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SPEAKER

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Hebrews 10:4-10



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Well, it is good to see you, Providence family. And for those of you who are guests, always it's a joy to have you. If you have in your hand a Bible, if you want to turn with me to Hebrews 10 as we walk through the next installment of our series, it's called Sent. Why was Jesus sent to the earth and what we identify, which is a pretty remarkable thing is that for each and every one of us what we're going to talk about today is it's such a gift that He came in order to do this. And that is, He came to fulfill a promise to away our guilt.

Last week, I talked just a little bit about guilt and what we sort of looked at is that when God created us, is that He wrote His law upon our heart. So what that means is that when we sin against God, we end up cutting our heart and that cut, that pain we call guilt. Each one of us, if I would say to you, "Hey, what's the worst thing that you've ever done. You may have a hard time identifying what's the worst." You might put them in a top 10.

But if I said to you what are those things in your life that when you look back upon maybe even something that's recent, it really causes you a measure of shame, that you want to hide that from others, you would prefer that people not know that about you or about your past? It's an amazing thing. We all know what this pain feels like. It feels bad. It feels dark. It feels sharp. It feels heavy. We want to hide. It makes us to feel insecure. And what's interesting is that even if the things that cause us personal shame happen a long to time ago, it's true that a measure of time in our life, just that passage of time it can diminish some of the intensity, the shame that we feel when we think about that.

And yet, isn't it also true that even when shame has been diminished in its intensity is it leaves this residue that we talked about last week, this condition, a guilty condition. And what it does is it affects our relationships with God, with each other and ourselves. And this is why each and every one of us spend the vast majority of our days doing things that indicate that we feel like we're on trial. We imagine this guilt condition in our heart where we know that we've not done everything right. When we feel the sense of darkness or we wish it wouldn't make that decision. And we assume that the Lord God Almighty, that the God who is angry with us.

And so we start thinking about what do I do? We try to defend ourself. We try to avert His anger potentially. And we also look at each other. And when we look at each other, we see eyes and those eyes might be able to see into the corners of some of that shame. And we would prefer them not see that, or to be near that or to experience that. And so isn't it interesting how much of our day and sometimes our weeks when it's in relationship with others, we spend ourself proving ourself, defending ourself, trying to justify ourself before others who may not even know anything about us?

And then we look into the mirror and there's a broken relationship with a person that looks back. We look at somebody who we're not entirely proud of. And therefore, we spend a lot of time trying to justify to that person that that's not who we really are. This is who we really are. It's who we really want to be. And so what it does is it creates this lifestyle where we live like we're on trial. We go through the course of the day and on

our bad days when we're feeling a lot of shame, we feel like that the prosecuting attorney has a whole lot of material in order to accuse us.

And when we're having a good day, we feel a little bit better within our trial. And what I showed you last week or what I told you last week is that Jesus Christ and Jesus Christ alone is the one who can set us free from that shame. But the good news that I want to share with you is not only can He, but He wants to, and He can do it. He can set you free from that shame. So what I want to do here this morning in the few moments that I have is to show you from the scriptures what last week I only had time to tell you. So let me pray.

Father, I ask that you would help each one of us to come face to face with the reality of our guilt. You know what we feel about ourself. You know that we feel like we have a debt with you. We know you know that we feel like that we have things to hide from each other and even from ourselves. You know the insecurity we feel even when we try to portray an image that is very secure. You know that we have doubts about our ability to make good decisions because we've all made bad decision. You know the pain that we experience and wanting to be known and wanting to be a great friend and wanting people to know all about us, and yet, and having things that we want to hide from other people.

You know the relational strain that that produces upon us. And you know what you did in sending Christ to the earth to save us from all of this. And I pray today in particular for those who, even in these moments they feel a peculiar sense of intensity when it comes to guilt and shame. That you would use this time to set them free by the power of your Holy Spirit, would you set them free? I ask that you would demonstrate the power of your Holy Spirit by confirming these things within our own spirit, that these things are true, and that you would help us to live in a light of life, that you would help us to celebrate Christmas with the joy of a clear conscience this year. And you would do so not because if it's a myth, but because we're believing the truest things about us. And we pray all of this in Christ's name. Amen.

