

SERMON TRANSCRIPT

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SPEAKER

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SERIES

Good King, Bad King, The King

PART

11

TITLE

The Worthy King

SCRIPTURE

Revelation 5:1-10, 22:1-5



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It is good to see you, Providence family. I hope you've had a good week and if you're a guest here with us, we're thrilled that you have joined us. I hope that you have a wonderful day celebrating the most important event in the history of the world, when Jesus Christ rose from the dead. Next Sunday, we actually start a new series here at Providence is called raising kids. And this is important and pertinent to everybody, not just parents, but if you're an aunt, an uncle, a friend of somebody who has kids, a grandparent, or if you attend a church that has a kid or two, we want you to know that there's something for each one of us, because God has called us to partner with families to be able to pass on what's most significant, our faith in Jesus Christ, to the next generation. And so that'll start next week, but today we finish our series on the Kings.

And so I want to ask if you would, would you bow and let's pray together. Father in heaven, we bow before you, our maker, and we pray that you would pour your spirit out upon us, that we would be able to see and perceive and understand and turn in response to what we understand is true of your word. I pray for the sake of your great name that you would forgive our sins, for the sake of your great name would you peak our curiosity, would you cause us to be interested. And for the sake of your great name, I pray for those who are skeptical about the Bible or Jesus, or even church itself. God, I pray for the sake of your great name that you would open up their heart just a little wider towards the reality of Jesus Christ. I pray father that you, for the sake of your great name, would move in our midst, that you would teach us and instruct us and speak through weakness.

And God, we pray that our lives would be changed as a result of this moment. And I pray God, for those who are apart from you or that their lives would be forever changed because of this moment. So would you use this as one more installment of the way that you've been working in each of our lives? And we look to you in faith and we pray this in Jesus name. Amen.

If you have in your hand a Bible, I want to ask you to turn to the last book of the Bible, Revelation chapter five. If you don't have one, there's lots of Bibles in the chairs near you. And if you don't have one at home, I want to ask you to take that home as a gift, that's what they're there for.

Obviously, that book is at the end of the Bible and if you're brand new to this, to the story of the Bible, or even if you've been around a long time, it's good sometimes when you get to the end to remember where we came from. This book is made up of lots of stories, but those stories, they all combine together to tell one story, one grand story. And it's a true story. The story begins, in the beginning, God created the heavens and the earth. He created us to live in peace, to know him, to hear from him, to speak to him and enjoy a relationship with him.

And then something terrible took place. And that is that the Bible says that we sinned against God. We broke fellowship with God. We turned from him and we turned to other things believing that we could chart a course that's superior to the instructions that he had given us. And the Bible says that sin brought pain and pain brought tears, lots of tears. And that's why every single human being has experienced sorrow and grief

and guilt and shame. We've all been rejected. We've all wondered why dreams that we had in our life are either unmet or those dreams have been shattered. And the reality is when we sinned against God, the Bible says that we severed our relationship with him and it caused this avalanche of brokenness and pain to come into our life, and as a result of that everybody cries. Even if your eyes don't work properly, maybe you happen to be somebody, maybe like me, that's a little bit more emotionally frozen, isn't it true that even our hearts they cry.

We all long for a better day. We all long for what should be a kingdom of peace, a kingdom of righteousness, a kingdom of justice, a kingdom of hope, we all long for it. And in the midst of that moment, when tragedy took place, when we rebelled against God and broke fellowship, God did the unthinkable. And that is he made a promise, a promise of hope. He said, "I promise you, on the basis of my character, I promise you I will send you a son that is born of a woman who will become a king, who will become a savior to all who put their faith and trust in him. And this king will not create tears, this king will wipe away tears." This is Jesus Christ.

And so we don't know that yet, at least, well, we know it, but if you're just reading through the Bible and at that point in time, we don't know his name, we don't know who it is. And so the Bible is meant to be read, asking a very important question, and that is every time a new son is introduced as born of a woman, you and I are supposed to ask the question, is this the one? Is this the one that we've been waiting for? That's going to reconcile us back into a relationship with God.

