

SERMON TRANSCRIPT

DATE

December 18, 2022

SPEAKER

Brian Frost

SERIES

For All People

PART

4

TITLE

Good News For Fearful People

SCRIPTURE

Mark 5:21-43



© 2022 Providence Church (Raleigh, NC)

Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.

Providence reserves the right to correct and/or remove a transcript at any time.

The world is not the way it is supposed to be. Nations are divided. Groups contend for influence. Joy is an endless struggle. People continually seek satisfaction in religion, relationships, power or prestige, and a whole host of personal desires. We band together around ethnic, racial, political and other lines, define harmony in a world full of brokenness. How rare would it be for anything to simultaneously be good and fulfilling for every person, group, ordination? What could possibly be good news for everyone? We don't have to imagine for what the angel proclaimed all those years ago is still true today. Fear not, for behold, I bring you good news of great joy that will be for all people. What was proclaimed at His birth, revealed in His life and punctuated by His victory over death is available to us. Jesus is good news of great joy for all people.

Providence family, it's great to see you this morning and to sing with you. It's always fun watching the kids, isn't it? That was pathetic. Wasn't it Great watching the kids? It is. There you go. I didn't mean to call you pathetic, that just came out, but it really was. And so, anyway, if you're a guest, we're really glad that you're here and if you have a Bible, turn with me to Mark chapter 5. I have said many times, folks say, "Hey, when you hear kids in the service, is that a burden to you?" I always respond, "It would be an enormous burden if we didn't." It's really important to continue to hear kids in a church and it's a sign of life, not only for today but for tomorrow.

In Mark chapter 5, we find a story that is pertinent to every single one of us. I think it's incredibly timely. When we get in it and we read it, you're going to like, "Well, what does that have to do with me necessarily?" Then all of a sudden, we are going to start seeing something, it's a struggle that we all have. Over the last several weeks, we've been looking at the idea that Jesus Christ, like the angels said, is good news of great joy that will be for all the people. We've been looking at just how miraculous that would be for it to be true, if you think about it, that in a world that breaks up into groups on the basis of our differences and then even over a period of time creates these hostilities for people in other groups and perspectives about reality and what life is all about and how we view things so differently, it's almost impossible, isn't it, to... There you go, these kids.

It's almost impossible to imagine that any news that people could hear could be considered good news by all those people in all those different groups, and yet, that's what the angel said. This is only possible if you recognize that humanity, it doesn't matter who we are, it doesn't matter where we divide ourselves up, we all have some problems that are common to all of us, every culture, every language, every tribe, every place. It's interesting is that only Jesus can fix those problems. When the angel said, "Good news of great joy for all people," he's not saying that everyone will find Him to be that good news and will experience great joy. What he is saying is it's available to all.

One of the problems that we all face and we're going to talk about today is that Jesus Christ came, he's really, really good news for fearful people, people who experience fear not only in life but in death. One of our fears that we typically think about is the fear of going into difficult circumstances. And so, I would call that a difficult place that God allows us to experience. But one of the things that we don't always quantify, we always don't talk about, we simply talk about the difficult environment or setting or situation that we're in is another

thing that's a little bit more subtle.

You're going to find it heavily in this passage and it is the difficulty that we have and the fear that we experience at God's pace. We know that He has the power to heal right now. We know He has the power to bring a child home right now. We know He has the power to do amazing things right now and He waits. What we find in this passage is that His patience, it creates an enormous trauma to our own.

Let me pray for us. Father, we ask that you would give our hearts an openness to your word. Would you help us to lean in and define what we read here, not only interesting but absolutely compelling for life? Would you help us to see that we have personally something at stake in these words? I pray for those who are struggling right now with your pace. They believe you have the power and yet it seems like you're waiting unnecessarily. We ask God that you would teach in comfort and console and use your word to do all that you intend to do in each of our hearts. We pray in Christ's name. Amen.

