

SERMON TRANSCRIPT

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SPEAKER

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SERIES

Good King, Bad King, The King

PART

5

TITLE

A Divided Kingdom

SCRIPTURE

1 Kings 12:1-33



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If you have a Bible with you, if you want to turn with me to First Kings, we're going to start in chapter 11, but most of it will be in First Kings chapter 12. I know that the world is broken and there's a lot of things that are happening inside our own church family that are really heavy. So I know that we just prayed, but I want to pray again for you.

Father, I ask on behalf of us as a people and those who can hear my voice, Lord, that you would pour your spirit out upon them, that you would give them understanding and wisdom and the ability to see the brilliance and the majesty of Jesus in your word, and in the world. I pray, Father, that you would take those who are here and who are heavy-laden, and you would give them rest. That according to your spirit, that you would liberate us and our worship from its apathy, that you would give us freedom, that you would give us a belief, that you would give us understanding of the acceptance that we have in Christ. I pray for those who carry the heavy burden of shame and guilt, who are wondering how to find that release button, that they wouldn't have to carry that any longer. God, would you show them Christ.

We pray for the broken people and places around the world. Again, we lift up to you the people of Ukraine and other peoples around the world who are broken and burdened and perhaps are without the gospel. I ask, God, that you would do a work in our hearts now, that you show us that you came to unite us, not only to you, but to each other. And so we look to you in faith. Would you please speak in power? We pray, in Christ's name. Amen.

So we're in a series through the Old Testament, kings, and with very few exceptions, even though there was a few good kings, is that by and large, the kings did remarkable harm, not a only to their own life, to their families, to their culture, certainly to their country. And yet God continued to be patient and merciful, overwhelmingly patient and merciful, not only to these kings who were doing such evil, but even to the people who lived under the reign of these kings. And the reason is because God, in his sovereignty, had chosen to work through this royal line in order to bring us not just a good king, but the perfect king. His name is Jesus Christ.

Last week, we looked at the third king of Israel, his name was Solomon. And there we learned something about sin. Among other things, we learned that sin is like a spider's web in that it attaches and traps, and encases us. It's fascinating though, that when you first enter sin, it's sort of entering a spider's web. The spider seems so far away. Risk and pain and threat, they seem so far away from where we're at. And the strands, they seem so breakable that were almost assured, it would seem, that we would be able to avert the danger of whatever lies near that sin, whatever thorn, whatever pain is intrinsically connected to it, that we would simply be able to break out of those strands, whether they're relationships or addictions or desires or whatever it might be in order to be free. But what you find is this, is that sin is a pretty unique thing. The Bible, sin is given characteristics of personhood, meaning it has the ability to grow, get stronger in our life, to the place that it would then kill.

And so what you find is that when you get into sin, these strands, they first seem so breakable, but in a matter of time, unless there's quick repentance in our life to where we would get out of it, these strands, they turn into strings. And then those strings, they turn into ropes and those ropes turn into rods. And those rods turn into triple twisted steel and escape is almost impossible. Now, some of you're thinking, man, I came the wrong week. That's where I'm at. I'm stuck in sin. Well, you can find that online, but today we're going to learn something else about sin. And that is that it divides. It divides hearts and relationships and churches and homes and marriages and parents, and nations. It divides. The only way to properly understand the Kings is to get a good running start. That's not First Kings 1:1 that's Genesis 1:1.

In the beginning, God created the heavens and the earth. He created a world for us to live in. We sinned against God. We broke fellowship. And suddenly there's this avalanche brokenness that swept over the earth, and when God was giving out the results, the curses they're called, for our sin, the consequences of living in a broken world, he made a promise of mercy and he said, one day there will be a son that is born of a woman that's going to crush the head of evil and restore humanity back into a right relationship with God. And the Bible is meant to be read to where every single new son that comes on the scene, we're supposed to ask the question, is that him is that the Messiah, the promised one, the Christ, the savior, the Redeemer, the one that's going to make things right?

In Genesis 37, we're told that he would be a king. And so we start, when we get into the Kings, we're like, he's got to be one of these guys. And so we get to Saul and it's clearly not Saul. Then it's not David. And then it's not Solomon. We know, it's not Solomon. This is where we're going to start in First Kings chapter 11, starting at verse nine. It says, "And the Lord was angry with Solomon because his heart had turned away from the Lord. And therefore the Lord said to Solomon, 'Since this has been your practice and you have not kept my covenant and my statutes that I've commanded you, I will surely tear the kingdom from you and give it to your servant. Yet, for the sake of David, your father, I will not do it in your days, but I will tear it out of the hand of your son. However, I will not tear away all the kingdom, but I will give one tribe to your son for the sake of David, my servant, and for the sake of Jerusalem that I have chosen.'"

