

SERMON TRANSCRIPT

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SPEAKER

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SERIES

Good King, Bad King, The King

PART

4

TITLE

A Foolish King

SCRIPTURE

1 Kings 3:5-14, 9:1-9, 11:1-8



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You're a guest with us. I don't have a shirt that says welcome, but we really are glad that you're here and hope this time will be encouraging to you. If you have a Bible in your hand, turn with me to First Kings chapter three. If you don't have one with you, then there's lots of Bibles in the chairs near you. As we say each week, if you don't have one at home, take that as a gift. We want you to have it. Even before we read and think about First Kings chapter three, we're reminded that God entrusted authority can be used in great, and it can also be used for great evil.

We see that this week in the world in Ukraine. In a moment, we want to pray very specifically for them, for people who are not only dying, grieving, some of them don't have the gospel, have never heard the gospel. There's a lot of just so many tragedies that are involved in something like this. But I also want to just share with you that if you're looking for a place that is trusted. If you want to give in particular to churches that are like-minded to Providence in Ukraine, if you want to know how to pray for them, their own request, you can go to BaptistOnMission.org. This is not the only trusted resource or place, but it's one that I've read it's used and I believe that it is worthy of trust and so I just want to point you to that.

So let me pray. Father in heaven, as we bow before you, we believe that the Bible is true, that you're sovereign and that you have authority over heaven and earth. We pause as we consider Ukraine and what's happening in the world, not only in that part of the world, but in many places in the world that we're not even aware of. We know that you know things that we don't know, and we know that you see things that we cannot see, and we know that you are at work in ways that we cannot perceive. So it's trusting your knowledge, sight, and labor of love with people that we come before you and ask that you would be gracious and merciful to people in Ukraine. That you would turn back, that you would thwart any plans of evil. We pray that you would protect life. We pray that you would comfort those who are grieving the loss of life or for new widows and orphans, friends and spouses, church members that are bereaved of a friend, a loved one. We ask for your comfort and your grace in their life.

As the conflict continues to be waged, we ask that you would bring peace and protection and justice. We know that what we're about to talk about, living in your world and looking to you for wisdom and understanding, that it creates in us a desire to live for your glory and to be on mission, to care about people like people in Ukraine. So would you give us wisdom to see how all of these things work together? Would you speak through weakness for your glory? We pray in Christ's name. Amen.

So the series on the Kings. As we've looked at only two, we won't look at all of them, but there's 43 Old Testament Kings. With very few exceptions, they pretty much burned down everything good in their life and in their path. Not only their heart, their homes, even their own country. Yet in spite of the Kings, what we find is of God continued to be kind to them and to persist in loving them, primarily because he determined to use this royal line to bring us Jesus Christ, not just the good king, but the perfect king. In the last two weeks, we've looked at the first King Saul, and then the second King David. This morning, we want to look at Solomon. Solomon was one of the sons of David. Now, you need to know that David had many wives. As a

result of that, Solomon had many half brothers and sisters. What was interesting is all those brothers is they all wondered who was going to take the throne when David died. So there was this canopy of suspicion and intrigue and mistrust and violence that just permeated the entire palace.

Some of you grew up in a broken home. Some of you are growing up in a broken home. At the very least, Solomon and his experience in life can give you a little sympathy that God can continue to use and wants to use you even if your childhood was really difficult. One of Solomon's half brothers raped one of his half sisters. David did nothing as King or dad. So another one of Solomon's brothers named Absalom killed the first brother in order to bring vengeance to his sister. He then went out and tried to take over the throne and he dies.

Not to be outdone, a third brother wants to take the throne. These words shouldn't all be put in one sentence, but they are. He takes David's favorite concubine in order to prove that he was ready to rule, and he too was killed. In this canopy of thorn though, God grew something pretty remarkable, and it was in the heart of Solomon. 1 Kings 3:3 says that Solomon loved the Lord. He didn't just recognize there was a God, he oriented his life to see and to believe and to admire and to begin to adore. He had an affection for the Lord. He cared about the Lord. He cared about the word of the Lord, the law of the Lord, and the things of the Lord. He loved the Lord, and yet if a man's life could be explained and condensed by just a few words, Solomon's words would most likely be, gain the whole world, lose your soul, for this early adoration and sincere love for God, it did not remain. It didn't endure, which is why the end of his story is so bitter and sour.

