towel, filled up a basin with water and began washing? Now you love like me."

How is that possible? It's only possible because Jesus not only instructs, he empowers. And he does so through his spirit. In the Book of Galatians chapter five, it says, "The fruit of the spirit is love." There it is, love. That's what comes from the spirit. "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control. Those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the spirit, let us keep in step with the spirit." What this means is this, is that when we trust Christ, the Holy Spirit comes and lives within our hearts and then the spirit begins prompting us to help us grow. He prompts

us in alignment with the scriptures to leave certain things and he prompts us to move towards certain things.

When we are walking in step of the spirit, leaving what we should leave in repentance and obeying what we should obey, we become like branches to bear the fruit of love. So let's go keep in step with the spirit and receive power to love. What this means is that if the spirit of God is telling you to leave something, some of you're like, he's already told you to get rid of that app, because that app continually leads you into shame and guilt. Yet you still haven't gotten rid of it. To keep in step with the spirit is to go home today and hit delete. It can be what he tells us to leave, it can be what he tells us to go and do, but whatever it is, this is how you keep in step of the spirit. You do it quickly. You do it quickly and suddenly the fire of the Holy Spirit within us is fanned instead of quenched and love just happens.

Third, Jesus prioritized love as the mark of distinction for his disciples. Just a few moments here. I want you to think about this. For three years, everybody knew that these were Jesus' disciples because Jesus was walking in front through Galilee and these 12 guys kept following him. Well, you guys must be disciples. They just keep following. He says, "But I'm about to go to heaven. So how are people going to know that you associated with me? How are they going to know you're my disciples?"

Verse 35, we talk about this one all the time, that it's so beautiful. "By this, all people will know that you're my disciples are if you have love one another." In other words, he's saying, look, "I want you to love in such a way that when people look at your life, they're absolutely drawn to the edge of their seat with curiosity in order to see who you are following." Just imagine the beauty of living in a city and people seeing this kind of love and saying to us, "You know what, I don't quite understand Christ and I don't quite understand how Christ who lived 2000 years ago can make such a difference in people's life, but this I know, when I look at those people called Christians, they call themselves disciples of Jesus. What I find is so winsome.

Do you see how they treat one another? You see how the young treat the old and the old treat the young with such respect? Do you see how the men treat the women with dignity and the women treat the men with dignity? Do you see how they love across ethnic lines, racial lines? Do you see how they forgive. You see how they work? You see how they show mutual respect? You see how they show hospitality to one another, how generous they are? I don't know Christ, but I sure would like to work for one of those disciples."

Last application, let's not settle on lesser things than love to showcase our savior. Programs are good. Buildings are good. Chairs are good. Air condition is good. Lights are good. Sermons can be good. Music is good, but Jesus set apart love. While it is absolutely certain that our love for people will not atone for our sin or for theirs, when we love like Jesus loved, we display the love of one who did atone for sin and who is worthy of worship.

Let me pray, father in heaven, we come before you again, recognizing and affirming that this world and all of its brokenness and all of its bereavement and all of its grief and all of its confusion and its rampant evil, evil that we confess, that I confess that I have contributed too. That there is absolutely nothing, there is nothing this world has to offer that is sweeter than being near your son, Jesus Christ. To know Christ, to love him, to worship him, to worship him with others, to draw near together, to be disciples, to follow him, to emulate him, to imitate him is so many confusing things in the world, but that is the best. So we confess to you Christ that you're enough, that we want and need to follow you. And we want and need to do that until we see you face to face. So we sing to you now as a declaration of our desire and a response of our belief. We pray this in Jesus' name. Amen.



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