Now, it's important you understand, why David? What was that about? Well, when we studied David, we learned there that God made a promise to David, that one of his sons, somebody in his line would be this Christ and he would come from the tribe of Judah. And so when God makes this promise, when you start hearing the son of David, when you start hearing the tribe of Judah, why was that one protected? I'm going to tear it out of your hand, but I'm not tearing at all of it, just the one. You're going to get to keep this. It's because the Christ was going to come through that line and that tribe.

After he speaks to Solomon, God goes and he speaks to a man named Jeroboam, who is an official in Solomon's court. And he tells them that he's going to rip most of the kingdom out of Solomon's son's hand. And then God tells them that he's going to place those tribes that have been ripped out of those hands, and he's going to put them in Jeroboam's hands. Well, Solomon somehow catches word of this, tries to kill Jeroboam.

Jeroboam escapes to Egypt. Solomon dies, Rehoboam, his son is going to become king. And so Jeroboam, I know I say a bunch of names right there, but Jeroboam knows now that Solomon is dead, so he can't kill him. So he comes back to Rehoboam's coordination.

And this is where we pick up in chapter 12, verse three. Jeroboam and all the assembly of Israel came and said to Rehoboam, "Your father made our yoke heavy. Now, therefore, lighten the hard service of your father and his heavy yoke on us, and we will serve you." He said to them, "Go away for three days, and then come again to me." So that people went away. Then King Rehoboam took counsel with the old men who had stood before Solomon, his father, while he was yet alive, saying, "How do you advise me to answer this people?" And they said to him, "If you will be a servant to this people today and serve them and speak good words to them when they answer you, then they will be your servants forever."

But he abandoned the counsel that the old men gave him and took counsel with the young men who had grown up with him and stood before him. And he said to them, "What do you advise that we answer this people who have said to me, lighten the yoke that your father put on us?" And the young men who had grown up with him, said to him, "Thus, shall you speak to this people who said to you, your father made our yoke heavy, but you lighten it for us. Thus shall you say to them?"

"My little finger is thicker than my father's thighs. And now, whereas my father laid on you a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions." So Jeroboam and all the people came to Rehoboam the third day and the king said, "Come to me again the third day." And the king answered the people harshly. And forsaking the counsel that the old men had given him, he spoke to them according to the counsel of the young men saying, "My father made your yoke heavy, but I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions." So the king did not listen to the people for it was a turn of affairs brought about by the Lord that he might fulfill his word.

Verse 16. And when all Israel saw that the king did not listen to them, the people answered the king. What portion do we have in David? We have no inheritance in the son of David. To your tents, oh Israel. Look now to your own house, David. So the principle I want you to see here, it's a truth principle is this, is that unchecked folly can divide people in days. The word unchecked, I'm talking there about unrepentant, meaning that when we're walking down a path we know it's wrong, that we don't correct our course. We keep going. So unchecked folly. What is folly? Last week, we looked at what wisdom was. Wisdom is the ability to know and do the right thing even when God's word does not specifically address our situation. And the reason that we can be wise is because we've spent enough time with God and with his word that we become wise in understanding his character and his ways and his thoughts.

And so even if there's not a verse that directs us in this decision today, we know enough about the Lord and about how he has instructed in so many other ways, then we can make a wise decision when we don't know what to do. But folly is very different from that, really, it's counterpoint. Folly is the pursuit of a freedom that ignores reality. And this is what I mean. It's the pursuit of a freedom, I want to live unencumbered. I want nothing to constrain me. And yet that world, that kind of freedom, it rejects and ignores reality. For example, if you go up in a plane and you want to jump out of that plane, it helps to have a parachute. And yet that parachute is an encumbrance. And so if you have a friend or an individual and you hear a story and says, man, this guy went up into an airplane, he jumped out without a parachute so that he could enjoy the freedom of free falling without an encumbrance. What would we say of that person? That person was a fool. Why? They were enjoying a freedom that was not reality. They were not compensating for gravity and for the density of the earth.