We're going to look at both sides of that here in the next few moments. But what I want to encourage you to remember is that we're not just studying somebody who's dead. We're looking at our own reflection. That's where the Old Testament is. It's your spiritual movie theater, where you go and see your life, your unbelief, your pains played out in real people's lives. In other words, when we look at Solomon's choppy life, we see within those waters, our own reflection. So if you're comfortably in love with the Lord,, take heed. This is what it says starting at verse five at chapter three. It says, "The Lord appeared to Solomon in a dream by night, and God said, 'Ask what I shall give you.'"

And Solomon said, 'You have shown great and steadfast love to your servant David, my father, because he walked before you in faithfulness, in righteousness, and an uprightness of heart toward you. And you have kept for him this great and steadfast love and have given him a son to sit on the throne this day. And now, O Lord my God, you have made your servant king in place of my father David, although I am but a little child. I do not know how to go out or come in. And your servant is in the midst of your people, whom you have chosen, a great people, too many to be numbered or counted for multitude. Give your servant therefore an understanding mind to govern your people, that I may discern between good and evil, for who is able to govern your great people?'

It pleased the Lord that Solomon had asked this. God said to him, ‘Because you have asked this and have not asked yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold. I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has ever been before and none like you shall rise after you. I give you also what you have not asked, both riches and honor, so that no other king shall compare with you all your days.’”

So the big truth, it’s seen throughout the Bible, but it’s put in a picture right here, is that God delights in exalting the humble. He looks at people who are humble in heart, and he has affection for them. He delights to exalt them. An important question would be, what would you ask for if God said this to you?

What we would ask for, if we knew we were going to get it, is not only a clear picture of really who we are and what we value, but it’s also indicative of the kind of person we want to become. What do you want if the Lord would give it to you? Solomon was given that request and his answer was very remarkable. He says this. He says, “Give me an understanding mind to govern your people, that I may discern between good and evil, for who is able to govern this, your great people.” Let’s start with this word, mind. It can also be translated heart. He’s not talking about your brain or the organ in your chest that pumps blood. He’s talking about the seed of operations, where you make your decisions. That thing within you that’s the center of who you are. It creates your desires, ambitions, your motives.

So he says, this is what I want you to do. I want you to address that part of who I am, and what I need in that part of who I am is understanding. It means hearing or perceiving. I need that part of who I am, the part that makes decisions, to be perceiving and hearing and understanding. Why? That I may be able to discern between right and wrong, and the reason is because I’m governing. Here’s the big thing. It’s your people. It’s your great people. So this is what he’s really saying. He’s saying, God, would you give my heart what it needs to fulfill your purposes in the world for your glory that’s being worked out through your people? In other words, this is a request that doesn’t terminate with himself. It’s not for his glory, his comfort. It’s not even for the glory of Israel. It’s for the glory of God, whose name’s attached to Israel. In a response. God gives him wisdom.

Now, sometimes we imagine, at least I imagine wisdom. Perhaps I’d watch too many movies as a kid, but I think of wisdom as some guy that sits on a rock way up in the mountains, way above the birds and the clouds. He just spouts out proverbs and wise sayings all the time. Things that just sound wise, sound smart. So sometimes we can have this picture in our mind that wisdom is this transcendent thing. It’s not a in the dirt thing. It’s a way up there thing. But what you find within the scripture is, it’s intensely practical. In fact, from the Bible, what we learn that wisdom is knowing what is right when God’s word doesn’t directly address our situation. That’s what wisdom is.

You see, when God is specific, when he says don't steal, you need no wisdom. You just need a humble heart that obeys. But there's all kinds of things that we face in life where there's not a direct verse that speaks directly to that situation. How to deal with anxiety in the life of my child, or who to marry, or what do I major in at college, or which college should I go to? There's not a verse given for every decision that we face. But a wise person is somebody who knows God so well, his words, his ways, his thoughts, his mind, that even when God's word isn't specific to it, because he knows who God is and what God loves, it informs his decision or her decision so that they can know the right thing and do the right thing even when God doesn't specify the right thing.

What you find in the Bible is that knowledge and understanding are wisdom's buddies. Okay? They're typically held together. For example, Proverbs 24, "By wisdom a house is built, by understanding it is established, and by knowledge the rooms are filled." You typically see these words together. Knowledge is knowing the truth. Understanding is comprehending how that truth might work. Wisdom is applying that truth to our life. What we find in the very next story at the end of First Kings three that we didn't read is a simple illustration of wisdom. At this time, the king was also the judge. So when people had grievances, they could come to the king and say, this is what's wrong. So suddenly two women come with a baby. He says, all right, what's going on? It turns out that they're two prostitutes who have babies three days apart living in the same house together.

