

SERMON TRANSCRIPT

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SPEAKER

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SERIES

Better Together

PART

1

TITLE

Life Together In Jesus' Family

SCRIPTURE

Genesis 1:26-27; 2:18; 3:7-10; Matthew 12:46-50



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It's really good to see you Providence family. If you call Providence home, welcome home. If you're a guest, we're really glad you're here. If you're over in Prisms, thank you for serving the family this morning. And for those of you who are online, we're also glad that you have joined us.

If you have a Bible, turn with me to the first page of it. We're going to be today in two different books. First is the Book of Genesis, and then we'll also look at the Book of Matthew. And the first book, we're going to look just a few verses in chapter one, two, and three. And then we get to Matthew, we're going to look at chapters 4, 10 and 12. Not all of it, just a few verses in each, but it is really great to see you. I hope you've had a really good new year.

And we start a new series right now. And the series is really to look at a problem that we face, but also to look at the strategy that God has provided. A lot of people walk through life and they're very, very lonely. And the fact is that to be lonely does not mean that you are alone. It means that you feel the distress of being alone sometimes when you're around a lot of people. And so a lot of people deal with loneliness, wrestle with it, and there's a lot of impact upon our own lives and our whole society. But God has a word for us. He knows that he has created us, that life is just so much better when it's lived, when it's lived together. And so that's what we're going to look at.

Back in 1830 or in the 1830s, a Frenchman, a French historian named Alexis de Tocqueville, he toured all over America. He had seen lots of different places, cultures in the world, and he came to this new place to him and he wrote about it. And one of the things that he wrote is that he noticed that there was a defining characteristic of its people, and that trait was extreme individualism.

Now, he recognized even then that in a free market land like ours is that this enzyme that we had within ourselves when he looked and said they all think of themselves first, very self-reliant, very independent people, is he knew that in a free market society is that it could really serve by creating a real economic engine. But even back then, he gave concern and wrote about it of what would happen to the human soul and to the society's soul if individualism went unchecked and crowded out our own consideration for the common good.

Well, over the course of our history, there's been a number of things that have brought us where we said, "I can't think about this. I can't look at this problem alone." So there's been floods and storms and wars and all kinds of things, a lot of hard time racism and finances and all kinds of things where folks came together. But there was also a few things that has helped our nation in terms of a check on this, and that's how we thought.

You see, for a long time within our nation, we believed in something called objective truth, okay? Not subjective truth where we get to make up our own truth, but objective truth where there was truth outside of the individual, where we didn't get to determine what was right or wrong, someone else did.

And as a result of that, we all would look that somebody who has the authority, namely God, he says, “This is what is right and wrong.” And we as individuals live together in society underneath that truth.

For the longest time within our nation, there was a real belief in objective truth, but there was also one other belief. And it wasn't just a belief, it was an appreciation and acceptance for the biblical ethic. And what that is love, to love one another as we love ourself.

But it's interesting, over a long period of time, things change and a lot of people, they experience freedom. A lot of people have experienced prosperity. A lot of people have even experienced peace. Even at times where we have gone to war, it's really interesting is how we do war today is different than how we did war even in the '50s, to where it doesn't necessarily rally the entire country where we all have to change our factories in order to create war equipment instead of tires. And as a result of that, even those kinds of things are for those people, but there's not for these people.

And as a result of that, and over all of this period of time, there's been less of a check. And then add to that what's happened recently, and that is that there's a rejection of objective truth and there's a rejection that the Bible has any standing in society's personal life. And with that went the biblical ethic of love, of loving one another as we love ourself. We simply say, well, you first have to love yourself. And as a result of that, what's taken place is this onslaught of individualism that has brought about the result of deep and abiding loneliness.

You see, when you have a society that is based on self-reliance, individualism, what happens is we tend to isolate. We start to imagine that I don't necessarily need a lot of other people to succeed in life. I simply need myself, maybe one or two other people. And as a result of that, we begin to create technologies within society that allow us as individuals to be able to thrive, to access information, to comfort ourself. And so we don't need as many people. We have more technologies that even help us to isolate. And as a result of that, it creates a place to where many of the things that we now just assume are normal, are more impersonal than they've ever been in the history of America. Like what?

So there was a time when we all had a car that needed gas and the only way to get gas was to talk to a person, like a real person. You had to go in. There was somebody that was there. And they're there now, but we don't go in. And that's just one example of literally thousands of examples. Most of us when we would do Christmas shopping, we had to interact with human beings. And now you just don't have to. And it's interesting. What happens then is that our relationships in many of our lives to become transactional. I'm going to give you something in order to get something.

