

SERMON TRANSCRIPT

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SPEAKER

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Mother's Day

PART

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Legacy of a Godly Mom

SCRIPTURE

1 Samuel 1:1-28



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Well, Providence family, it's great to see you. Hope you've had a really good week. And if you are new with us, welcome. We're thrilled that you've joined us on this really special day. You just saw a little video, obviously, and if this is the first time that you've been here or maybe you've been here five or six times. Or maybe you've been here 50 times. And you're just wondering, "How do I really connect?" That's exactly what this is about. Even the last two weeks, there's been over 52 first-time visitors, so we know there's a lot of people who are here just wondering, "What is Providence?" And that's exactly what this is for, is to learn who we are, what we believe, and what you can expect from us as a church family. But also what we would expect of everyone who calls Providence home.

And so, if that's where you're at and you want to learn more, we invite you. Now, you do have to make a sacrifice next week, because it's going to happen at this time next week, okay? And so just think about that as you plan out your next Sunday. But it is good to see you. I want to pray for us as we get started.

Father in heaven, we look to You now. On this special day, we confess to You, and You of course see the very depths of our heart. You know that we're a pretty mixed bag when it comes to how we feel today. Lord, You know that there are some who woke up today and they think about their mom. And there's thoughts of great happiness, and we thank You for those thoughts. But for others, they woke up today and there's thoughts of great sadness or grief. Or maybe even in bereavement as many, even within our own church family, even recently has lost someone who is a mother.

We ask God that You would give comfort. We ask that You would give strength and endurance to them. God, we also pray for mothers. There are, no doubt, some in the room who love the season that they're in as a mother. And maybe things seem to be working well. And there's others though, who feel absolutely overwhelmed with the task and very disappointed. Whether it's their own choices, their attitudes in it. And just ask God that You would give hope, that You would renew hope, renew strength today in their hearts. I also pray, Father, for those who really long to be a mother. And for whatever reason it either hasn't happened, or maybe it won't. And I pray, Father, that You would give them comfort and encouragement today. Lord, that You would remind them that You are the treasure that's hidden in the field. And even as we'll look at in this chapter, God, that in Your presence there really is fullness of joy.

So would you draw them to Yourself and give them encouragement today. And all the different ways that people have sought to relate to one another in this idea that we call motherhood, we simply thank You for it. We know that it was Your idea. And so now we ask that You would speak through weakness and that You would give us clarity from Your word. We pray all of this in Christ's name. Amen.

In the Bible there's a lot of amazing passages and verses, and one of those amazing interesting places is in Song of Solomon, chapter 6, verse 10. And there King Solomon ask a question. He says, "Who is this? Who's as beautiful as the moon, as bright as the sun, and awesome as an army with banners?" And the answer, if you keep reading, is a woman. Only God has the power to clothe something as strong as an army, with the brightness of the sun, and the beauty of the moon.

And for that reason, on this day, we just want to say to each and every woman and little girl in the room, we thank God for you. You are indispensable and essential to life, to your family, to this church, to culture, and to Christ's Kingdom. It's essential that we have you. And God gave you to the world. And so we acknowledge that. I also want to just take the time, it's important to do so, that, to every woman in the room who is a mom. And every woman in the room who, like Deborah, who didn't have children of her own and yet used the instinct of nurturing to become, as it says, "And judges the mother of Israel." To take those unique capacities to love and care and nurture, in order to make the lives of people around them better. We want to honor you today as well.

No matter how you think of this day and what you're feeling right now, I want to ask you to turn with me to First Samuel chapter one. And there're in First Samuel chapter one, we find the legacy of a really faithful woman. Every one of us in the room, this is true, whether you're a woman or a man has dreams about life. And about how life is going to turn out. Every single one of us have visions, at a younger age, of what life would be like now. And the fact is, is even though we have all of these dreams, we also share with those dreams disappointments when reality falls short of the dream. And this is no doubt true of a woman named Hannah.

Starting in verse one of chapter one of First Samuel, it says, "There was a certain man of Ramathaim-zophim of the hill country of Ephraim, whose name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, and Ephraimite. He had two wives: the name of one was Hannah, the name of the other Peninnah; and Peninnah had children, but Hannah had no children." So we start here and it's important that anytime God begins through scripture for sure a new work, there's always a new person that's introduced. God does His work through the lives of people, real people. And that's why it says there was a certain man, he wasn't a make-believe man, he wasn't some fictional character in a cartoon. He was real, he was Elkanah. He wanted to make sure that we know he's real. He had a home. He had a place where he lived. And he also had at least four generations before him, that are listed, to tell us that this was a real man. He also had two wives, which is an interesting thing to have.