And so these sons begin to be introduced. First there's Abraham, and God says he is going to come through your line. And then there's Isaac, and then there's Jacob. And we get to Jacob and he makes it a little confusing because he has 12 sons. We're like, great. All right, the line is lost. We have no idea where it is coming from, but God didn't want us guessing. So you know what he did? He kept talking and he told us that one of his sons, his name is Judah. There's this prophecy and he says, "Judah is a lion's cub." We'll come back to the lion in a minute. He says the scepter, right, that's what a king holds. The scepter shall not depart from Judah.

So we know the king is going to come from the line of Judah. Then suddenly we get to the Kings. And the first King was a man named Saul. And Saul was a train wreck, not from the beginning, he had about two good days. And then all of a sudden, that was it. And it was just tragedy and tears throughout the rest of his reign. The second King was David and David was a good king but he did some tragic things on certain days of his life. In spite of that, his heart was bent towards the Lord and God's heart was bent in love towards David.

And so he promised David, you're going to have a son one day. There will be someone in your line and he'll be called the son of David, he'll be the promised one. 41 more kings come to the throne, 41 more kings cry a bunch and 41 more kings cause a whole lot of tears in the world. God kept drying those tears as he kept promising a true and better king, a worthy king who would come to the earth. And in the fullness of time, God, in his grace, he comes to a woman named Mary, who was engaged to a man named Joseph. They were of David, tribe of Judah.

And the promise went out to them, you will conceive in your womb and bear his son and you shall call his name Jesus. God will give to him the throne of his father, David. And this king was unlike any other king, good and righteous and merciful and holy and he walked through the earth. He never sinned and what he did was he exercised his authority to do good to people, to serve, and to teach and to give hope to people. He spent time with sinners because he was a friend of sinners.

It's beautiful what happened is the way that he treated people, the only kind of tears people felt in their midst were either conviction of sin because he was so pure, for joy and love because he was so lovely and joyful. Because he was so lovable, he was so joyful, people wanted to be around him. But he lived without sin and the day came, when he is walking down the road and a man named John the Baptist, he says to his followers, he says, "Do you see that man? Behold, that man, look, you see that man?" He says, "There is the lamb of God who takes away the sin of the world."

And this is Jesus. For three more years, Jesus walked around Israel and he was teaching about the kingdom. He says, "The kingdom of God is at hand it's here, I'm here. Some of it can be experienced right now." And then the time came when he looked at his disciples and it says that he set his face to get to Jerusalem. Because he intended to go and pay our ransom in Jerusalem. He told his followers when we get to Jerusalem, [inaudible 00:08:30let me tell you] what's going to happen, I'm going to be arrested. I'm going to be condemned, falsely accused. I'm going to be flogged, crucified and on a third day I'm going to rise from the dead and Jesus still made the trek. He still set his faith, knowing what awaited him when he arrived. Jesus Christ is a worthy king.

And what we find is this, is that tears they literally fell upon his entire journey to the cross. When he comes to Jerusalem, he looks at the city. That is just captivated by unbelief, they're spiritually apathetic. They don't care who he is. Some of us may be in that same place and what it says is that he didn't scold them in that moment. He says that it broke his heart and he cried over Jerusalem. Five days later, he comes to a garden and now he's carrying the sin of man and the wrath of God upon him. And suddenly he begins feeling the weight of that moment. And he says, "Father, may this cup pass, not my will, but you will be done." And suddenly he begins crying so ferocious that it begins to bleed. And that blood and that sweat fell into the ground at the garden.

He's arrested and he's dragged to trial when he gets to trial, he's falsely accused. But the night before Jesus said to Peter, "Peter, I want you to know that before the rooster crows, you are going to deny me three times." And sure enough, Peter's already denied him twice. He's over in the corner next to a charcoal fire with a bunch of people and there's a girl and asked him a question, "Aren't you with him? I think I've seen you. You're one of his followers." And Peter denies him a third time. And while Jesus is being slapped in the face, as he's being spat upon, as he's being mistreated and falsely accused. Jesus in his space is aware of a private conversation in Peter's space. He knows the very moment, Luke tells us when Peter denied him for the third time and it says that Jesus in his space turned his face and looked Peter directly in the eyes.