For many of us, what we do is actually the only time that we interact with people is when we need a product or service that they need. And once it has been paid for and delivered relationship over.

And add to this, our society has become incredibly transient. I'm not just talking about that we can fly anywhere in the world quickly. It's that we choose to even live and move away from family, away from friends, away from social networks because we can work in our basement, we can work in our home office. We don't need people in our life. And as such, what happens is we have created a real problem within our society called loneliness.

Today, 58% of Americans report being noticeably lonely. This was a Cigna study. And what's interesting is that 58%, it actually jumps to 63% among those people who are living in poverty. On the basis of certain minorities, it actually jumps to 75% the highest being Hispanic. And what's interesting is when it comes to age breakdowns of who's the loneliest generation, it's really interesting. The loneliest bracket of years happens to be ages, if you can believe this, 18 to 24. 79% of the people surveyed who are between 18 and 24 said that they feel noticeably lonely, which is, if you can believe this, it's crazy to me, it is almost double those who are 66 years and older. We might imagine that the oldest generation who have to live alone, they have to stay in a home more often is they're more lonely. No, the loneliest generation are people who are 18 to 24 in America. 79% said that I feel noticeably lonely.

Our surgeon general last year put out an entire study, 70 pages. I read it. It's really fascinating. Vivek Murthy, and he published *Our Epidemic of Loneliness and Isolation*, and it showed that in America today, first time ever, that one quarter of all adults now live alone. In addition to that, it traced a number of factors of how people live their life. And so between 2003 to 2019, so they traced during these years how people interacted. And what it said is through the progress of those years into 2019 is that time alone increased 24 hours a month, meaning not spending physical time, personal time with another human being. Time with family, that's physical time like we're together like physically, time with family decreased five hours a month, and time with friends decreased 20 hours a month.

And what's interesting, it says that the sharpest decline for those who were experiencing less hours with friends were actually people ages 15 to 24. So you think, "Well, what are people doing with their expendable time, their free time?" We all have certain things we have to do. We have to eat. We have to sleep. We have to work. And that takes our school. So that takes up a whole bunch of time, but then there's all this extra time where all of this stuff used to happen. And so they started looking and said, well, a lot of people are spending a whole lot of time on their phone. That's what they're doing alone.

So in 2023, this is the national averages right now, as American adults, we use the phone six to seven hours a day, not have it on our person, but actually have it on and looking at it, six to seven hours a day on average. Adults use social media 2.4 hours a day, teenagers use it 4.8 hours a day. And notice this, those using social media two or more hours a day are twice as likely to report chronic loneliness.

Now, what's fascinating about this, it's really amazing, is for some of us who think, okay, no more social media, what's interesting is there was no difference statistically in terms of chronic loneliness for those

who didn't use it at all and those who used it all the way to an hour and a half, meaning that it's not evil in and of itself with brackets and it doesn't have to rule our life.

What's interesting is this was one of the contributing influences. And what's interesting is chronic loneliness, what they then do, and there's a whole section in his report that it shows that it's not without effect. That has enormous impact, not only upon the soul of a human being, but also the soul of society. It says there that chronic loneliness leads to increased risk of heart disease, obesity, stroke, selfharm, depression, dementia and anxiety. Sociologists around the world scrambled to suggest ways to promote more social interaction.

It's interesting that England went as far. Their prime minister in 2018, I believe Teresa May actually appointed the very first Minister of Loneliness as a government position held by Tracey Crouch in order to help people in England to be able to wrestle with the impact of loneliness.

So the question that I would have is what this series is really all about is would God have anything to say to us about how we got here and how to be able to flourish in life a little bit more than we currently do? So I want to pray and then we'll jump in.

Father, I pray and ask for your help. Lord, this information is interesting and it's part of the story, but no, it's not all of the story. But God, what is true is that many in this room right now are feeling lonely. They may be sitting around a lot of people and yet they're lonely. And I pray for those who are wrestling with things such as thoughts of self-harm, anxiety, and depression and physical challenges, that a real influence that is contributing to these things is they're just so lonely.

God, I ask that you would help us to be able to see the roots of this, but also to be able to see the solution, that we might be able to flourish in ways that we haven't. So we look to you in faith. Would you speak through weakness? I pray in Christ's name, amen.

So the story of the Bible, if you're new to this, the whole story of the Bible is sort of built on four great, big pieces. There's some people who boil the whole story of the Bible into four chapters. There's the creation where God created the world, how life is supposed to be. Then there's the fall where sin messed up the world, and then there's this rescue that God promised it all of a sudden then he sends Christ Jesus to the earth as the rescuer. And then the fourth chapter is restoration, is that God would give a redeemed people, a rescued people instructions on how to flourish again, similar to how he always created us to be.