Mark chapter 5, starting in verse 21. When Jesus had crossed again in the boat to the other side, a great crowd gathered about Him and He was beside the sea. Then came one of the rulers of the synagogue, Jarius by name, and seeing Him, he fell at His feet and implored Him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be well and live." And he went with Him. And a great crowd followed Him and thronged about Him.

And there was a woman who had had a discharge of blood for 12 years and who had suffered much under many physicians and had spent all that she had and she was no better but rather grew worse. She had heard the reports about Jesus and came behind him and the crowd and touched His garment. For she said, "If I touch even His garments, I'll be made well." And immediately the flow of blood dried up and she felt in her body that she was healed of her disease. And Jesus perceiving in himself that power had gone out from Him, immediately turned about in the crowd and said, "Who touched my garments?" And His disciples said to Him, "You see the crowd pressing around you and yet you say, who touched me?"

And He looked around to see who had done it. But the woman knowing what had happened to her, came in fear and trembling and fell down before Him and told Him the whole truth. And He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease." While He was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the teacher any further?" But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." And He allowed no one to follow Him except Peter and James and John, the brother of James. They came to the house to the ruler of the synagogue and Jesus saw a commotion, people weeping and wailing loudly. And when He had entered He said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." And they laughed at Him.

But He put them all outside and took the child's father and mother and those who were with Him and went

in where the child was. Taking her by the hand, He said to her, “Talitha cumi,” which means, “Little girl, I say to you, arise.” And immediately the girl got up and began walking for she was 12 years of age, and they were immediately overcome with amazement. And He strictly charged them that no one should know this and told them to give her something to eat.

When we celebrate Christmas, we typically think of a little baby because God and His mercy sent His son initially in the form of a baby, but that baby grew. You may be wondering a week before Christmas, Brian, that’s not a Christmas passage you just read to us, but let me encourage you to think otherwise. You see, what we find is this baby grew up to be a man and only when He became a man and He did certain things and He interacted with people and the way that He did, He treated people the way that He did, did we actually come to see the full measure of the purposes for which Jesus came.

One of them was to deal with fear and we see it emphatically right here in this passage. And so, what I want to do is to lean on this passage and simply remind you of three things or if this is all brand new to you, I won’t be doing any reminding, maybe I’ll be teaching, showing for the first time, why did Jesus come to the earth to rescue us? What were the ways that He intended to work in our life?

The first one is that Jesus came to calm our desperate fears. We all have fear. All of us have things in our life, we all have circumstances in our life and we think that’s just makes me terrified. If that happens, that would be horrible. If it doesn’t happen, that will be horrible. Compounded to these fears of what would happen are fears of how long is it going to take for God to work? How long will it take? How long will I have to wait?

And so, the story right away introduces us to a man named Jarius, and Jarius we’re told was the ruler of the synagogue. What you need to know about that is sort of like the lay president of a church. That’s the easiest thing for us to sort of imagine, is somebody who had some prominence. He was influential. He would’ve been a person not only of means, he would’ve been a person that people would’ve known as seeking to live a moral life, an ethical life. He was somebody that was likely respected and the story tells us not a negative detail about his life.

In addition to all these other things about him that would’ve been true of him being a ruler of the synagogue, he was one other thing that we’re told, he was a dad. As a dad, he was facing perhaps the very worst thing that any mom or dad could imagine, and that was the imminent death of his daughter. We’re told that when he saw Jesus, he did some things. He fell at His feet and he implored Him earnestly. Now you have to remember, in this culture in particular, the ruler of the synagogue, very rarely because he was such a dignified person, would do something so undignified as fall at the feet of another human being, in particular, when there was no conversation that was actually happening. He saw Him and immediately dropped.