So you need to know that... I don't know why I said it that way. It's also a sinful thing to have, okay. So let me just go there. So much of the Bible, it's important you know this about the Bible, is describing fall in life, not prescribing godly life. Okay, it does both. There's places in the Bible where it says, and this is how you should live. It prescribes life. But then there's other places where God looks into the brokenness of world where we are sinning and making bad decisions, and feeling the consequences of all of those decisions. And He doesn't hide that from us. He records that for us, in order to show us that this is the world that He came into in order to rescue us from our sin. And also to give us some measure of hope, because each one of us have sinned. Each one of us have fallen short of His glory. Each of us make bad decisions. And each one of us experience the consequences of those decisions.

God came to the Earth in the person of His son Jesus Christ. And when Christ was on the Earth, he described with clarity His design for marriage when He created it in Matthew chapter 19. And there we're told,

“He who created them from the beginning made them male and female and said, ‘Therefore, a man shall leave his father and his mother and hold fast to his wife.’” Just one of them. And the two, not three, not four, not 10, “Shall become one flesh.” This is His intentions. So when it says that Elkanah had two wives, it was not God’s intentions. And there was a price to be paid. And we’ll learn about that. Hannah was most likely Elkanah’s first wife. And the reason that we would say that is because she’s listed first. In the Old Testament where there’s somebody who is listed as having more than one wives, it’s typically the first wife is listed, is the first wife.

And so Hannah had that unique distinction to be his wife. And they both, no doubt, dreamt of children. And she couldn’t have children. She could not. And so Elkanah, who I coined Mr. Fix-It said, “You know what, if Hannah can’t, well I’ll just marry another who can.” He marries Peninnah, and Peninnah is prolific at having children.

Verse three. “Now this man used to go up year by year from his city to worship and to sacrifice to the Lord of host at Shiloh, where the two sons of Eli, Hophni and Phinehas, were priest of the Lord. On the day when Elkanah sacrificed, he would give portions to his wife, Peninnah and to all her sons and daughters; but to Hannah, he gave a double portion because he loved her, though the Lord had closed her womb. And her rival used to provoke her grievously to irritate her because the Lord had closed her womb. So it went on year by year as often as she went up to the house of the Lord, she used to provoke her; therefore Hannah wept and would not eat. And Elkanah, her husband said to her, ‘Hannah, why do you weep and why do you not eat and why is your heart sad? Am I not more to you than 10 sons?’”

So each year the family would make the journey from a place called Rama. They would travel 15 miles to Shiloh. This was before the temple was built in Jerusalem. And so the holy place where there was this beautiful tabernacle where they did the sacrifices and the worship, it was in a place called Shiloh. Every year they would go up. And what we’re told is they went up to worship in the sacrifice. And there’s lots of things that you could sacrifice. And on the basis of what we know about the sacrifice, we know that this was not a guilt offering where someone had sinned.

It was what’s called a peace offering, or a fellowship offering. It was like Thanksgiving for us. You would go to the temple and it was a time of celebration. And you would sacrifice and a portion would go to the Lord, a portion would go to the priest, and then a big portion would be kept for the family to have dinner. To have a Thanksgiving dinner, a celebrate. And so the idea behind it is a season of joy. And celebration, and thanksgiving. And this is supposed to be a really good time. As Elkanah served up the portions... It wasn’t Turkey, but if you can imagine Thanksgiving Day. Like everyone’s lined up, dad gets up, this is how you do it. And he’s carving. And so here’s Elkanah, and he carves a little bit. Wasn’t a Turkey. And puts the... Why say Turkey. It wasn’t ham either. They were Jewish. And put the animal, put some animal, one piece, on everyone’s plate except for Hannah. And for her she got a double portion. And it says, “Because she was loved.”

Now this is a really amazing thing when you read this and you think, “Boy, that Peninnah, she’s not some-

one I would want to spend time with.” Don’t forget this. Hurting people tend to hurt people. Don’t villainize Peninnah because she was an image bearer just like you and me, about a soul who had dreams and had disappointments. She didn’t respond well, there’s no doubt about it. She’s clearly not the hero. But this is the reality of the situation. Elkanah had two wives, one of them enjoyed kids, the other enjoyed love. And both wanted what the other had. So Peninnah, irritated by the fact that she was not loved, even though she had given so many children, would poke at Hannah.