So what I want to do today will be different than the next four sermons in this series. In the next four, we'll actually look at passages where he says, "I want you to do this to one another or with one another in order to help you with this problem in your life." Today I want to give you the big picture of how

did God create us, what went wrong, what God's solution is, and how he instructs us to be able to be restored.

So the first point, if you take notes is this, is that we were created in God's image as relational beings. Every one of us are created in God's image. And as such, we are a relational being built for community. Every single one of us, even those in the room who are introverts like me. In Hebrew meaning the language, which is what most of the Old Testament was written in, there's a tool that's used and when you see it, you're supposed to pay attention and the tool is repetition. In other words, when he says something over and over and over and over again and it seems like it's overused, and then suddenly he changes, you're supposed to pay attention to the change because it's signaling something of deep importance.

And with that in mind, let me show you something about how God created the world and created us. Starting in chapter 1 verses 11 and 12, it says, "And God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind.'" That's the thing I want you to see, "each according to its kind, on the earth.' And it was so. And the earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning the third day."

Then all of a sudden we move and we move to verse 21. It says, "And God created the great sea creatures and every living creature that moves, with which the water swarmed, according to their kinds, and every winged bird according to its kind. God saw that it was good."

Then we move to verse 24. And he says, "Let the earth bring forth living creatures according to their kinds - livestock and all creeping things and beasts of the earth according to their kinds.' And it was so. And God made the beasts of the earth according to their kinds, and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good."

So you see two patterns here. One is that when God creates something, he looks back and he goes, "That's good." The second thing is in all these things that we just talked about from plants, trees, vegetation, fish, birds, and all the animals, it says over and over, they were created according to their kind. So we're supposed to be looking for two things as we keep reading in the Bible. One is what's the first time God says, "That's not good." So keep that in mind. And second, we're supposed to look for when he created something that was not according to its kind.

Verse 26. "Then God said, 'Let us make man in our image after our likeness or according to our kind. And let them have dominion over the fish, the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the ground.' So God created man

in his own image, in the image of God, he created a male and female, he created them.”

You see, bear cubs are created, they’re born in the likeness of a bear, and we are born in the likeness of God. We’re not God. We’re not little gods. We’re like in certain ways God. We are all uniquely relational because he’s supremely relational. Even before Jesus came to the earth, the Son of God took on flesh and had relationships with people where we could see how God relates to people. In the Old Testament, we find passages that says that God sees people, he hears people, he loves people. He made promises to people. He kept promises to people. He was patient with people. He gave mercy to people. He gave grace to people. He grieves over people. He sings over his people. He is relational.

And as such, because we’re created in his image, we were created with special and unique capacity for relationship. But not only that, we were given special and unique commands for relationship. God never looks at a fish and says, “Welcome other fish, as I have welcomed you.” But God says, “Welcome one another to humanity as I have welcomed you, love as I have loved, forgive as I have forgiven you.”

All of a sudden you move into chapter two and we get to chapter two, he zooms in on the day when God created humanity. And there we learn that even though in chapter one he says male and female, he created them, he zooms in, and there we learn that God created Adam, the man first. He put him in a garden that he created, gave him instructions, and then all of a sudden God says something that we’re supposed to go, “Oh, that’s a big deal.”

Verse 18 in chapter 2, “Then the Lord God said, ‘It is not good.’” It’s the first time. God’s first recorded concern is written right here, and it happens to be about human aloneness.

“‘It is not good that the man should be alone. I will make him a helper fit for him.’ Now out of the ground, the Lord God had formed every beast of the field and every bird of heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. And the man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam, there was not found a helper fit for him. So the Lord God caused the deep sleep to fall upon the man, and while he slept, took one of his ribs and closed up its place with flesh and the rib that the Lord got had taken from the man, he made it to a woman and brought her to the man.”

So we begin with one person being alone and we end with community. It’s a small community, but it is a community. They’re together.

Now, this is a really interesting question. You should ask, why didn’t God make them simultaneously? He’s sovereign. He knows everything. So he creates one alone. He creates everything else in pairs. He creates one alone. All of a sudden he step back, he goes, “Well, that’s not good. I think I’ll create another one.” Why did he do with that? Why not simultaneously?