This is somebody who’s recognized there are things that I, in circumstances, that I’m just begging are not going to happen and I do not have the power in my own strength to be able to solve them. He sees Jesus, he im-

plores Him saying, “My little daughter is at the point of death, come and lay her hands on her so that she may be made well.” And so, these words that are circled represent two realities in this dad’s life. One of them was terror. His daughter was about to die and the other, if you can see it is hope, even faith. He’s saying, “I don’t have the power but I’ve seen and heard the reports of this individual and I think you can.” And so he says, “My little daughter’s at the point of death. Come and lay your hands on her.” And these words are circled so that it’s the purpose statement. This is why. This is why I need you to come so that my daughter can be made well. And too, maybe into a surprise or not, I don’t know, Jesus agrees and he begins walking with them.

We’re told that there’s an enormous crowd and the crowd was thronging around Jesus. There was so many people in one of those individuals was a woman, a woman, verse 25 and verse 26 says, “Had had a discharge of blood for 12 years.” Also says that she had suffered much under many physicians and had spent all that she had and was no better but rather grew worse.

Now, this is so important that I tell you this because when you read the passages like this, a lot of us, we can sympathize with her, but because we’re reading a story that we’re not in, we simply get to the next verse and our depth of empathy and emotion for what we read in one verse, it begins to simply dissipate because we’re now, we’re off to another verse, and so, her pain feels so different from ours.

If you are going through difficulty, real difficulty, you read a verse and you finish reading, and your mind goes back to your pain and you feel it all afresh. You read another one and you’re back again. And so, one of the things we have to learn how to do, this is so important, for you to have any kind of hope about what He can do in your life, you have to feel this woman’s pain. Because when you feel her pain, you’re going to recognize that it’s very similar to your own.

Think about the different ingredients in this woman’s pain moving from the last to moving to the first, word that’s underlined. First of all, she grew worse. What that means is she was declining. Her health was declining. Her pain was increasing. Her body, her strength was declining. Not only that, she’s broke. She had already experienced the hope of spending her money to go to doctors in the hope that it would solve the problem in her body and it only grew worse. And so, she’s declining, she’s broke, she’s in pain, she’s suffering, real pain. She feels it every day. Pain.

Then one other word, of course, you see the word blood and it’s underlined, but what you should read in that is the word unclean. Now ladies, before you get mad at me, let me explain why I would say blood and unclean. In the Old Testament, God who is holy, He gave a series of laws, a lot of laws, some of them were moral laws and some of them were ceremonial laws. The ceremonial laws were laws that were intended to keep the people ceremonially clean until, this is really important, until the Christ would come, accomplish something that would be so significant and real that He would make everyone who puts their faith and trust in Him forever clean.

Some of the things that we read in the Old Testament of how someone could become ceremonially unclean, some of them were your own behavior, things that you could do sinfully, but some of them were not. Some of them were foods you would eat. And so, if you accidentally ate something, seven days quarantine. If you went to a funeral and you touched the casket, seven days quarantine, you were considered ceremonially unclean. There were many of them and one of them was is the normal monthly cycle of blood for a woman for seven days, she was ceremonially unclean.

Now all of these laws to keep us clean were like a tarp that you put on your house when there's a storm and there's a hole and it's going to take some time before a real roof can be reinstalled. Jesus was coming, the real roof was coming, the shelter and protection was coming to make us clean forever, but these laws were temporary. And so, when someone was unclean, they had to quarantine for seven days. And so, if you ever hear or see the word unclean within the scriptures, what you need to think is exclusion.

For seven days, you had to be away from the people, the marketplace, social gatherings, worship services. Where you're in the group and then for a period of time because you're unclean and this could be done male or female, you were now out of the group for a time. This woman's, if I can say seven day, like the clock of seven days of when you got to hit reset, wait seven days, it never started for 12 years. Now, if you can feel all of that pain, you're going to appreciate what Jesus does all the more. She heard the reports, that's hope. Came up behind Jesus in the crowd and touched His garment, that's courage. For she said, "If I touch even as garments, I'll be made well." That's faith. Suddenly, instantaneously, she's healed. Utterly healed, perfectly healed.