One of the ladies says, "Well, this is what happened. We each had a baby and we went to bed and her baby died in the night when she rolled over and laid on him. But in the middle of the night, when I was still sleeping, she swapped babies so that I woke up and I was holding my baby, who was dead, and she was holding a baby that was alive. But that's really my baby." So Solomon looks to the other woman and says, "Well, what say you?" She said, "Well, exactly, except she's the one who rolled over. She's the one who accidentally killed her baby, and she's the one who swapped the babies. So, we come to you." No, there's nothing in the Bible. There's no direct commandment to know what to do if you're a judge in this situation.

Solomon though, he knows and he understands some things about the Lord. He knows the ways of God in the love of a mother. He's not told necessarily what to do by God, but he knows God well enough, and he knows God's ways in the love of a mom that he says, this is how we're going to find out. He says, "Someone bring me a sword. We're going to cut the baby in half and you can each have a half." Why would he say that? Because the real mother, unlike the other one that says, yeah, and that sounded like a good idea, had such a love for the baby, for her baby, that she would prefer the baby stay alive in the arms of another woman than for that baby to die.

Solomon looks at her and he says, "This is the mother." That's wisdom. This request, we're told, it so pleased the Lord that God said to him, behold, I'm going to give you what you asked for, that wisdom and discernment, but I'm also going to give you, because I'm so pleased with you, what you didn't ask for. I'm going to give you riches and honor. Now, it's a beautiful thing that the Bible tells us all kinds of things about the Lord,

and one of the things that it tells us is the things that please the Lord. What I mean by that is there is only about 10 references in the entire Bible where God almighty actually says with his mouth, that pleases me.

One of them, he looked at his son and he says, "This is my son with whom I'm well pleased." 1 Corinthians chapter one, it says that he is pleased in saving people who believe and trust in his son after he died and rose. 1 Samuel of chapter 12, it says that it pleases the Lord to build, to make a people who are wholly a people of faith, a worshipping community like this one.

We're told in Isaiah 42, that it pleases him to prove the reliability of his promises. In Hebrews chapter 11, we're told that it pleases him when he sees faith. Psalm 1:46, it says that it pleases him when he looks at someone and their heart has such a sincere and authentic reverence and fear for him that they hope in his steadfast love. In Proverbs 15, we're told that it pleases him when he hears the prayer of somebody who is upright in heart. In Hebrews 13, it says that it pleases him when he sees generosity. In First Chronicles 29, it says that it pleases him when he sees integrity. The other one is in 1 Kings three when Solomon asks for wisdom.

Why would this be so pleasing to the Lord? I guess if we dissect some of the words, maybe we can get an answer to this. First is it was incredibly humble. He says in verse seven, "I'm but a little child. I don't even know how to get out and come in some days." In other words, you have to understand, Solomon at this point in time, we're not exactly certain, he's somewhere between 17 and 20 years old. Right? Think senior in high school, freshman in college. Some days I can get out of bed. that's the king of Israel now. He recognizes, he says, compared to what is being entrusted to me to actually be the king of God's people, I am so small and I need help. That pleased the Lord. It wasn't only humble, it was also God honoring. You see, in verse eight, he says, "Your servant is in the midst of your people, whom you have chosen." In other words, he's saying, look, this is your people. People are going to evaluate. They're going to think thoughts about you as God on the basis of my decisions for this people. Please help me honor you.

It was also trusting, so trusting of God's word, of God's own promises. In verse six and seven, he says, "You have shown great and steadfast love to your servant David. You have kept for him this great and steadfast love and have given him a son. You've made your servant king." In other words, what he's saying is this. There was a day in time that you promised my dad that one of his sons would be the king and here I am. It proves that you are faithful to your word, and I need you to keep being faithful to your word. Would you give me wisdom so that I know your word and know what to do?

Isaiah 66 tells us what pleases the Lord. The Lord himself says, "This is the one to whom I will look: he who is humble, contrite in spirit, who trembles at my word." Who trembles at my word. Do you aspire to being this kind of a person? It is so important that you do. So let me encourage us as a people. Let's humble ourselves and ask for wisdom. I just know. Think about all these people here. Think about all of the decisions that need to be made in the next week that we really would need the wisdom of God. What do you need wisdom for? Instead of waiting for God to show up to you in a dream like Solomon, let me encourage you to rely on a

promise that God already made to you in James 1:5 where he says, “If any of you lacks wisdom, let him ask God who gives generously to all without reproach, and it will be given to him.”