And she was kind of mean. And so she would poke, not at a normal place, but at a wound. And one of her deepest wounds was the fact that she was barren. And so she would poke at that wound. Thanksgiving after thanksgiving, after thanksgiving, until she would cry. One year Elkanah, he decided to try to help. So he says, “I should intervene.” He’s Mr. Fix-It. So he’s going to intervene and he comes in, he goes, “I’ll ask some questions. That always works.” And he asked four of them and he says, “Why did you weep? Why do you not eat? Why is your heart sad?” Now you can imagine right there, a little hug, you know, “It’s going to be okay, the Lord loves you.” But no, he goes on and asks one more question to prove sort of the motivation of his heart. And that is, “Am I not more to you than 10 sons?” In other words, “Don’t you see what you have here? How could you possibly be discouraged after marrying this?”

And you can imagine her devastated answer, “Elkanah, I cannot have kids. And I have to share my husband with a rival who provokes me at every time I’m supposed to give thanks. And Elkanah, the better question is, why was I not more to you than 10 sons?”

This was not Hannah’s childhood dream. And you may not be living your childhood dream either. But this is where we begin to see the legacy of Hannah’s faith and we can put it into categories that we can begin to work out in our own life. But not only that, we can also see how God would use this very moment, this broken story, this busted up home, in order to bring about our own savior and our own redemption. Verses nine and 10 says this. He says, verse nine, “After they had eaten and drunk in Shiloh, Hannah rose. Now Eli, the priest was sitting on the seat beside the doorpost to the temple of the Lord. And she was deeply distressed and prayed to the Lord and wept bitterly.” So the first thing I want you to see about people of faith, legacies of faith, is that they pour out their sorrow to God.

This is really a miracle what takes place. And what I want you to see when we talk about people of faith, I’m not talking about religious people. A person of faith is someone who hears a promise that God makes. And then believes that promise, and begins to live their life so that the evidence of their life bears witness that this is someone who really believes that promise. That’s what a person of faith is. And she shows us that a person of faith pours out their sorrow to God. It’s obviously so hard to even quantify the unimaginable levels of pain and sorrow that she felt in this moment. The words that are used here, “She was deeply distressed”, can literally be translated bitter in soul. Artists have tried to capture these phrases, these words. What does it look like when someone is bitter in soul? It’s not saying that they have a bitter character, that they’re bitter towards people, but that their soul is soured.

It's hurting so bad that it's deeply distressed. And this is one of the pictures that I found of what soul distress looks like. Some of you look at that and maybe even see different expressions in your own life. And amazingly in this moment, Hannah did not retaliate. Instead, what she did was she ran to God. And she ran to God because she knew that God made a promise. And this is what faith is all about. God had said, "You will seek the Lord your God and you will find Him if you search after Him with all of your heart and with all of your soul." She had faith and so she acted on this promise of God. Later in verse 15, she explains herself, what she's doing when she's praying. And she says, "I have been pouring out my soul before the Lord. I've been pouring out my soul before the Lord." Now this is really important that you understand this, okay?

There are times, in fact there's been even people in this room right now have taught me over the years about prayer. One of the things that folks have taught me about prayer is that many of the prayers within the scripture have different kinds of language that is a part of it. Sometimes that's put into a little acronym called Acts. Where you see people adoring the Lord and praising the Lord. And then see they they're confessing, meaning that we start with praising the Lord. All of a sudden we see who He is, and then we recognize that we fall short. And so now we have something to confess before Him is sin. And then He forgives us and so we're thankful, so we give thanksgiving to what He's done in our life. And then once we give Him thanks, we're like, "You know, Lord, there's all kinds of things on my heart right now that I want to share with you that I'm asking that you would intervene." Acts.

And there are times and days when that's fitting, something like that is absolutely fitting. There are times when our heart doesn't have to be poured out because it may not even be all that full. Some days we're praying and we need some help, we need some instruction. But there are other days, there are other days when your heart is so soured, it is so distressed that Acts simply doesn't work. You see, when she says that, "I've been pouring out my soul before the Lord." This is the picture. She's talking about soul emptying kinds of prayer, which is not refined. You stack up adoration, confession, thanksgiving, supplication in a dump truck. You can't say, "Hey, all of you, thanksgiving dirt, get in the back, it's not your time now." And you try to pray like that to where you got to follow some order when your heart is distressed, you'll stop praying. Just pour it out. You just gush, just let it go. Sometimes I have to just go on a walk as I did this week.