You drive your or motorcycle 130 miles an hour down 540. It's free. The speed is liberating. Yet there are other people. There's other realities around you. There's police officers, there's laws, there's bridges. There's turns. There's all kinds of risk. It may feel free for a time, but it not a freedom that's real. And the same is true of sin. We get into a sin, we get into a relationship. I go, oh, this is so freeing. I'm going to pursue this. And yet it doesn't compensate for the reality of God and the ways of God and the justice of God and the accountability of God and the other people in our life and their feelings. It's a freedom that doesn't compensate for reality.

And so in a world where the creator of the world has spoke his mind to us, we learned last week from Proverbs 28, that whoever trust in his own mind is a fool. In other words, God speaks his mind and we go, man, that's interesting thoughts, but I have better thoughts about how to respond in this situation than your thoughts about this situation. It's not compensating for reality, a world that God created, laws that he created, things about us in which he has created.

And so just imagine now for a moment you think, well, who is this Rehoboam? Imagine a 41-year old man with an unlimited trust fund and a vision for perpetual adolescence. He can break a beer can over his forehead to the cheering applause of his frat buddies. That's Rehoboam. At his coronation he's asked, would you lighten the hard service of your father and his heavy yoke on us? If you do, we'll serve you. You see, sometimes when we read Solomon, we think, wow, look at all the wealth and opulence and just, I mean, you got to build all kinds ... Well, somebody had to build all that stuff.

It was hard on the people for one man to live with such pleasure. And so he dies and the people were like, man, a little bit of freedom. Maybe we can build a little hut because we spent all our time building his palaces. Would you lighten the load? And so on day one, this is amazing to me. This is so important. I hope you'll listen to this. On day one of him being king, he has to make the most important decision of his life and a decision that's going to shape the rest of his legacy that we know about him. Am I going to be a servant leader or am I going to be an oppressive leader? The thing is Rehoboam did not expect his legacy to depend on a decision that he would have to make on day one, but he had 41 years to prepare for this day.

And the reason that I'm pausing, is there are people in this room right now and your coronation day is coming and you are not ready for that day. And you don't get to determine when that day is, the only thing we can do is to prepare ourselves in such a way so that when we have to make decisions that could be the most important decision of our life is that we make a good one on that day. We don't know which decision shapes the legacy of our life. 41 years to prepare and he knew enough, he would've known enough. Someone would've been around because at least he had other advisors to remind him of what God told the kings to do not only before they became the king, but what to do when they were the king. We find that in Deuteronomy 17.

God says to the kings, the king shall write for himself in a book, a copy of this law, the first five books of the Bible, the law of God and read it all the days of his life. To write a copy of the Bible was not to create a rival book, it was by reading every word and sounding out every word and having to write every word I'm going to internalize every word. And in doing so, he would learn to fear the Lord, he would learn that his heart may not be lifted up above his brothers, which is Rehoboam's problem. And that he may not turn aside from the commandment. In other words, is that if we, just like the kings in our little kingdom, whatever it is that your little world that you rule, your little thing where you make all those decisions, that kingdom needs to be oriented towards the person of God, the people of God, and the word of God. And the only way to do that is to get into the Bible, it's to read and it's to study because you never know when that day is coming.

And sadly, Rehoboam rejected the very means to prepare for this moment. For the parallel passage, the story in Second Chronicles, chapter 12. It says that he did not set his heart to seek the Lord. And so the day came, they're all there. Lighten the load. He's wise enough to ask for three days. And during those three days, he asked two different groups for some advice. First, he goes to the elders and the elders say, if you will be a servant to this people today, just serve them today, then they will be your servants forever. Just notice the words here. If you will bend your knee, your heart, your pride for one day, serve them for one day, they will serve you all of your days. Be a servant leader.

But on the third day, when they all came back, he sided with his frat brothers. They gave him some advice, this is what you should say. My little finger is thicker than my father's thighs. Now, there's kids in the room. So I'll be careful here. But if you just look at the language, the word finger is actually not there. It simply says my little is thicker than my father's loins. I mean, it just sounds like a frat party, doesn't it? In other words, he says, if you think my dad had prowess and ability and strength, I even have more. His dad had a thousand women walking around his house.

The second one. Whereas my father laid on you a heavy yoke, I will add to your yoke. I'm just going to make it more heavy. And my father disciplined you with whips, but I will discipline you with scorpions. This word scorpions could mean scorpion. More likely, most commentators believed that it was a kind of whip where they used in the New Testament, where they would attach bone and rock to it to make it more oppressive.