Humble yourself. That’s what prayer is. Prayer is a language of humility. Arrogant people, unless other people are listening, don’t pray. Because what prayer is, is God, this is my problem. I don’t have the strength. I don’t know what to do, but I’m looking to you. It’s verbally saying I’m humble. Only humble people do it. To confess your knee, God, this is what I need, to pray his promises, open up his Bible, open up the Psalms, read a Psalm and just start praying back to the Lord just like he did. You promised my dad. On the basis of your promise, would you be faithful to that promise? Let me encourage you to pray big prayers for his glory, for your glory, for your fame, for your honor, do great things in my life, my marriage, my kids, my church, the world that I live in.

Let me encourage you as you pray, don’t cut yourself off from the channels where he gives wisdom. It’s disingenuous to say, God, I need wisdom, and not open your Bible. It’s also disingenuous to say, God, I need wisdom, and then to separate yourself from God’s people where those people are talking about the Bible and they’re giving advice and other people have walked with the Lord longer than you have, or shorter than you have, or are reminding you about what they’re learning and what they’ve heard. Pray for wisdom and don’t cut yourself off from the places where he typically gives that wisdom.

Well, what we find next in Solomon’s life is unequaled blessing. Literally, if you just keep reading up to chapter 11, what you’re going to find is a favor that is eye-popping. When you talk about wealth, when you talk about wisdom, knowledge, when you talked about construction progress, and then you talk about peace, such peace. In the midst of that peace, because he had such peace, meaning no wars and people weren’t attacking him, he was able to do something that most of us know about. He was able to build the temple that his dad really wanted to build. In fact, he says in chapter five, “Look, the Lord my God has given me rest on every side so I intend to build a house for the name of the Lord.” He builds this amazing temple with all of these people. Then all of a sudden he gets to the service where he is going to pray and he’s going to dedicate it to the Lord. It’s this really remarkable prayer. It’s sincere, it’s honest, it’s relevant. It’s just a beautiful prayer.

At the very end of the prayer, this is what he says, “That all the peoples of the earth may know that the Lord is God and there is no other.” He says, I want other people to share the same adoration and love that I have for you. Then that’s what this whole thing is all about. Two chapters later, there’s this queen from Sheba and she says, hey, I want to tour, not only of your stuff. I want to tour your mind by asking you questions about all the things that you know about. At the end of the day, she says your wisdom and prosperity surpassed the report that I heard, and then she becomes the fulfillment of Solomon’s prayer request in asking that people would see what’s happening and bring glory to God. She says, “Blessed to be the Lord, your God.” She’s doing just what he prayed.

So the question is, if you did take notes at the very beginning and you noticed that the title of the sermon is The Foolish King, and you're like, that just is a really bad title for what I'm hearing so far. But what happens next is absolutely tragic, and it's tragic because Solomon knew better. You see, Solomon said, in Proverbs 28:26, these words, "Whoever trusts in his own mind is a fool." What that means is this. God speaks. He has a mind. He has a seat of operations, decisions, motives, affections. He looks at life. He looks at sexuality. He looks at family. He looks at marriage. He looks at work, integrity, generosity, and every other area of life. And he speaks and then we look and the humble, the humble are those that go, I care about what's in your mind.

But this is what he says. He goes, but when somebody listens and says, you know what? I got a mind too. I got ideas about those things too and I think my idea is a little bit better than yours. Then tragically, Solomon himself in his better day, says, what a foolish thing to do, to fall in love with our own mind when God, who knows all things, has spoken, and this is what we find.

First Kings 11. "Now, King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nation's concerning which the Lord had said to the people of Israel, 'You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods.' Solomon clung to these in love. He had 700 wives who were princesses and 300 concubines. His wives turned away his heart. For when Solomon was old, his wives turned away his heart after other gods, and his heart was not wholly true to the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth, the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. So Solomon did what was evil in the sight of the Lord and did not wholly follow the Lord, as David his father had done.

Solomon built a high place for Chemosh the abomination of Moab, and Molech the abomination of the Ammonites, on the mountain east of Jerusalem. And so he did with all his foreign wives who made offerings and sacrificed to their gods. And the Lord was angry with Solomon because his heart had turned away from the Lord."