So Hebrews 10:1, this is what He says. He says, "For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never by the same sacrifices that are continually offered every year make perfect those who draw near. Otherwise, would they not have these to be offered since the worshipers having once been cleansed would no longer have any consciousness or guilt of sins? But in these sacrifices, there is a reminder of sins every year for it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, He said, 'Sacrifices and offerings, you have not desired, but a body you have prepared for me in burn offerings and sin offerings, you have taken no pleasure.' And then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'"

Have you ever noticed that when you listen to a Christmas song or you go to a Christmas play and it's about the birth narrative of Christ, that the entire story is narrated through the perspective of one of the characters except for Jesus? It's Mary's perspective. It's the Shepherd's perspective. It's we three kings. It's Mary, did you know? Every time I hear that song, I think, "Yeah, she knew. She was a virgin when it all happened. She

knew.” But we imagine life and the story through the perspective of other people who are like us. What we don’t imagine is Jesus’ perspective.

And I think the reason that we don’t ever write these kinds of things or songs, or at least they’re more rare is because it’s likely due to fact that Jesus in the story of Christmas was a baby and babies don’t typically narrate our plays. But this was a very different kind of a baby. This was the Son of God, the eternal Son of God, the self-existent Son of God. As the Bible says the king of the ages, the king of heaven, the king of kings, the king of heaven. He was alive reigning forever and ever and ever in eternity past.

He was reigning with His Father, with the Spirit. And then it came a time when God the Father looked at His son and said, “It is time.” And what we have here is something that can only be said of Christ and its verse five. Notice what he says. “When Christ came into the world.” That’s a baby, He said. That’s the narrator telling us why He was sent. The eternal Son of God, He came as a baby, and yet, He existed for eternity. And what we find here in these words, what follows these words when he is begins, “sacrifices and offerings you have not desired” what we find here is something that is so holy and it is so unique. This is such a gift.

We don’t have much like this even in the Bible that on two occasions, a quote from Psalm 40, and then a reference from in Hebrews 10, where he’s trying to explain to us what took place and what he does as He uses the words. If you can imagine he records at least half of the conversation between God the Father and God the Son when God the Father says, “It’s time to go.” And the Son says, “Sacrifices and offerings you have not desired, but a body you have prepared for me.” It’s a stunning revelation. It’s an insight that you and I would’ve never invented on our own. And what he does inside this conversation, inside His response to His Father when the Father God was sending Him to the earth as He’s revealing to us what He came to fulfill. He’s revealing to us why He was sent.

And I simply want to show you two things today and then conclude with several applications. The first thing Christ tells us is that He was sent to be our sufficient sacrifice. He was sent to be our sufficient sacrifice. I know that most of us maybe in this room cannot imagine what it’s like to be a priest. There’s nobody that can imagine what it was like to be a priest in the Old Testament. And so I want to try to describe it to you. They had a job and all day every day, just imagine that. All day, every day, your job was to stand and receive, welcome guilty sins. That’s why they came to you.

They either felt guilty, they were guilty, or they assumed that there was probably some guilt that they didn’t feel and so they came to you insincere. They were, there were, there were sincere people who would come who were guilty and insincere people who were both guilty, but they all came. And Everyone who came to you, there was this banner of guilt over them. See, the Bible says God had told the people and the day that you eat of this and the day that you sin against me, you shall surely die. And yet, He loves each one of us. And so what He did and what He does today is He provides a provision. He gives a provision, a substitution. And so this is what He says. My holiness is real and sin is real. There is a wage of sin in His death, but His provision

was this is that the guilty could bring a lamb, an unblemished lamb they would serve as a substitute.

The priest would stand there. The family or the person would come up with a lamb. It's all prescribed in the Old Testament. The priest would place his hands on the head of the animal symbolizing that the sin was being placed upon this animal. And as a substitutionary atonement, the animal would be sacrificed, would die in the place of the sinner. This happened every day, all day. And yet, it was lacking. The people in the Old Testament who were bringing the sacrifices knew that it was lacking and the author of Hebrews, he explains why it felt so lacking.

In verse one, he says, "For since the law has but a shadow of the good things to come, instead of the true form of these realities, it can never by the same sacrifices that are continually offered every year, make perfect those who draw near." So notice what he says here. He says this, "For since the law." And what he's talking about is the sacrifice that are prescribed in the law. So he says, so since the sacrifices of the law, they're a shadow there, a shadow. They're not the reality. The reality is coming. They're only a shadow. Now, you can't see it right now, but if you could look down where I can look down and you can see because there's all these lights that are shining on me is there's a shadow in front of me. And there's parts of that shadow because one light hits, it's a lighter shadow and then there's darker shadow.