And that became so overwhelming to Peter that he got up and he ran away and it says the tears began to streak his face. When Jesus gets to the cross, he cries out, "Father, why have you forsaken me?" There's tears all along the journey and Jesus died on that cross. He was buried in a grave and then heaven counted to three. And on the third day, on the third day as Golgotha, the place where he was crucified was still absorbing his blood and his sweat and his tears, Jesus, his dead body in the grave, his heart began to beat. And the blood that remained within that body after so severe a trauma began to race through his veins and suddenly we're told that his nerves began to fire and his muscles began to move. And suddenly Jesus Christ stood to his feet alive forever more.

That is the resurrection. And that is why we are here. And Jesus Christ after that moment, he went and in a matter of days, he appeared to more than 500 people showing them and letting them touch his hands, his side and his feet, he then ascended into heaven. And when we get to the book of Revelation at the very end, God gives a man named John who is one of his apostles. And then he gives us through John's experience a portrait of what is coming. And the portrait in chapter five is the picture of Jesus Christ, the worthy king taking is throne. This is what it says, starting in verse one of Revelation five; Then I saw in the right hand of him who was seated on a throne, a scroll that was written within and on the back, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?"

And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. And I began to weep loudly because no one was found worthy to open the scroll or to open it or to look into it. And one of the elders said to me, "Weep no more; behold, the lion of the tribe of Judah, the root of David has conquered. So that he can open the scroll and its seven seals." In between the throne and the four living creatures and among the elders, I saw a lamb standing as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God, sent out into all the earth. And he went and took the scroll from the right hand of him who was seated on the throne. And when he had taken the scroll, the four living creatures and the 24 elders fell down before the lamb, each holding a harp and a golden bowls full of incense, which are the prayers of the saints.

And they sang a new song saying, "Worthy, are you to take the scroll and to open its seals for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priest to our God and they shall reign on the earth." And then I looked and I heard around the throne and the living creatures and the elders, the voice of many angels, numbering myriads of myriads and thousands of thousands saying with a loud voice, "Worthy is the lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing." And I heard every creature in heaven and on earth and under the earth and in the sea and all that is in them saying, "To him who sits on the throne and to the lamb, be blessing and honor and glory and might forever and ever." Now this is a picture of what you are going to see.

It's a picture of what I'm going to see. And within this picture, we find some characteristics about king Jesus, and what he's going to do in time and space. The first thing that we learn here is that king Jesus will wipe away every tear. Some of us, we cried on our way here. Some of us are crying internally or maybe externally right now. On the basis of the pain maybe that creeps into our attention, even as we read his word. What you find here though in the scriptures is, there's promises that the king who's coming is going to wipe every tear. Now how get there is pretty remarkable. You see what we find here in chapter five is actually connected to a story in chapter four, that God brings John and there's a door that it's open, and he says, "I want you to look through the door."

And John goes over to that open door. And what does he see? He sees God, the father and all of his glory on his throne. Well, when we get to chapter to five, though, a remarkable change and really a remarkable thing takes place. And that is that our attention is invited to change, to shift from the glory of God who is on the throne, to what is in his right hand, which is why in verse one, what does it say? Then I saw in the right hand of him, who was seated on the throne, a scroll written within and on the back sealed with seven seals. What is this scroll? Well, the book of Daniel, Isaiah and the rest of the book of Revelation tells us that this scroll contains God's final plans of judgment and redemption. This is his will to the end of time.

This is when he is going to redeem all things where another way to say all that is, this is the title deed to the world and everything that it contains. It's the rights of ownership over every single living thing. At this time, title deeds were written down on the inside of the scroll, and then they would be sealed with wax, the assets or the property, the address of the property, everything that it contained would be written on the inside of the scroll, it would be rolled up, it would be then sealed. It would be tied and sealed with wax. And on the outside of the scroll, if you remember, it says that it was written... There was things on the inside and things on the outside. Well, on the outside of a title deed in Israel, there was written on it, the rights of ownership and the rights of redemption, meaning how do you buy it back if it gets lost. In the book of Revelation, the number seven represents completion, fullness, perfection. So what this means is that the fact that there is a scroll, that's the title deed to the universe. And on the outside, there are requirements for redemption or ownership and it is tied and is sealed seven times, seven times means there is absolutely no way anybody can open this scroll unless they are worthy to fulfill each requirement that is listed on the outside of the scroll.