The big idea for this story that I would put before you is this. It's that God is determined to humble the proud. When I talk about proud, sometimes we think boasting is how you know if somebody's proud. No, you just fall in love with your mind instead of God's mind. He doesn't simply ignore the proud. It says that he opposes the proud. Let me give you a little context. It was customary for kings at this time to marry daughters of other kings in order to ratify treaties of peace. But God says you don't need to do that because I'm going to be your peace. I'm going to be your security. In fact, God, in his mind, he speaks in verse two, he says, "You shall not enter into marriage with them, neither they with you for, they will turn away your heart after their gods." Tragically, Solomon begin trusting in his own mind.

Verse one, it says that he loved many foreign women, and then it says that he clung to these women. 700 wives. 700 wives and 300 concubines. Some of you kids, you're like, what's a concubine? You should ask your mom and dad at lunch today. They can't wait to tell you about that. But what you have here is a man who is trusting in his own mind in such a way that he looks at people, women created in the image of God, and instead of seeing them as a soul, he's seeing them only as an object.

Concubines were basically naked super models, walking around the palace, around the 700 wives, there to fulfill every desire of Solomon. It was so abusive, mentally, emotionally, stripping people of personhood, dignity, respect. Verse three and four tells us why God, among other reasons, that's burdened him. "His wives turned away his heart." Just notice how many times the word heart. "He turned away his heart after other gods, and his heart was not wholly true to the Lord his God, as the heart of his father, David." Solomon went from loving God to tolerating idols, to participating in idolatry.

The Ashtoreth was an idol that you would go to the priest, male or female priest, and the way that you worshiped Ashtoreth was you had sex with the priest. Molech and Chemosh, you took your baby and offered the baby in a cast iron skillet. A human sacrifice to a piece of rock. It was an abomination. Do you know where it happened? It says on the mountain, the east of Jerusalem. Do you know where that is? The Mount of Olives, where Jesus Christ, the night before he was killed for the sins of humanity, went to the very place that this was taking place. There, he took the wrath, a cup of God's wrath that was poured out against all human sin, all time, same place.

Verse nine says the Lord was angry with Solomon. One of the things I would encourage you to do is to read your Bible. You're like, you say that all the time. That's true. After you read a story with you in mind, read it again with him in mind. What you'll find is your heart will be able to go more out towards the Lord and feel the pain. When he says that he's angry, he's emotional. Sometimes we simply read stories and go, now, where am I in this picture and how does this speak to my life? Just try creatively to imagine being most sympathetic in the story for God who is the victim of all of the sin. What you'll find is your heart will continue to go out after him, and you'll love him more, and you'll be more sympathetic, and you'll hate your sin even more.

Why was God angry? Among all the reasons we just said, how could he not be after all of that? But let me try to condense all of that into, why was he angry? This is why. You look at this picture and every single behavior, every single sin, is basically, you have a path, right? I've got God's mind or my mind. God's mind, my mind. His path, my path. What's interesting is if you can imagine two advisors. Over here, there's God, and over here, there's you or a friend or somebody else. What they're saying is this. I promise you, if you come down this path, it's going to be in your best interest. But here's the interesting thing about the Lord. As he stands on this path over here, he doesn't say, if you walk down this path, it's going to be in your best interest. But he says, I'm endorsing this path on the integrity of my own character and the blood of my own son. That's why when we sin against God and we choose the other path, we're not only not trusting the better path, we are scorning the character of God and the blood of his son.

That's why sin is so serious. That's why you can't work yourself out of the hole of your sin. That's why it takes the death of the perfect son of God to make us fit to get to heaven. It's because sin is grossly offensive, harmful injuries to his own heart.

James 4:6 sums up these two points. "God opposes the proud, but he gives grace to the humble." You know what happened? The Lord raised up. At this point in time, there's three ways you think, how did God oppose him? Well, the first thing he did was, you just keep reading the story and it says, he begins raising up other kings and armies to fight against his people. Not only does he do that, he comes to him in chapter 11, and he says, I want you to know, Solomon, I'm going to rip every single one of these tribes except for one out of your reign. We'll talk about that next week.

But then the other thing which is so strange about Solomon is God allowed him to experience this intelligent emptiness. Oh, he was so smart about so many things and yet he thought life was worthless. Some of us are like this. There's some people in here, you are just absolutely so smart, and yet you're not yield to the Lord. So you find absolute emptiness in the world. Ecclesiastes is an entire book that was written at the end of Solomon's life when he's literally in the pit of his emptiness. You know how he begins this whole book? "Vanity of vanities, says the Preacher, vanity of vanities! All his vanity." In the Hebrew language, instead of saying he's really empty or he's really holy, you simply stack up the word again. This is why when Isaiah looks at the Lord, he says, "Holy, holy, holy," he doesn't say super holy.