Now the words, I'm not going to spend much time on this, if I had more time, I would dive into it a little bit more to show you that this is not the case, but the words that you find here, they lead the reader. This is a miracle that's unlike any other miracle in the New Testament and that it can be read and may be interpreted or perhaps misinterpreted to where someone can take a miracle as opposed to be given one. It's the only one like it. Every other one Jesus is like, "I'm going to stand up in the boat, I'm going to speak to the wind." He knew what was going on.

The words here give us the impression that He was not giving, she was taking. Think about what's happening here. Jesus perceiving in himself that power had gone out from Him, immediately turned about in the crowd and said, "Who touched my garment?" Now, although it's interesting, the dynamic of this miracle, but I don't want you to lose because this is perhaps the most important part, because you're going to feel it of what the passage is really about, is this is all about urgency.

You see, when Jarius heard Jesus say, "I'm going to come with you," a couple things happened. First of all, his hope began to elevate, his fear in his daughter's death, it didn't dissipate. It was still a fear, but because there was hope and because there was this fear, he said he was coming. Now all of a sudden, he had a new fear and the new fear was about pace. Can I get Him to her in time? And so, when it says perceiving in Himself that

power had gone out from Him, immediately turned about, this was a problem for Jarius. That means Jesus had to stop in the crowd. He was moving towards his daughter at a good clip and all a sudden something happens and He stops. That's a problem for Jarius. It's a gift for the woman and a problem for Jarius.

Then He does something worse. I mean, it's beautiful, but for him, his pain, He turns around. Now you're facing opposite the house. You might decide to stay longer, begins to minister to her and say, "Who touched my garments?" It's amazing what He does here. "Who touched my garments?" Even His disciples are like, "Really? Seriously, who touched? There's people touching you right now. See that and boom, boom, touch, touch, touch. Who touched me? How could you say who touched me?"

Jesus was adamant. He says, and He looked around, in verse 32, to see who had done it. Now think about this. Jesus won't be rushed. I know in your life you got problems and you're like, "Right now!" Jesus is like, "I don't rush." In fact, He does something that's a little bit more challenging to us. You remember in John chapter 11? Lazarus, one of his buddies, his two sisters, Lazarus is sick. He hears it and the text says this, so disturbing, and he heard and he says, "And he loved him and therefore stayed away another two days."

Many of us, we read this story and we're like, okay, Jesus won't be rushed but He loves us anyway. That's not the point of the story. The point of the story is Jesus won't be rushed because He loves us, because He loves us. Jesus is not going to be rushed. He says, "Who did it?" And the woman knowing, verse 33, what had happened to her came in fear and trembling and fell down before Him and told Him the whole truth. You can see he's stacking up words. Any one of these would've been sufficient by himself. Knowing what had happened to her. She came in fear. That's all we need, and told Him, or who was trembling and told Him, or fell down and no. He's emphasizing her pain so that you can feel it, not simply to feel sorry for her but to identify with your own.

She's terrified. Why was she so terrified? Well, because to touch a man, in particular a rabbi when you were ceremonially unclean was a cultural violation. Jesus here is insisting on making her go public. Think about that. Why would Jesus make her go public? The reason I believe is for 12 years, if you've been unclean 12 years, separated 12 years, the community begins to see you as perpetually unclean. And so, Jesus made her go public in order to restore her publicly and says, "Daughter, your faith has made you well. Go in peace and be healed of your disease." This is the only time Jesus calls a woman daughter, signifying not just that your body's been made whole, but we have a new relationship that you're a part of my family.