And so if property was lost in Israel, there was every set of property it had redemption provisions. How do you buy it back? And so if I made a bad deal and I lost my house, if I lost my land, when Israel land was tied to families. And so there was provisions given so that it could be purchased back. And these were the things that were written on the outside of the scroll. These were the things that were required. You had to be a relative, if you ever read the book of Ruth, there's a kinsman redeemer, akin, family member. A Redeemer had to be a family. Second, they had to be willing, not obligated, but willing. And third, they had to be able, they either had to have the moral fabric, the moral fiber, the character, the love, or the wealth, the actual capital to be able to purchase it back.

And so there is a scroll that's the title deed of all things in the right hand of God, the father, and they're looking for a redeemer, why are they looking for a redeemer for something that's in the right hand of God almighty? Because the Bible says, when we sinned against God, we incurred debt that we could not pay. And as a result, the Bible says that we and the earth became subjected to the rule of Satan, an evil one. The Bible doesn't make Satan, what we do in our culture, a figment of our imagination, things that we dress kids up at Halloween. Now, Satan, the Bible Jesus himself called him the ruler of this world. Paul says he is the god, little g, god of this age, that blinds the eyes of unbelievers from keep them from seeing the glory of Jesus Christ.

Ephesians says that he is the prince of the power of the air, the spirit that it is now work in the sons of disobedience. What does that mean? It means this, it means that we all live in a world where we're all tempted. We all get tempted and therefore all of us, at some point in our life, multiple times in our lives, sometime today you're going to disobey because you are constantly under the influence of something and someone that is evil. And all of his brokenness and all of this evil and all of his influence, it creates a trail of tears. Because it creates injustice and brutality and abuse and resentment and rejection. And we mistreat one another and so the earth in all of its fullness, even though God is the ultimate author and owner of all things as its creator was subjected. And so the earth needed a redeemer.

And so the question comes in verse two, who is worthy to open the scroll? Who has the moral capital to fulfill those three list of requirement, to be able to open the scroll? Who can redeem us? And verse four says that John began to weep loudly because no one was found worthy to open a scroll. The answer is nobody, nobody could do it. And the reason he's crying is the reason that all of us cry. If you can imagine a world to where this is the best that it will ever be, and including eternity, it will never get better. It causes tears, every one of us are buoyed in our life by the promise of a better day. But if there is no better day, if this is the better day, this day stinks.

We need something more than this. We all know we need something more than this, which is why we're constantly making plans, constantly purchasing things in the hope that thing is going to satisfy our heart. Constantly looking for other people to make us happy. Other people that will love us. All of us are looking for the redeemer. He's crying because there is no redeemer, but then suddenly there's a voice. There's a voice of an elder and he says, "John, John, you got to understand, weep no more." And then he says, "Behold," that means, look, you see. You see the lion of the tribe of Judah, the root of David has conquered and he can open the scroll. And John turns to look at a lion instead of seeing a lion, he sees lamb. A lamb that is slain, but standing he's alive. And yet he bears on his body, the marks of a violent death.

But notice what it says to Jesus, he took the scroll from the right hand of him who was seated on the throne. Do you know how he did this? Because first he was a relative, he was the son of God and he was the son of man. He was family of God. He was family of man. He took on flesh, became like one of us. And he became our kinsman redeemer. He was also willing. John chapter ten, Jesus says, "I am the good shepherd." The good shepherd lays down his life for his sheep. No one takes my life from me, but I give it my own accord. He's

willing. He was willing to die for you. You say, was he able? Did he have the moral capital? Was his blood sufficient? And the reason that we know that it was, is because he rose from the dead.

You see the resurrection of Jesus Christ that we're celebrating today is not only the proof that the lamb has conquered the grave. It is also God's receipt that he gives to everyone who believes in his son, that our sins are paid in full. Some of you are still crying over a sin that you committed three decades ago, two decades ago, or last week. And some of us, we simply don't understand that because we put our faith in Jesus Christ or some of us have never trusted Christ. And so we're constantly trying to distract ourself, numb ourself and run away from that guilt and shame. But what we find in the gospel is, there is a redeemer and God almighty. If you've trusted Jesus Christ, the authenticating proof that his blood on the cross was sufficient to pay for what you did that causes so much shaming guilt is God proved it by raising his son from the dead.