So in one verse, he stacks up the word vanity or empty five times. Smartest man in the whole world and the emptiest. He gained the whole world and he lost his soul. So let me encourage you to guard your heart with all vigilance. The heart is the seed of operations. Therefore, since it is vital to your future, you need to guard it from outside threat. Because it sometimes wants what is deadly and fatal, you need to guard it from inside treason. Let me encourage you to consider, to look at unbelief in your heart. Peel back any sin and what you find is an area where you don't trust his mind and you're beginning to trust yours. We're simply saying, I'm going to do it my way. Let me encourage you, as you guard your heart, to consider your friends. Even Solomon said, "Whoever walks with the wise becomes wise, but the companion of fools will suffer harm." Whoever you hang out with is who you're going to become. It's who you talk like, think like, and nobody is more influential as a friend than a spouse.

That's why he says, "Do not be unequally yoked with an unbeliever." In fact, you may be on a date right now. Somebody may have just invited you. You don't know the Lord, and the person next to you, they say, this has really gotten awkward really quick. I want you to know something. If you're an unbeliever dating somebody, I want you to know that that person you're dating, nor myself, nor anyone in this room, is morally superior to you in any way. But this is what happens. When you trust Jesus Christ, he becomes the king of your heart and he rules in a way that is unlike every other king. What that means is this: when you have conflicting sources of authority, you're going to have conflict. God wants to protect his people from that. The last thing I would encourage you to consider is any unchecked sin, any sin you're simply allowing just to sit around the

house. Any sin that you're hospitable to. Solomon began with one daughter of Pharaoh. That was the first wife, exotic foreigner.

He looks around and he goes, well, this worked out okay. This isn't so bad. The kingdom hasn't fallen apart. Let me try again 700 times. Pay very close attention to your level of comfort to progressive sensuality.

The last thing is the best, and that is that God sent his son to reign over all. He delights in exalting the humble, he opposes the proud, but he sent his son to reign over all. You see, during each one of these 43 kings, God kept promising a son who would be a better and truer king. He came to David and he says, one of your own sons is going to establish a kingdom and rule a kingdom, and he's build a temple, and all the people of the world will be able to come and to be with God. Israel, they all wrongly assumed that son was Solomon. Wrong for all these reasons that we just talked about. But in the fullness of time, God sent his own son as the son of David in the line of David. He had all the wisdom of Solomon and yet more, which is why when Jesus was on the earth, he said this. He goes, "Something greater than Solomon is here."

Oh, he can tell you about birds and animals, but I created birds and animals. He can tell you about wisdom in the Book of Proverbs, but I am the embodiment and source of that wisdom. He can tell you about the brokenness of life apart from God in the Book of Ecclesiastes, but I'm the only one who can fix your brokenness.

Jesus Christ is the king. People came from all over to see him and hear him. But the centerpiece of his life wasn't even his teaching ministry, nor was it him creating or building this glitzy temple where other people could come. Instead, his crowning achievement was living without any sin, dying for our sin, my sin, rising from the dead, extending an invitation that if we would put our faith and trust in him, then we would be forgiven of that sin, and then making the heart of every person who has trusted him the temple of the Holy Spirit to live within us, to change us from the inside out. This has always been his plan. Not brick and mortar, the heart. Your heart. So let me encourage you this morning to trust him as your savior, to trust him as your savior, to put your faith in him.

So let me pray for us. Father, I ask according to your grace and mercy, that you would incline the hearts of people now, right now, to call upon your name. Your word says that whosoever shall call upon the name of the Lord will be saved. So would you incline people in this room right now who are far from you, who have never trusted Christ, who have a sin debt that they cannot pay, to call out to you and say, I confess, I'm a sinner. I believe in Christ. I confess him as Lord of my life. Would you forgive, would you save, and would you add them to the ranks of other people in the room right now who have already trusted Christ? Would you protect humility in our heart? God, would you help us to run away from looking at your mind and looking at our mind and trusting our mind? I ask God that you would help us to worship Christ with all of our heart, that you would help us to search our heart, test it, to guard it above all things. So we believe you're the king of kings and we sing and celebrate that now. We pray this in Christ's name. Amen.



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