And the places where it's darker, it's simply shadows that are stacked on each other. And what he's saying here is this is the sacrifices of the Old Testament that they were light shadows. That no matter how many shadows you would stack up continually and annually, they never were able to do what the people who were drawing near wanted them to be able to do. And that is to perfect them, to complete them, to make them holy, to be in the presence of God. They were shadows and shadows no matter how dark that shadow is in the middle, it's never going to be me. It can never accomplish the reality.

And so you notice in verse two and three, notice what it says. It says, "Otherwise, would they not have ceased to be offered since the worshipers, having once been cleansed would no longer have any consciousness of sins? But in these sacrifices, there is a reminder of sins every year." This is what he's saying. He's saying that the fact that these guilty people, these people who felt guilt and they thought, "God has made a provision, and I want to believe God, I want to trust God. And so I'm going to bring this unblemished lamb to God." What would happen is they would get there and there was one part obedience. And so there was a measure of pleasure in their heart that they were doing as God said. And yet, there was something that was deficient and he tells what it is.

He says, the reason they had to continue to bring them is because they continued to have a consciousness of sins. In other words, the fact that the sinners left the altar still feeling guilty and still reminded of their sins, not just of this year. "I'm coming. Here's my goat." "What'd you do?" "Well, this is what I did." But not only that is because we're human. We can remember last year or maybe last week or the last time we came. "Well, are you here for the same reason?" "No, that was for that." And all of a sudden now we're remembering what

we did then. And so the experience coming to the altar to the priest with a lamb, not only did it not take away guilt, but it reminded us not only of today's sins, but yesterday's sins.

And so it was lacking. It's similar to the fact that if you get sick and you go to the doctor and they give you medicine and you take all the medicine, you get another body, you take all that, you get another body, you take all that and you're still sick that you begin to look at all those empty bottles. And what do they remind you of? They remind you that you're still sick and more of the same won't heal you. In the same way instead of leaving the altar feeling forgiven, the guilty said, "I am still as sick as I've ever been. I'm going to need to bring another lamb. And the last lamb was insufficient."

This is why verse four says, "It is impossible for the blood of bulls and goats to take away sins." Now, if you're following me right now, then what you're going to ask yourself is this. At least if you're following in your thinking while you're following. You're going to say, "Well, if it is absolutely impossible for the blood of bulls and goats to take away sins, then why did God prescribe the sacrificial system if He knew it didn't work? What's the point?" And I think there's three reasons why He did it. The first is you notice you remember he called it a shadow. And those shadows, they all pointed to a reality to come. In other words, embedded within the sacrificial system was hope of a better day. That the better day would take away sin and it would take it away in a way similar to what this looks like, that there would be a lamb of God who would come to take away the sin of the world.

Probably a second reason that God instituted this is that even before Christ came, He wanted to show the world and His people that He is holy, holy, holy, and sin is real and terrible and awful. And the wage of sin is death. That He is just and He loves people so much that He's willing to justify them on their behalf to make atonement for them. To provide a way for them to continue to have a relationship with Him. He wanted people even before Christ to know that this is possible in your day and it will be possible forever because of the real sacrifice that's coming.

But then there's a third reason I believe and that is it did have power. Maybe not all power, but there was something that was occurring and happening when the sacrifice was actually happening because God was the one who instituted it. And so it's sort of like if your home gets wrecked by a storm and you have a hole in your roof, it takes time for the crew to come over and give you a real roof. But you don't just live there with a hole in your roof. You put something temporary over and that temporary covering provides shelter until the real crew comes. Well, the sacrificial system was the tarp. It was the temporary covering. That's what a tone means. Atonement doesn't mean take, it means cover until Christ came and took the sin away to fix the roof forever. You see?

And so verse five. "Consequently, when Christ came into the world," what does He say? "Sacrifices and offerings you have not desired, but a body you have prepared for me." And with that body, He lived without sin. With that body, He marched Himself with His disciples to Jerusalem. With that body, He allowed Himself

to be bound and falsely accused. He allowed Himself to be condemned. He allowed Himself to be flogged. He allowed Himself to be crucified in our place to die for our sin. And then to prove that He has the power to take away sin and guilt, He rose from the dead on the third day. That's who Jesus Christ is and that's what He accomplished in this body.