Do you remember the show, The Apprentice? Some of you are like, no, I've never heard about it. Let me tell you about it. It's a show where there's two teams and they compete in these business challenges. So they got to sell something. Whichever team does better in that challenge, they get to keep their whole team. And so each show, each team competes against each other. So they want to win, but not only do they want to win the challenge against the other team, they want to show off and be seen among their own team to be seen as superior, to be able to have the edge. And so week by week, each team gets to choose a captain.

I think they choose, I'm not exactly sure. But each team has a captain and it kind of rotates through, and on that week, that's your week to shine. Well, on this one particular episode that I watched, they gave each team an advisor, somebody, just a little counselor, a wise person. And it just so happened that this one, it was this fine art dealer who knew all kinds of stuff and what they had to sell that time was silverware. And it happened to be the advisor's expertise. And so the advisor says, look, I know this field. If you'll go to this place and you'll sell your silverware there, you get the highest price. But the team captain rejected outright the advice because he needed to show strength, to be seen.

And this is exactly what Rehoboam does. Instead of compassion, he chooses oppression. And this is why they revolt. Verse 16. It says, man, what portion do we have in David? Everybody to your tents. And so Rehoboam, think about this, I want you to think about this. Rehoboam divided a nation that had been unified for 80 years and he did so in three days. And some of us are going to do something that is so foolish this week that's going to divide our marriage, and divide our children from us, but we don't have to. He didn't know it was his day. And it's the day that history now talks about when they hear the word Rehoboam. Your day is coming. You ever thought about that? Like your legacy day is coming. Are you ready? So let me encourage us to pursue the maturity that comes from wisdom.

Have you ever noticed today in America, youth is not a transition, it's an aspiration. It's like, it's a holding pattern. Let me just be young. We are all losing that war. You're getting older, no matter how much stuff you slather on your face and everything else, we're all getting older. The people I've met are generally content when the storeroom of their character is empty so long at the showroom of their life is shiny. And the day comes for all of us when the storeroom will be exposed. The Bible says the fear of the Lord is the beginning of wisdom. That means turning your face to him and not your back to him. Listening to what he has to say, not loving your mind over his mind, yielding to him. Fearing the Lord is the beginning of wisdom.

And this is why Paul tells one of his young friends named Timothy. In the first letter he writes to him, he says, look, man, it's going to get harder. In the second letter, it's gotten a whole lot harder and Timothy wants to quit. But in his first letter, he says, how do you prepare for the day when you want to quit? This is what he says. Train yourself for godliness. For while bodily training is of some value, godliness is a value in every way, as it holds promise for the present life, also for the life to come. Paul's telling Timothy, look, I know you love to hit the gym, but your abs are not going to help you make the decision that's shaping your legacy.

You go to the gym. It's amazing. You can tell who has a plan, right? Like you get there and those who don't have a plan, first of all, their body doesn't look like they have plan. And then second, they walk around and they're like, you know what, I think I'm going to try this machine. And it goes bad. They're like, I don't want to do that. They have no plan. You look at the people that are ripped in the gym and they know what they were going to do when they got there. What is your plan for godliness tomorrow?

When it says, train yourself for godliness, tomorrow in your living room, in your office with a Bible, that is the gym. What are you going to do? Do you have a plan? You need a plan. If you don't have a plan, you don't know how to find a plan, please talk to somebody about how do you find a plan to learn more about God's words and God's ways. And then once you have a plan, you need people around you. You need some other people who are seeking the Lord with you. I don't know if you ever noticed this, but when people are about to do something they know is sketchy, they isolate themselves from people who might tell them no and surround themselves with people who will tell them yes.

Proverb says this. A scoffer does not like to be reproved. He will not go the wise. So friends, listen, if you happen to be the wisest person in your circle, then among that circle, you are the most at risk. Find yourself a really old dude, an old lady who spent their whole life in the Bible and say, I need you to be my friend, wise person in your life. Some of you are like, I am the oldest person in the room. Find another person who's walked with the Lord a long time.