And I believe the only reason that the passage tells us is because God wanted to set things up so that we could see our need for relationship. Adam was living in the garden. It wasn't Adam who knocked on God's door and said, "Hey, I'm the only one like me down here." Apparently he didn't even notice. And so God says, "I'm going to give you a task." This is a third break in the sequence. Up until this time, every time God says, "Let there be," the next sentence and it was. "Let there be light," and there was light, until we get to, "I will make a helper fit for him." If the sequence continued, Eve would've showed up in verse 19, and she doesn't. She doesn't show up until verse 23. Why? Because God wanted to show humanity our need. So it says, "Adam, name all the animals." He names the animals. And he comes back and he goes, "Wait a minute. I'm alone. I don't have a companion. I don't have a like kind."

And this is when God creates another human being and then suddenly unleashes all of their relational capacity upon each other. This is my point. If you're choosing to live in isolation, you are choosing to live opposite of your DNA, how God created you to live, and therefore you cannot flourish that way.

That leads to the second big block. So we have creation. Next is fall when things broke, and that's chapter three. The point here is number two is that we instinctively isolate when we feel ashamed.

You see, for there was for a time, a brief time, there was peace, and then Satan entered the garden, planted doubt within the heart of the man and the woman about God's truthfulness and what he commanded, his justice. And then Satan urged them and enticed them to define their own reality, to define their own truth like a God by eating what God forbid, they ate what God told them not to eat. And suddenly they felt shame. And this is how it's described and what they did with that shame in verse seven.

"Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths," clothes. Their first tool to hide.

Then they hid the sound ... I'm sorry. And then they heard the sound of the Lord and God walking in the garden and the cool of the day, and the man and his wife hid themselves from the presence of the Lord among the trees of the garden. But the Lord God called to the man and said to him, "Where are you?" And he said, "I heard the sound of you in the garden and I was afraid because I was naked and I hid myself."

So there's a hiding that takes place when we feel shame, first from God. But then notice it's interesting is that God immediately comes to Adam because Adam was the one who heard God say the instructions before Eve was even created. He holds him accountable and he says, "Where are you? What's going on?" And notice what he says. He didn't say, "And I hid us."

This is every man for himself. "Where's Eve?" "I don't know. Go find another bush. She's probably over

there somewhere.” This is what happens. When we feel, when we sin, we become sinners by nature, we feel shame, we hide ourselves from God, and then we hide ourselves from one another. We learn to hide behind masks such as terminally casual friendship, giving non-answers, keeping a safe distance, managing content in order to build an image. And so for many of us, loneliness is the sad and seemingly inescapable way of life. And into this problem, this breach of his soul, God promised to rescue her. A special son will be born who would not only crush evil, but would restore us into a relationship with God and each other by removing our shame. And this is Jesus.

And this moves into the third big block of the Bible when that’s the rescue. The third truth I want you to see is that Jesus lived among the people he came to rescue. Oh, he came to the earth and he could have lived any way he wanted to. And what he did was he chose to live in community because he’s relational.

This is where we turn to Matthew chapter 4. See, it didn’t take very long for Jesus. We find in verses 18 and 19 to begin assembling people to walk with him. Notice what it says. “While walking by the sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew’s brother, casting a net into the sea, for they were fishermen. And he said to them, ‘Follow me, and I will make you fishers of men.’” And I’ll make you fishers of man.

What’s interesting is it didn’t take long after that for him to add some more. This is where we move to chapter 10. So Matthew chapter 10. So he starts with two, two people to follow him, two people that would be in close proximity and relationship with him. And then suddenly we get 12 in chapter 10. It says, “And he called to him his 12 disciples and gave them authority over unclean spirits.” So the other 10 he picked up along the way “to cast them out and to heal every disease and every affliction. And the names of the 12 apostles are these first Simon, who’s called Peter, and Andrew’s brother James, the son of Zebedee, John, his brother, Philip and Bartholomew, Thomas and Matthew, the tax collector, James, the son of Alphaeus and Thaddaeus, Simon the Zealot, and Judas Iscariot who betrayed him.”

In this list, it’s interesting is you find evidence of what we call identities, right? So for some of us, like I’m a brother of this person or I’m a sister of this person, I’m a son, I’m an engineer, I’m this. And so we have these identities. And you notice a few identities that actually stayed with the disciples, but they were no longer primary identities. I’m going to show you that they became secondary identities.

First of all, there’s a few times where he says that they’re brothers, right? James and John were brothers. Well, they didn’t stop being brothers, like physical brothers when they met Jesus. They were still brothers. This will be important in the fourth point. But notice these two. This is interesting. Two of them have a moniker. Matthew was a tax collector. Simon was a zealot.