This is why we sing. It's because there is hope for us. We have been redeemed. This is what Paul says, "In him we have redemption through his blood, the forgiveness of our trespasses." Redeem means to be bought back and set free. And forgiveness means that our sin has been utterly taken away from us. Did you know that if you put your faith and trust in Jesus Christ, he takes away your sin and forgiveness? And then he gives you his righteousness, his righteous account. He comes to us and he says, "You didn't live as you ought to live. But I do. I did. And if you'll put your faith and trust in me, then everything you deserve and your sin will fall upon me and the cross and everything I deserved in my righteousness will fall upon you forever and ever, and ever." Have you trusted Christ?

The second thing we learn about this king is that king Jesus will rule every space. There will not be a single square inch outside of the boundaries of his authority. In verse six, he says, "I saw the lamb standing as though it had been slain." And then he begins using these metaphors again, seven horns and seven eyes, which are the seven spirits of God. What are those things? Well, don't forget. Seven means completion or perfection. A horn was an implement by which an animal gained authority or power over another animal. In other words, what he's saying here is this is a metaphor that Jesus has complete power, but not only that we're told that he has seven eyes. If you have complete or perfect vision, what that means is not just that you can see a long way and close because your eyes are really good.

But when you have perfect vision, it means you can see what other people can't see. You can see everything that's hidden, that nothing at all creation is hidden from your sight. And because of that, it creates understanding and knowledge and wisdom. When he talks about it, he says, "Look, these seven eyes, which are the seven spirits of God," What is that? Well, there's a prophecy in Isaiah chapter 11. This is what it says, notice how many words are underlined. There's seven of them. The spirit of the Lord, he's the spirit of the Lord. He's the spirit of wisdom, understanding, counsel, might, knowledge, the fear of the Lord. In other words, Jesus Christ is omnipotent and omniscient. He has all power and he had all wisdom. And the reason this is such a good thing for you and for me, is because he's good.

And he's kind, which means that his everlasting rule, when he has all power and all wisdom is also motivated by a heart that loves you, that cares for you. And for this reason in heaven, there will be no rivals, there will be no equals, no rogue districts, no rebellion, none. He will reign and rule forever. And Isaiah nine says that the increase of his government and of peace there will be no end. What that means is the peace that you experience in heaven the first day will only grow and it will grow every single day forever and ever, and ever as his jurisdiction takes one more inch after one more inch, after one more inch, forever and ever. This is the hope that we have in Christ, but is it your hope?

And the last thing we see in this chapter is that king Jesus will receive every praise. Every praise. You are praising something today, is it worthy? When Jesus takes the scroll in heaven, all of heaven erupts, and they say, "Worthy are you to take the scroll and to open its seal. You are worthy. You alone are the one that qualifies to open the scroll. You are the son of God, the son of man, the lion and the lamb, the redeemer, who is a relative, willing and able, who died, was buried and rose again."

And this, worthy king, you notice who he redeemed. He says, he ransomed people from every tribe, language, people, and nation. You know what that means? It means that there's not a single state, a sovereign state, a dictator or a false religion that will stand in the way of God's plan for heaven to be populated by the diversity of nations and people who he has created for the glory of a son. Every single village, every people group, every nation, there will be a representative from every one of them at the throne in heaven, forever and ever. And the reason is because Jesus is worthy of the worship because he has commissioned us to make, make disciples in every nation. And there will be as a result of that, in the worshiping community, people from every space, every space to worship the king.

And as we worship him, we will be reminded forever and ever of how we arrived in that place. Worthy are you, for you were slain and by your blood, you ransomed people. When Jesus Christ rose from the dead, he had scars. When he showed himself to people, he had scars. When he ascended into heaven, he took his scars. When you see him, when you get to heaven, he will have scars. And when you sing to him forever and ever, and ever, you will sing about those scars because those scars are not marks of humiliation or defeat. Those scars are the marks of his honor and the reminders of the everlasting mercy and grace that it took to get us there. Do you know this king?