I just go and I'm just like, "God, I'm so overwhelmed." And I would never want what I have said in my prayers to Him put into a microphone. And I would never want them to be recorded and have to be read later. Because they make no sense whatsoever except to the One who hears them. He hears you. And so pray. Later, she's going to ask for a miracle son.

"My God, I know I can't, but I'm asking for a son." But what I want you to see is a miracle's already occurred. And the miracle is she's not looking to herself or to her circumstances, she's looking God-ward right now. She's looking to God. The very first miracle that God often performs in moments of crisis is not to change the circumstance. It is to wean us from self-sufficiency and cause us to look at our creator. And so let me encourage you to take your distress to the Lord. I know some of you, your heart is just so full right now. And

sometimes I just don't think He cares too much about what you say, so long as you come. But let me encourage you to remember this.

Don't forget who you're talking to when you do come. He is the Holy God, our Creator and Sustainer. He is the one who sits above the loom. Who's able to see His design from the beginning to the end. Whereas we have to sit underneath the loom trying to make sense of what we see through all the knots, and frays, and confusions, and frustrations, and burdens of our life. In other words, pour but don't accuse. Pour but don't sin. As Hannah poured, we're told that God did this amazing work in her heart. And that is that He actually inclined her to give away the very thing that she would want so badly before she received it.

Look what it says in verse 11. It says, "And she vowed a vow and said, 'Oh Lord of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the Lord all the days of his life and no razor shall touch his head.'" That's the vow of a Nazarite. "As she continued praying before the Lord, Eli observed her mouth. Hannah was speaking in her heart, only her lips moved and her voice was not heard. And therefore Eli took her to be a drunken woman. And Eli said to her, 'How long will you go on being drunk? Put your wine away from you.' But Hannah answered, 'No, my lord, I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before the Lord. Do not regard your servant as a worthless woman. For all along I have been speaking out of my great anxiety and vexation.'

Then Eli answered, 'Go in peace and the God of Israel, grant your petition that you have made to Him.' And she said, 'Let your servant find favor in your eyes.' And then the woman went her way and ate, and her face was no longer sad."

Second thing I want you to see is that people of faith surrender to God what they want more than anything. What you find is that when you hear what God says about Himself, and that is that He is the treasure of the field. Is that what you find is the things in your life that you believe will make you more happy than any other in comparison to Him. You even get to the place where you can become glad to part with them, because you have Him. And this is precisely what she does. As Hannah's praying, perhaps she's reminded of God's goodness. But what we find here is that, almost like she has this moment of clarity. Maybe she's thinking, "You know what? Maybe this son thing has become too special to me. Maybe this really good thing has become a God thing." And so her heart has changed and she looks to God and says, "I've found in You a treasure that's better than the world. If You give me a son, I'm going to give him right back to You. All the days of his life, he will be Yours."

It's an absolute remarkable thing that's happened here, and crazily, it's interrupted. And it's not interrupted by Elkanah or Peninnah coming back and apologizing for their sin or their folly. No, it's the priest accusing her of being drunk. And she's so kind. I can't believe how kind she is. I know all kinds of people, men and women, if they had mace and a baseball bat at this moment and this bad day, they would use those. Instead,

she's kind and polite and says, "No, my lord." It's just amazing the character of this woman. She says, "I'm a woman troubled in spirit. And I have been pouring out my soul before the Lord." In other words, "I have not been pouring wine in, I've been pouring pain out."

The priest has a change of heart. Eli says, "The God of Israel, grant your petition that you have made to Him." And she said, "Let your servant find favor in your eyes." Now, this is amazing. Hannah, whose name means favor, the Lord has moved in her in this moment of prayer in such a deep way that she says that she went her way and ate. I mean, she goes, "You know what? I think I'm going to eat that double portion right now." And it's amazing what happened. She comes back to Thanksgiving dinner, she left in tears, and all of a sudden she comes back and she's just flashing this little glimmer of a smile. And we know that because this is what it says. "And her face was no longer sad." It translated literally, "Her face was no more." Her face of sadness, her face of bitterness, was no more.