He came to calm our desperate fear. Some of you I know you're just terrified about something right now, physically, financially, emotionally, something, something's going on. He won't be rushed because He loves you, and that's what He accentuates in the second thing that we learn about Christmas is that Christ came to invite our deepest trust. Jarius, you have to understand, was used to being prioritized. That's what happens when you're the president. That's what happens when you're the ruler. People defer to you all the time be-

cause of your importance. This is really important because there's a lot of people in the room right now who spend a whole lot of your time in venues and circumstances where you are prominent and therefore you are not used to waiting when you have to wait. Jarius was not used to waiting.

Think about the differences between these two people. He was a man. Nothing wrong with that. That's how God made him, living in a culturally dominated society of men. She was a woman. He would've been a person of means and she spent everything she had. She was poor. It's really fascinating to me. I don't know why this is the case. Says, "And there is a ruler, Jarius by name." We know his name. He's named, we have no name for the woman. He's a somebody and she's a nobody in the culture. He's the ruler of the synagogue and she's unclean and can't enter the doors, and yet in his greatest moment of need, Jesus makes him wait and He treats this woman like she's the only person on the earth.

He knows where you're at and it doesn't matter if you're somebody or nobody, He sees, He knows and He loves. But for Jarius, you have to understand this was deeply confusing and full of anxiety. You see, she had a chronic problem, this woman. That doesn't mean that we shouldn't have sympathy for her. The fact is after 12 years with a chronic problem, Jarius could be thinking she can wait another hour, but we are almost out of time and my daughter does not have a chronic problem. She has an acute urgent problem.

If you think about what's happening here in this story and if it was applied this afternoon at REX Hospital, someone will be sued. Just imagine two people come to the ER. One of them is the woman, she's been bleeding 12 years. It's a chronic problem. One of them is a little girl. She's almost to die. The doctors diagnose one is chronic, one is urgent, and on the way to going to care for the one that it's urgent, they get distracted and they come over and they're caring for the one who has a chronic problem and while they're doing so, the little girl dies. We call that malpractice in America and he's the great physician. Sure enough, she dies.

I know there are people in the room who can, but can you imagine it's good just to try how Jarius felt towards Jesus in that moment. I have done a number of funerals for parents of their little kids and it's just horrible. How could He allow this to happen? It's so difficult. Jesus is totally aware of the moment. He overhears, they send a messenger, the daughter's dead. No reason to bother Him anymore. Jesus hears this and says to him, "Do not fear, only believe."

Suddenly what we find in all of this is that Jesus' patience is producing a test in our own. In my life. I can look back, I'm 49 years old now, which means that there's a whole lot of days that weren't great, we're difficult, but I look back and I'm like, what are the big three? I remember three really significant moments of crisis of faith, crisis of pain moments in my life. One was I grew up, this is not the most significant, but it was the most historical. It was chronic. I grew up with a speech impediment. If you really talk to me close or if you look close or if you pay attention, I know there's freakishly enormous screens and so you probably all already know this, but sometimes I just have a hard time talking. It was deeply a part of my past and I would pray

over and over, “God please, bethorn from me.”

I knew he could and he just didn't. I cannot tell you how many terrifyingly embarrassing moments in school I had. This is true and I struggled not just with it, but I struggled with God who allowed it and kept it for as long as he did. There was another moment in my life where one of our sons who was born with a tumor on a spinal cord and it represented an enormous pain of parents with a child. Then there was another one. It was a eight or nine-month prolonged season of anxiety and just general darkness in my heart. I remember those moments, but I also remember in those moments, the Lord used His word to rescue me out. You see, there are things, and this is what you have to remember, is that God desires for you to grow more than He desires for you to be comfortable.

He desires, this is why He came, to invite a deeper trust, and some of the ways that He has to wean us off of all of our functional saviors in order to wean our trust and bring it back to Him and put it upon Him completely is He has to allow us to go through pain. And so, you find passages like Psalm 119:71 where it says, “It is good for me that I was afflicted, that I might learn your statutes.” In other words, for me, it's fascinating of all the Bible, I love the whole Bible, but there is all of us, we probably have some parts that our heart just gravitates to. Romans 8, Ecclesiastes, Jonah and Exodus chapter 3 and chapter 4 are like lifelines to me because those were the ones that God pulled me out of those three pits.