But then the good news begins. This is all of what He did so that we had good news. And that is that this sacrifice of Christ could be applied to each person's life when we place our faith and trust in Jesus Christ. When Jesus rose from the dead, He looked at humanity and you see it throughout the pages of the New Testament. He looks and He says, "Let's speak honestly. You have not lived as you ought to have lived, but I have. Holy righteous. I have. I'm the only one whose deserved the Father's honor and reward. But if you place your faith in trust in me, if place your faith and trust in me," He says, "All that you deserve will come upon me and all that I deserve from my righteousness will come upon you."

The New Testament continues to talk about something called justification, where God Almighty takes away our sin and forgiveness and then He gives His own righteousness in Christ to us. And let me tell you why this is absolutely so critical. Jesus came to this earth after it was very clear as we read where it says that these same sacrifices in verse one that are continually offered every year, make perfect that they cannot make perfect those who draw near. And you ask the question, is it requirement? Is perfection a requirement? And the answer to that is yes. This is why any works-based religion when we're just going to try harder to add good to whatever bad we've done is simply it's totally insufficient. This is why Jesus stood on this earth and He says in Matthew 5:48, "You therefore must be perfect as your heavenly Father is perfect in order to get to heaven."

I say this frequently and people go, "What? Really?" The only people who make it to heaven are the perfect people. That's not for me. The judge of all the earth, Jesus Christ said unless you are perfect, you do not get to enter. He's perfect. He's holy. There is no communion between holiness and sin in heaven. And so notice what happened. These sacrifices were unable to make somebody perfect, right? But notice what Jesus was able to accomplish. When He says that He takes away our sin and He gives us His righteousness, He's creating a way for us to actually stand before Him in perfection. And let me show you that's exactly what He did.

Verse 11 and 12 says that, "Every priest stands daily at his service offering repeatedly the same sacrifices." Do you know why the priest didn't have any chairs in the temple for themselves? It's because they weren't allowed to sit down. Do you know why? It's because there was always a line. Kill one animal, all right, have a good day. Next guilty person came up. Over and over and over all day, every day until your shift was done, then you go sit down.

But notice what it says. "But when Christ had offered all time a single sacrifice for sins, He sat down at the right hand of God". He returned to the very throne from which He left. And verse 14 tells us the accomplishments of this one, single sacrifice. Notice what it says. "For by a single offering, He has?" What? What's required to get to heaven? "He has perfected all for all time those who are being sanctified." You trust Christ,

positionally you become perfected.

And the reason is because He takes away our sin and He gives us the perfect righteousness of Christ. And then we continue to live out practically this process called sanctification, where we're growing into the likeness of Christ as we continue to repent and obey to who He is and to what He has said. This is why John looked at Him and He says, "Behold, this is the lamb of God who takes away the sin of the world." He's the sufficient sacrifice.

And the second thing that He teaches us is that He was sent to fulfill God's unbreakable promises. Christ was sent to do what God promised all along. I know it's unimaginable perhaps for us to think of God the Father saying, "It is time." And God the Son, the Christ saying, "Sacrifices and offerings you have not desired, but a body you prepared for me," but that's what happened. Just imagine this body. Imagine Jesus looking at the body He was about to take and saying, "This body you prepared for me." This is the proof, another proof of the virgin birth. You prepared this body, not Joseph. You prepared this body. And this body that I'm looking at that I'm about to enter, it's a human in body. It's a common body. It's an en glorious body. It's a breakable body. It's a body that's susceptible to thirst and to thorns and to nails.

And Jesus said, "I submit to the body that you've prepared for me." I hope you know how loved you are that the king of all creation, the king of heaven and the king of glory would willingly enter this body and allow it to be broken in order to save people whose sins have broken His heart. This is why He loves you. And so He says, "In burnt offerings and sin offerings, you have taken no pleasure." Imagine this. He's been watching literally for centuries at the throne at the right hand of God the Father, His throne and they're watching people make sacrifices, bring lambs at His prescription knowing they're going away imperfect, still feeling a measure of guilt. And yet, trying to obey what He said. And it says that He knew, that God the Father looked down or what is He seeing? And He says, "I know it's not pleasing to you."