All right, I've got to move on to another king. His name is Jeroboam. He's got 10 tribes. In verse 26, this is what Jeroboam did at his coronation. Jeroboam said in his heart, now the kingdom will turn back to the house of David. If this people go up to offer sacrifices in the temple of the Lord at Jerusalem, then the heart of this people will turn again to their Lord, to Rehoboam, the king of Judah and they will kill me and return to Rehoboam, king of Judah. So the king took counsel and made two calves of gold. And he said to the people, you have gone up to Jerusalem long enough. Behold your gods, oh Israel, who brought you up out of the land of Egypt. And he set one in Bethel and the other, he put in Dan. Then this thing became a sin, for the people went up as far as Dan to be before one. He also made temples on high places and appointed priests from among all the peoples who were not of the Levites. And Jeroboam appointed a feast in the 15th day of the eighth month, like the feast that was in Judah, and he offered sacrifices on the altar.

Second thing I want you to see is that unchecked evil can divide people today. You don't have to just be a fool, you can just sin. Jeroboam could have been a good king. I know that because God said he could have been. He said, look, Jeroboam, if you'll listen to all that I command you, and will walk in my ways and do what is right in my eyes, I will be with you and will build you a sure house. Yet at his coronation or shortly thereafter, he built two golden calves. I'm like, it's so clear Jeroboam didn't read his Bible because he would know building golden calves didn't go well the first time. It's amazing though, he must have read the Bible because he uses the exact same quote that Aaron did when he says, behold, your gods, oh Israel, who brought you up out of the land of Egypt. And it's just startling lunacy. He was motivated by fear. You notice that what he did

is he then created rival temples to the real temple in Jerusalem. He created rival priests who weren't Levites.

He created a rival feast to rival the day of atonement. You have to understand, so Rehoboam is known because his folly divided people from people and Jeroboam's folly and sin is known because he divided people from worshipping God. You said, why would he do this? Fear. He said, verse 27. If this people go up to offer sacrifices in the temple of the Lord of Jerusalem, then the heart of this people will turn again to the Lord, to Rehoboam. And all of this led to God's opposition. In fact, in First King's 14, this is what he says. He goes, look, Jeroboam, this is God speaking to him. He goes, man, I exalted you from among other people. You're nothing. I gave you 10 tribes of my people, but you have done evil above all who are before you and have gone and made for yourself other gods and metal images provoking me to anger, and have cast me behind your back, therefore behold, I will bring you harm. Divine opposition.

And not only did it bring divine opposition, it brought personal shame. And the reason is because after Jeroboam in the nation, in this northern kingdom of Israel, there's going to be 19 other kings. None of them walk in the fear of the Lord, none of them bring them back to the Lord. And yet all of them are compared to the measuring rod of evil. And that measuring rod is the name of Jeroboam. Now, imagine that as your legacy, that when the Bible's like, how evil was that guy? Well, let's see. Wasn't quite as bad as Jeroboam. Or the really bad ones? How bad was he? Man, he was kind of like, just like Jeroboam. And that's not just for his lifetime, this is eternal scripture. The name Jeroboam within the kings is the measurement of evil.

It's in us. So let me encourage you to remember that we are all stewards awaiting inspection. Just like Jeroboam, God has entrusted each one of us with so many wonderful things. And they're all there to manage, not to own. You all your people, your friends, your things. You're like, I'm the owner of all these things. No, you're not. You're not. John the Baptist said it this way in John three. A person cannot receive even one thing, unless it has been given him from heaven. But here's happens is that when we forget that we're stewards, a steward says, well, you know what, someone else owns this, someone else owns this person that I'm married to. Someone else is their creator, not me. They've entrusted this person to me. I'm their spouse. I'm not their owner. I'm a manager, and so I'm going to manage according to the value system of the creator who entrusted this thing or this person, or these resources or these abilities or talents. I'm going to be a manager.

But here's what happens is that when we confuse ourselves and we start imagining that we're owners of our kingdom, then it opens up this door wide open to allow for evil choices to be able to protect and keep our kingdom. We are all stewards and not only are we all stewards, but we are waiting the day when we're going to stand before the true owner and give an account for how we did our management.

The last thing I want you to see, and we're going to take the Lord's supper. It's going to be so good. The perfect king united people to God and days. Now think about what we're doing here. In Two Kings, we have one unchecked folly and then unchecked evil divides people in days. But then it takes the perfect son of God, the perfect king, Jesus Christ, to be able to unite people to God in days. It's terribly easy for us to moralize these

stories and utterly miss the point. So let me tell you, this is not my idea, but I thought it was clever. Sometimes it's sort of like a sentence. And so let's just imagine that you go home and you get home and you see something that's just, I know it's fanciful, but you see it. And you see a fox in your kitchen, washing dishes at your sink. Now you have an opportunity to be able to tell other people about that. And any one of us can choose what we're going to emphasize.