I'm not saying, do you know what the Bible says? And do you know the Bible says there is a king? Do you know this king? When Jesus last talked to you and exercise his authority over your life, did you obey because he's a king or disobey because you thought that he was an idea in an old book? He's the king. And as such, he is worthy of at least two things I want to leave you with. First, he is worthy of our worship. Let's direct our worship now to Jesus Christ. We are all going to worship something today and tomorrow and the next day. And the reason is because our heart like a broken spigot will not turn off. Worship is our response to what we see is adorable or lovely or worthy.

What that means is, if you don't love something or adore something that is worthy, you will adore something that's not. And it will always eventually disappoint you. Jesus is the only addiction in your life that will feed every other relationship in your life. He is the only hope, he is the hope of glory. That's why he says, he's the king of righteousness, the king of glory, the king of the ages. He never changes. Are you worshiping this king? And our response to this king and worship is as varied as his marks of glory. That means that we can worship him in how we give, in how we serve, in how we sing and how we love and how we talk and how we welcome, how we are hospitable, how we do our work, how we relate to our spouse, our children, our friends, our neighbors. All of it is an act of worship.

Are you worshiping the king with your life? And the second thing that he deserves, is precisely what we all need. And that is to place our faith in Jesus Christ. We have all proven that we are terrible at being sovereign. That's why we worry so much. We can't even contain our own little kingdom. We can't control it. And each one of us, we're all little Kings and Queens of our own little space. And you just look at the dysfunction that our decisions create, because we do not have perfect strength and we do not have perfect knowledge and wisdom. So we make bad decisions.

Jesus comes to us as the eternal king, and he says, "These are my terms of peace. You have offended me. You have sinned against me. You have turned your back against me, but these are my terms of peace. If you will admit that you are a sinner and that you cannot pay the debt of your sin, if you will believe in me and trust my accomplishments on the cross and the resurrection to pay the penalty, the cost of your sin. And if you confess me as Lord of your life, I will forgive you of your sin. I will give you my righteousness. I will give you my peace and that peace will increase forever day at a time."

Have you ever trusted Christ? We want to spend just a moment to pray before we sing. Those of you who know Christ, why don't you take this moment? Just thank him for being worthy. And those of you who don't, the Bible says, if you will call upon the name of the Lord, he will save you. So let's pray together, Father in heaven, we bow before you. We bow before you and we take this moment, Lord, to respond to what we've heard. And I pray for those who are in the room who believe, they've never called upon your name, but as they're sitting here, they in their heart, they find themselves saying, "I believe this," would you encourage them? Would you compel them? Would you move them within their own spirit Lord? To call out to you now, maybe to say something like this, "Father, I believe, I believe. I admit that I'm a sinner and I cannot pay my debt. I admit that I have made my life very confusing and frustrating. And I believe in Jesus, your son, I believe you sent Christ. I believe he's the king. I believe he died and that he rose again. And I confess him as Lord of my life. Would you forgive me of my sin?"

God, for those that are calling upon you, and for those who have already called upon you, and we recognize Jesus that you are the worthy one and there is no other. So we sing to you out of joy and we pray this in Jesus name. Amen. So in a moment, I'm going to ask you to stand. We're going to say two last songs before we leave. But in the first song, we're going to actually pause the song while you're standing, and we're going to

have the opportunity to see seven people, bear witness of their faith in Jesus by being baptized this morning, which would be really, really sweet. We've done this in each of the services thus far. And what we know about baptism in the Bible is, it's an act of obedience where God tells people who have already put their faith and trust in him, who have already been forgiven of their sin to bear witness to other people publicly that they're not ashamed to be associated with Jesus.

So everybody you see who's about to get wet. Every one of them have already trusted Christ. They've all been forgiven. They've all been cleansed. And yet they want to be obedient to Christ. They go into the water and they come out. It's a symbol of the death, burial and resurrection of Christ. It takes a lot of courage to do what they're going to do. So this is what we're going to do. What we're going to do is that when they come out of the water, we're going to celebrate God's grace and we're going to affirm their courage and how it encourages us by cheering and clapping and celebrating God for his grace and their life. So you ready? Why don't you stand and let's sing together.



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