Maybe something is. Like the faith to do it, but the effect upon their lives it's not ultimately pleasing. But do you remember what happened when Jesus came, the ultimate sacrifice was baptized? Voice born from heaven. What does it say? This is my Son with whom I am well pleased. I'm pleased. I'm not pleased with all the goats and bulls, but this sacrifice, I'm pleased with Him. And what does He say then? He says, "Behold, I have come to do your will, O God, as it is written of me in the scroll of the book." The scroll of the book, the Old Testament book, they were written on a scroll. They would open them up and they'd read them.

He's talking about the prophecies in the Old Testament about who Christ would be, what He would do, how He would live and how He would save. I honestly I don't know how many of them there are, I've not counted and I've not tried. Some people I've heard say, "Oh, there's 55." I heard someone else say, "There's 300." I don't know. Let me show you 10. In Isaiah 7, we're told that the Christ would be born of a virgin. In Luke 1:35 says He was. In Micah 5 it says that He would be born in Bethlehem. In Luke 2 it says that He was. In Psalm 78 were told that Jesus Christ would not only teach, but He would implement and utilize a form of teaching

called a parable, a story with intent in order to grab people's attention to speak spiritual truths.

And in Matthew 13, among other places it says that's precisely how He taught. In Isaiah 35, we're told that He would do miracles in order to demonstrate not only His authority over all things, but to do good to people who were hurting. Matthew 11 says that He performed miracles. Isaiah 53, it says that He would live a sinless life. Never even sinning one time with His mouth. No deceit anywhere. 1 Peter 2:22 says that He accomplished a sinless life. In Zechariah 9:9, we're told that He would enter Jerusalem the last time riding on a donkey. He could have walked, but He wanted to fulfill scripture because that's what His Father had promised that He would do.

And so in Matthew 21:7, He rides into Jerusalem on donkey. We're told in Isaiah 53 that He would be silent when He was falsely accused. And in Matthew 27:12, it says that He closed His mouth the very time that they began to accuse Him of His character. We're told that He would be pierced, in Isaiah 53 that He would be pierced for our transgressions. He would be crucified. In Matthew 27:35 says that He willingly allowed nails to be piercing His own hands and feet.

In Psalm 31:5, we're told that He would die, that He would die trusting His Father. In Luke 23:46, He dies and He says, "Father, into your hands I commit my spirit." And in Psalm 16:10, we're told that He would rise from the dead. John 20:14, He rises from the dead. Jesus said, "I have come down from heaven not to do my own will, but the will of Him who sent me." That's what He did. Don't you understand that this then is the most orchestrated event in the history of the world, that God Almighty in His promises through thousands of years made promises? And Jesus Christ made good on every one of them.

So what do we do with this? What do we do with this this week? How can you take this and enjoy Christmas and not only Christmas, but every other day after? The first thing I want to encourage you to consider doing is to take your guilt to Christ. If you have guilt in your heart that you feel, if you do something this week and all of a sudden guilt becomes the predominant or feeling that you feel, don't run from it, don't numb yourself to it. Don't try to redefine it. Don't try to make sacrifices to the church or some charity to atone for it, take it to Christ.

All the rest are stacked up shadows. Take it to Christ. He's the only one who can take away your guilt. If you've never trusted Christ, He tells us these words. He says, "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you'll be saved." So for some of you, the way that you take your guilt to Christ is you trust Him. You admit that you're a sinner that you have guilt that you cannot get rid of and you say, "But I believe you sent your Son. I believe that He died. I believe He died from my sin. He rose from the dead. I confess him as Lord of my life." And the Bible says you'll be saved, He'll take away your sin, He'll give you His righteousness. He'll take away your guilt.

But it's interesting as a pastor, the majority of the people who tell me about their guilt are not people who have never trusted Christ. It's people who have. It's people who do not believe the truest thing about them. 1 John 1:9 says, "If we confess our sins, He's faithful and just to forgive us of our sins and cleanses from all unrighteousness." John could have highlighted any of God's characteristics as the authority of how we know when we confess our sin, that we will be forgiven of our sin. And notice what he picks. He picks faithfulness. If it was me I'd say he's faithful and he's merciful. He's faithful and he's gracious.