As a result of that, what I find today is not only do I love the lesson, but I find myself thanking God even for the affliction, for without it, I would've never learned. This is what He's doing. He's saying to Jarius, “There are things that you can only learn about my supremacy and sovereignty and grace and goodness if I make you wait.”

What are some of those? One of them is Christ rarely operates according to our sense of urgency, that Jesus' love for us is not incompatible with His delay around us. We measure things on the basis of urgency because we imagine life being this long, but He's eternal. If we judge God according to our timeline, we will often feel unloved and unprotected by God.

Another lesson that we learn in the storm is that Christ knows what we don't know. He knows things that He's not told you or me. Jesus in this moment knew that He could just as easily rise the little girl from the dead as opposed to heal her fever. We put Him on a scale of difficulty. He can take a dead cell and a cell that has a fever and fix just as easily. We don't know going into the story, but He had knowledge of desiring to begin a relationship with someone that He would call his daughter. What I'm trying to say is the middle of the story is the worst time to scrutinize God's goodness and we are all in the middle of our story.

Another thing we learn is that Christ asked for more from us and really gives more to us than we can possibly imagine. Think about it, Jarius came thinking if I just have a good appeal, that'll be enough. And he left

thinking, I must have faith. Did he receive more? Oh, he did. He came thinking I need a cure, and he left with a resurrection. What about the woman who was bleeding? Well, she came for a touch and run, touch Him and run and hide. Did he expect more than that? Oh, he did. She left knowing that Jesus demands that His grace in our life is publicly displayed. She came for relief and she left with a transformation.

How did all this happen? Well, the last thing we'll close here is that Jesus came to lift us out of death. When Jesus arrived at Jarius' home and saw the mourners, you notice what He said, "Why are you making a commotion and weeping? The child is not dead but sleeping." This has caused a lot of people to wonder like, wait a minute, was the child dead or not? There's some people that surmised, well, maybe it was like a coma, so it wasn't as big of a miracle. But Luke and Matthew both write about the same account and when it says in both of those that when Jesus basically healed her, it says in those accounts, "And her spirit returned to her," and so she was dead. And so, why would He call it sleeping? And He called it sleeping because of what He was about to do.

Says, verse 41, that taking her by the hand, He said to her, "Talitha cumi," which means, "Little girl I say to you, arise." And so, just notice what's happening. We're almost done. The son of God and all of His strength goes to a bed of a 12-year-old and He takes her hand. Then He says these words, Talitha, it can be translated little girl, but depending on how you say it, I mean if you're like a big guy, grub little girl, that doesn't sound all that like wonderful, does it? It's actually a term of endearment. It means sweetie or honey. The word cumi, it means get up. It also means arise. In other words, this is what's happening, just like a loving mother who walks or a father who walks into her little girl's bedroom after a really good night's rest, sun's coming up, they take the little girl by the hand, say, "Sweetie, it's time to get up."

Jesus took her hand, said that, and didn't just arise her out of bed, rose her out of death. This is the power and supremacy of Jesus. And so, let me close with a few things for us to consider. Let me encourage you first to look at Jesus' patience. In our life, we always love when He is patient with us that we sent again and then again we're like, "I'm so glad He is patient." But when He is patient around us and we need Him to be not patient, it's really irritating. Let me encourage you not to fail to see what waiting might bring.

The second thing, let me encourage you to look at Jesus' power. Not only His patience but His power. He literally healed the woman after 12 years of bleeding and then stood in front of death without calling on a higher power. Took this little girl by the hand, gently lifted her up right through death. Honey, it's time to get up. Why would we hurry someone like this? How is it all possible? This is where it's so important, anytime you're talking about the Bible, anytime you're talking about life in Jesus is let's look at Jesus' love.