You can't say, you know, you're not going to believe this. I went home today after church and there was the fox and he was washing dishes in my sink. Can you believe it? It was in my sink. Or you could tell the story. Man, I got home. It was amazing. I saw this, there was this fox and he was washing dishes. Like, he wasn't ironing my clothes, and it was in the sink. Or you could say, you're not going to believe this, but I got home and there was a fox. I'm telling you, a fox, an actual fox. He was washing dishes in the sink. For us to read these Kings and to walk out the door and to think the point of this message is listen to your elders, be wise, be humble, be a servant leader. It's all dishes and sinks. There's something more important.

It's not just a moral lesson. What's the fox? The fox is what the Bible says is the fox. Verse 15 says the king. This was the summary of Rehoboam's life. The king did not listen to the people, for it was a turn of affairs brought about by the Lord. Here's the point. God is sovereign. It does matter. People's lives are affected by the decisions of kings. And yet God in his sovereignty is carrying out his plan. You see, throughout all of these kings, God is sovereign. He doesn't bypass though the real people making real decisions. And so some people go, man, if this is the case, then Rehoboam didn't have a choice. He told his dad, I'm going to rip it out of your son's hand. And all of a sudden he gets there and it's ripped out of his hands. He had no choice. And yet you can't read the story and think, man, he really got a rough deal. He did nothing wrong in the story.

No, instead what happened is he makes a real choice. He chose evil and God used his decision, held him accountable for that decision, but also used that decision in order to bring about a future that he promised would come. And this is what you have to see throughout the kings, through every single one of the kings. God kept saying, he's a king, but he's not the king. There's another king who's coming. Another king who's coming that is not going to divide people, but is going to unite people and unite people to God. This is the legacy of Jesus Christ. He said he would be the son of David that he would be from the tribe of Judah. He'd be greater than Solomon and unlike Jeroboam who rejected God on every front.

Jesus, the true and better king submitted to God's law at every point. And unlike Rehoboam who boasted of his strength and inflicted a heavier load on his people, Jesus, the son of God came as the servant leader and even invited us to come to him to find rest and a lighter yoke.

Unlike Rehoboam, who threatened the people with a whip and divided his people in three days, Jesus took the whip that should have met our back and united us to God by rising from the dead on the third day. Why did he do it? Peter says this. Christ also suffered once for sins, the righteous for the unrighteous that he might bring us to God, that he might unite us to God. His sovereign plan, he allowed for divisions because of folly

and sin, and yet he sovereignly orchestrated the uniting of a people around his true and better king. He died on a cross. He rose from the dead and he will rule forever more. This is why, when you look at the end of the Bible and you think all of these different portraits of the son of David and you think of the tribe of Judah and you find verses like Revelation 5:5, when he says, look, you don't have to weep anymore. Why? Because the lion of the tribe of Judah and the root of David, he's conquered. He's conquered. But his conquering power has no benefit in your life if you don't trust him.

The wrath of God remains, Jesus said, on us, if we don't trust the perfect king. You've got to trust him. Don't you see the wreck of a life that we develop when we're trusting in our own mind? You can't turn that tide. You have to have somebody that's going to take away that sin and give you his righteousness. And that's what Jesus does on the cross, that's what he does in his resurrection. And so that's when he comes to us and he says, and therefore, if you will call upon my name, I will save you. You say, oh, how do I call? You talk to him and you say, God, I see that my sin and folly is dividing me, not only from you, but from others. But I believe in Jesus Christ, came, he lived without sin. I believe he died on a cross. I believe he rose from the dead. And I confess him as Lord of my life. And the Bible says, you trust in Christ today, right now, you'll be forgiven of your sin.

You'll be united to him and his people. If you know all of this and we're about to tell the Lord's supper, it's a reason for us to celebrate. He tells us to confess our sin before we do that. So we're going to pray. And while we're praying, for those of you who need to trust Christ, this is your opportunity. If you're not ready to trust Christ, keep coming and listening, but we welcome you to trust him. And if you do trust him during this time, we welcome you to take, the Bible says, don't take of the elements that we're about to take unless you know him, because to take them is to say that you treasure him. So let's pray together. Father, would you search our hearts and help us to confess our sin to you now?



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