You see, the Lord had changed her countenance before He changed her circumstance. And she had a hope. And hope is powerful. It's effectual. It's apologetic. It describes us at the core of who we are as people of faith, because we live according to the promises of God who is faithful. Hope. So let me ask that you had asked, that we as a church would ask, the Lord to shine hope upon our face. I know that to those living under a dark cloud, this idea of having hope, that dark cloud sometimes can cause such heaviness of heart. And if it is, let me just encourage you to keep looking and keep praying and keep asking the Lord for new countenance. Because hope is such a powerful apologetic of the gospel.

Verse 19, "They arose early in the morning and worshiped before the Lord and then they went back to their house at Ramah and Elkanah knew his wife Hannah. The Lord remembered her, and in due time Hannah conceived and bore a son, and she called his name Samuel, for she said, 'I have asked for him from the Lord.'"

Third thing I want you to see here is people of faith attribute their blessings to God. Do you attribute the good thing in your life to your effort, your creativity, or to anything else? Or do you look and say, "You know what God tells me that He is the giver of every good gift." You see in time God did another miracle for Hannah. She got pregnant and had a son. And you notice that she does not attribute the cause of this baby to anything else other than almighty God answering her prayer. Which is why in verse 20 it says, "I have asked for him from the Lord." And do you know what she named him? Well, of course you know. Samuel. Do you know what Samuel means? Literally it means "God is heard". Anecdotally it means, "per request".

Every time she looked at Samuel, she didn't say, "You know what? It's because of Elkanah." She said, "It's because I asked God, who is merciful. And he opened my womb and gave me this son." I know people that will literally jump all over the room in order to attribute cause to anything other than the Lord God. May it not be said of us. Let's acknowledge God as the giver of every gift. Well, there is one last section I want to show you at this point. This sermon does have four points, but to get to the last where she actually does have the baby and give him away is we need to turn... Not turn, but you can just... In the 30th chapter of Numbers, there's

the law that God gives to the Jewish people. And one of the provisions in the law is that if a wife made a vow and then the husband heard that vow and didn't approve of it, he could nullify the vow.

But after he heard of it, if he doesn't nullify it, then not only is she bound by it, he is as well. Now, I tell you that because had Hannah come home and said, "Honey, I just want you to know that I committed our child to work in the tabernacle all the rest of his days." Elkanah could have said, "Nope." But he didn't. And because he didn't, it became his vow as well. And the next year he intended to make good on his vow.

So look what it says in verse 21, "The man, Elkanah and all his house went up to offer to the Lord the yearly sacrifice and to pay his vow. But Hannah did not go up, for she said to her husband, 'As soon as the child is weaned, I will bring him so that he may appear in the presence of the Lord and dwell there forever.' Elkanah, her husband, said to her, 'Do what seems best to you. Wait until you have weaned him. Only, may the Lord establish his word.'" So the woman remained and nursed her son until she weaned him. And when she had weaned him, she took him up with her along with a three-year-old bull, an ephah of flower, and a skin of wine, and she brought him to the house of the Lord at Shiloh and the child was young.

Then they slaughtered the bull and they brought the child to Eli and she said, 'Oh my Lord, as you live my Lord, I am the woman who is standing here in your presence praying to the Lord. For this child I prayed, and the Lord has granted me my petition that I made to Him. Therefore, I have lent him to the Lord as long as he lives, he has lent to the Lord.' And he worshiped the Lord there."

The last point is this, is that people of faith live according to their words of surrender. It takes one thing to get into a bind, and we typically do. And we're in a situation, we say, "God, if you'll get me out of this, I will..." And how many of us, after we've made it out of that bind, we do not fulfill the words of our surrender. Imagine just how weighty it would've been to actually make good on this vow to finally after having all of this pain, to be holding a son and to actually give that son into the service of the Lord.

When Elkanah went to Shiloh the next year, however, Hannah stayed home. And he said, "Look, do what seems best to you. Wait until you weaned him. Only made the Lord establish his word." Now, she intended. She wasn't wavering. Sure enough, when Samuel was weaned, they came to the priest. And Hannah looked at Eli and said, "For this child I prayed, and therefore I have lent him to the Lord. As long as he lives, he's lent to the Lord." And you could imagine at this very moment just how hard it was to actually make good on that promise of surrender. But think about this for a moment. Oftentimes, I know a lot of people, myself included, that if that was me and then I had to walk 15 miles home, I can imagine that Elkanah had to be really doing a lot of work of consolation and comfort after leaving.