Matthew 5, hear this so clearly. It ends with a woman completely clean. It ends with a little girl completely restored and it ends with a dad in full joy. But how did we get there? It wasn't just because He did this, something else He had to do to guarantee all that He did in these people's lives would remain, Christ redeemed

us from the curse of the law by becoming a curse for us. What does that mean? Think about this. In Mark 5, a woman is absolutely unclean because of blood and made clean, but 10 chapters later, Jesus is now covered in blood, in my place.

In Mark 5, the girl is restored, but 10 chapters later, Jesus is in agony feeling forsaken because it was in our place. In Mark 5, the dad is rejoicing, he's full of joy. In Mark 15, Jesus' hands and feet are full of iron because He did so in our place. Jesus lost His father's hand in order to extend that hand to you and me, to take care of our greatest fears in life and death. And no one felt God's ultimate delay like Jesus. He said, "Let this cup pass," you remember? Let's just go from here to glory. The answer was no, because the pace couldn't be hurried because the plan could not be improved.

This is what He means when He says He's good news of great joy for all people. My question is, have you put your faith and trust in Him? Have you seen that you have a problem that you cannot fix and only Jesus can? Because of His death and resurrection, you would confess Him as Lord? I hope so. I'm going to give you an opportunity now and that's you to pray to him on your own. But what I want to do is to give you a minute, all of us, you've heard a lot, you're all wrestling with things and burdens. Why don't you take a minute right now where you're at, just a quiet silence and pray about what you just heard.

Father, we do confess to you that waiting is hard, and yet we believe you're good, powerful and sovereign, supreme, so I pray for those who are considering trusting you, that you would incline their hearts to call out to you in faith. I pray for those who are burdened, wanting you to act quickly. Would you remind them of your patience and your power and your love towards them now? How could we not share this with others? Thank you for it. Would you give us courage to be able to share our hope with others this week? We pray in Christ's name. Amen.

Providence, one of the great joys that we have as a church family is that when we come to the place where we are confronted in our heart, not only of our salvation, but how people need to hear this around the world and we know people don't, is the Lord stirs in people's hearts just like today for some of us to leave. Sometimes, that's for a week and sometimes it's two years, and sometimes it's longer than two years. When that happens, we love as a church to do just what we find in Acts, and that's to pray and to send and to affirm our love.

Alex May, he is one of our brothers here at Providence. He loves this place and yet he loves Christ in such a way that he's compelled that people in his case in France who've never heard of the gospel and never heard of Christ is that they would hear. And so, he's going to be going for two years, shortly after the new year. And so, we want to take the time this morning just to do, just what we find within Acts and take a time to pray. Would you pray with me?

Father in heaven, we bow before you, and thank you so much for your kindness, Lord, to allow us to participate in the mission. We know God first, we just say thank you for Alex, thank you for creating him, and

thank you for rescuing him. Thank you for opening up his heart to the gospel, and thank you for calling and sending him. Thank you for the courage and the obedience and the willingness in his heart. Thank you also for the enthusiasm and excitement about being able to go. We thank you that it's not all sacrifice. There really is joy in the journey. We pray God, as a church family for him that you would protect him and provide for him. You would give him wisdom and grace and understanding, God, that you would help him to identify platforms and spaces where his gifts can be used for your glory and for the good of others. We pray as a result of him going that people would hear the gospel, would believe and be saved.

We pray, Father, that you would go before him and we ask that you would help us as a church family to be faithful, to support him and to pray for him, to care for him. And so, we do thank you for the privilege and we pray now, God, that as he leans upon you, that you would prove yourself strong in his behalf. We pray this in Jesus name. Amen. Let's thank God for what He is doing in Alex's life. Amen. Absolutely grateful for you. Would you stand? Let's sing together.



© 2022 Providence Church (Raleigh, NC)

Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.

Providence reserves the right to correct and/or remove a transcript at any time.