What does John go with? He's faithful and He always does what is right? Why does he do that? It's because John is trying to teach us that in our own flesh when we feel guilty, we wonder if God's having a good day. I wonder if He's going to be merciful to me today. I wonder if He woke up on the right side of the pillow. He doesn't wake up on pillows, by the way but. What he says is this. This is how you know that when you confess your sin that you actually are forgiven and He takes away your guilt. It's because God Almighty has already justified you. And therefore when you trust Christ, He takes sin, He gives righteousness and therefore He declares innocence over you. That's what it means to be justified. And then when you sin against Him again, and you come back to Him and you confess that He forgives you and the reason is because it's the right thing to do. His own justice is the basis of our forgiveness in Christ.

The second thing I would encourage you to do and all of us to do is to lean on God's verdict. He tells us the verdict. There is now no condemnation for those who of us in Christ Jesus. He says, "If God is for me, who can be against me?" He says in Romans 8:33, that He won't let anyone give a single accusation about our guilt in His presence. And the reason He says it's because it is God who has justified you. Now, if that is the case and then we have to imagine how we live our life as though we're always on trial in a courtroom of law, whether it's with God or with others or ourself. I want you to notice how the Apostle Paul tries to wrestle with this idea that He has been made perfected because of the righteousness of Christ, not His own. And how He imagines that having effect on His relationships in these other courtrooms.

Notice what he says. 1 Corinthians 4. "It is a very small thing that I should be judged by you." You have eyeballs. I have sin. I wonder what you think about me. He says that's not the most important thing about me. "In fact, I don't even judge myself." I have a mirror and I have sin, but what that person who looks at me in the mirror, what they say about me is not even the truest thing about me. And the reason that those two courtrooms have been adjourned is because the third one has been adjourned. It is the Lord who judges me. And it is the Lord who said you are innocent because of Jesus Christ.

And so what we have to do is to learn to take Him at His word, believe His verdict over you. And if you want to accentuate your experience, the joy of a clean conscience, then there's one other thing I would encourage you to consider. And that is that if we enjoy and we do, we enjoy God telling us you're forgiven, that we're not in each other's courtroom. Then we need to extend that same grace, that when someone sins against us that we let them out of our courtroom, that we forgive them of their sin. When they confess their sin to us, we say that person is a righteous person. And so I am not going to waste my life imagining they're standing before

me when God has already said that person is innocent because of Christ.

The third thing I would encourage you to consider is let's respond to this with sincere obedience. He is perfected for all time. Those who are being sanctified. And what I want to encourage you to consider is that throughout the Old Testament and New, people have responded to these sacrifices in one of two ways. In the Old Testament, you can read in Isaiah 1 when you have time is that God actually looks upon the people. He's brokenhearted because He looks down and He says, "These sacrifices that they bring and they continue to bring, they're bringing brought in within sincerity."

And the reason He says that is this. "He goes all week long you worship at the Baals all week long, you're having sexual immorality with all manner of people. And then you mosey in here with a lamb thinking that all is well." God actually says in Isaiah 1, "Stop trampling on the carpet unless you come with a repentant heart." It's just stunning. Well, let's argue from the lesser to the greater. If that experience was the lesser, it was the shadow.

Just imagine what glad obedience and quick repentance should flow out of the heart that recognizes that the real sacrifice has been made, that we would come into this play not after a week of worshipping other things. Not after a week of immorality. Coming as it says in Hebrews 13 in order to give a sacrifice of praise and thinking that we can do that, and it's acceptable to Him. If we have not confessed our sin, repented of our sin, pursued glad, sincere obedience throughout the week. This is not a game. You read that sacrificial system, it'll tell you what He thinks about your sin and mine. So the fact that we have freedom in Christ and forgiveness in Christ, Roman 6 says has not then become a license to sin, but a fuel tank for obedience.

The last thing I would encourage us is to not keep this news to ourself. If you know the joy of a clear conscience, you can celebrate Christmas and every other day with joy. The people who don't know this news can't. And that's why we say we must tell them. Who can you tell? Who can you bless? Who can you invite? Who can you pray for who doesn't know the Lord? Consider these things.

Father in heaven, we come before you. And as we prepare to sing to you to give a sacrifice of praise and response to these truths that we've heard, we want to do that with a full heart. We want to do that with gladness and sincerity. And we ask God then that you would cleanse us, forgive us, purify our hearts, help us to be people now who are humble and holy. Thank you for justifying us. Thank you Jesus for coming. Thank you for fulfilling all the promises that we could be free of our guilt. We love you so much. And I ask God that you would help those considering Christ even in this moment to place their trust in Him. And we pray this in Jesus name. Amen. Would you stand? Let's sing together.



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