But you know what's amazing is the Bible gives a different picture. The very next chapter, which we will not read all of it, we'll just read two verses, actually gives us a song that Hannah sang and prayed to the Lord. And notice what it says, "My heart exalts in the Lord." She's praising the Lord for what's just happened. And then

you to the verse 10, the very last verse, which is so pivotal for us. And this is what it says, “The Lord will judge the ends of the earth and he will give strength to his king and exalt the horn of his anointed.” I know when you first look at that, you think, “Well, why is that so significant?” And it’s because there’s no king in Israel at the time. And she knows there’s no king in Israel at the time. She knows that there’s a promise of the king.

She knew her Bible. And see, the Bible tells us that early on, when sin entered the world, God made a promise that one day he would send a special son. It would be born of a woman, but we didn’t know which line. And so God comes to the line of Abraham, he comes to Abraham himself. And in chapter 12 verse three, he says, “I want you to know I’m going to bless you. I’m going to give you land. I’m going to make you into a nation. And in you, all the families of the Earth shall be blessed and kings are going to be coming from you.” This promise is transferred from that generation to the next. And we get to Isaac. Now, Isaac, he’s told, “In your offspring shall all the nations of the Earth be blessed.” And he has sons who are like, “Which son is it going to be?”

He goes to Jacob. And to Jacob, he says, “A company of nations shall come from you. And kings shall come from your own body.” So at the end of her song, Hannah confesses her belief that God is going to fulfill his promise of sending the Savior of the world who will become a king, the king of kings. Which is why she says, “May God give strength to his king and exalt the horn of his anointed.” The word anointed comes from a Hebrew word, *mashiach* or Messiah. She’s pointing her entire life and devotion, even with her own sacrifice and surrender of her son. And she’s casting it upon the strength of God’s promise to send us Jesus Christ as our savior and king. Her devotion was not given to God in order to earn favor with God. But in response to her faith that God would be sending us the Christ who would save her and us from our sin, as He would work on our behalf.

And so Providence, let’s anchor our devotion to the work of Christ. And I say, anchor our devotion. It’s important you hear that. Because many of us, we walk out and we’re like, “I want to be devoted. I want to pray more. I want to sing more. I’m going to pour my heart out to the Lord. I’m going to give. I’m going to give my life in service. I’ve made vows. I’m going to keep those vows.” And it’s only natural for us in our flesh to imagine that when we are pouring out devotion in these areas, to think that we are contributing to our righteous, standing before God. That we are earning more favor. But once you have all favor, you can’t earn more. And you cannot subtract from that favor. And this is what the gospel is all about. It’s different than religion. Religion says, “You better fulfill your vow because if not, God is going to remove His favor.”

God came to the Earth, the [inaudible 00:36:02] of his Son. He lived without sin. And then He went to a cross, and there He died for our sin. He was buried in the grave and on the third day, He rose from the dead. And then He speaks to humanity these words, “You have not lived as you ought, but I have. And if you will place your faith and trust in Me, then all you deserve in your sin will fall upon Me on the cross. And all I deserve in my righteousness will fall upon you and your account. Not only now but forever. And My righteousness is the same yesterday, today and forevermore.” Which means that your worst day cannot detract

from your righteous standing. And your best day morally cannot add to it. Which is why, as people of faith, we do not commit acts of devotion to the Lord in order to earn favor. We do them out of the place of favor. He's already done all the work. So the question is this, have you trusted Christ?

Because if you have not trusted Christ, what I've just said of you is not true. But it's available. He says, "All who call upon the name of the Lord will be saved." Is there any reason you wouldn't call upon Him right now and say, "I'm a sinner. I cannot save myself, but I put my faith and trust in Jesus Christ, Your son who died for my sin and rose again. And I confess Him as Lord of my life." The Bible says, "You put your faith in Him and you will receive favor. A relationship with Him that will never end." So let's pray.

Father in heaven, we bow before You. We recognize and acknowledge that apart from You, that we can do none of these things. But I ask that You would strengthen us as a church family to be a people that pours out our hearts in prayer. That attributes all of the good things that we have received to You. That surrenders what we have even move before we receive it. And leans all of our devotion against the finished work of Jesus Christ. Not to earn favor, but to live out of it. And so we sing to You now of Your great faithfulness. We love You. And we pray all of this in Christ's name. Amen. Would you stand? Let's sing.



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