Now, zealots were a group of Jewish terrorists, if you can say it that way, which is true. They planned and conducted attacks on soldiers and loyalists of Rome. So they would know somebody was going to

walk through some aisle some way and they would say, “You know what? Let’s take that guy out.” So they were violent people and Simon was one of those before he came to Christ. It’s amazing. Now, what’s a tax collector? Well, these tax collectors were also Jewish people. What they did was they extorted tax money on behalf of Rome. In other words, zealots sometimes who they wanted to kill was the tax collectors because they were fellow Jews, they were loyalists of Rome.

So Jesus calls two people that before knowing Jesus, they would’ve hated each other and one would’ve wanted to kill the other. And he goes, “We should be a community. We should be friends.” You imagine the interactions among these people during this time.

But here’s my point, right? For a lot of us, we imagine really wise people, these sages who sit up on rocks and they spout out parables when folks come up to hear them talk about wise things. Well, Jesus, the Son of God, the source of truth and wisdom came to the earth and he chose to live in a mobile community of broken people who were receiving new identities in Christ. And at the right time, Jesus led this crew to Jerusalem, and there he went to a cross where he died for our sin. He was buried in a grave, and on the third day, he rose from the dead. Then he gave us the most stunning invitation.

I remember it, a lot of us do of A, B, C. If you’ll admit that you’re a sinner and you can’t save yourself, if you’ll believe, B, in Jesus, his life, his death, and his resurrection, C, if you’ll confess Christ as Lord, he says, “I will forgive you of your sin. I will give you my righteousness. I will take away your shame. I will restore you back to relationship with God Almighty and give you the capacity to have relationship without shame with one another.”

And this is one of the beauties of what’s happening here, is that God has made a way for us to be a family. And that gets to the last, what does this restoration, what does Jesus do to allow us to restore? Number four is that Jesus redefined family for his followers. And this is going to be something that’s really, really hard for us because every single one of us, even as Christians, we live within a culture and where that culture has a healthy, but sometimes it can be so healthy that it becomes distorted view of even things that are of really significant value like family. I’ll read it and then I’ll explain why.

Chapter 12 verses 46 through 50 says, “And while he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. But he replied to the man who told him, ‘Who is my mother, and who are my brothers?’ And stretching out his hand toward his disciples, he said, ‘Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.’”

You notice that Jesus doesn’t say, “Wait a minute, family first.” Some of you get ... Do you feel a little tense like get outside to your mama? What came all the way there, you’re going to say, “Mom came.” “Oh yeah? Who’s my mother?” “Whoever obeys.” You go try that to your mom and see how that goes.

And the reason is because we have this understanding that family is paramount. It is critically important, and the Bible affirms that. But we look at our family and we think family first, family first.

Jesus. So your family's outside, and he says, "And who's my family?" Let me tell you who it is. It's people who do the will of my Father. In the book of John he says, "This is the will of the Father that you believe in the Son." And Jesus' own brothers at this point in time were not believers in Jesus. Mark's Gospel says that they actually came because they were shocked and appalled that he was calling himself the Christ and they wanted to have an intervention to bring him home. Jesus says, "Here's my family."

Some of us, we may think, "Well, okay, that's Jesus' family of origin. If he was married, he had kids, he'd surely get up and leave to be able to go and take care of them." But I want you to notice something. This is still true today in the Middle East, and that is family of origin is primary loyalty. This is why when a Muslim person comes to faith in Christ and they're married, oftentimes they lose their spouse because the spouse's primary allegiance is to their origin family and not to their wife or their husband.

Jesus is living in this time in the Middle East. And so Jesus is not undervaluing family, nor is he dismantling the commandment to honor your mother and your father. He's redefining the significance of his new family.

And here's the point that if you will grasp it will change how we treat one another when we come into a place where his family is gathered, and it's this. When we come to church, we don't primarily come with a family if we're married, and we don't primarily come without a family to church if we're single. We come to our family. Utterly changes things.

For some of us it's been a long time since we were single. So we come to church and we sit with our family. And there's a lot of people who dread coming to church because it's so lonely, because everyone has somebody but them. A) they're sitting next to their brothers and sisters, and yet they're always two seats apart because two seats between family.

And so Jesus reinforced this one day when Peter says, "Jesus, we left everything. What's in it for us?" What does he say? He says, "Look, there is no one who has left house or brothers, sisters or mother, father or children or lands for my sake and the gospel who will not receive a hundredfold." So where in the world are you ever going to find a hundred mothers, hundred grandmothers, hundred dads, hundred granddads, hundred brothers and sisters? You find it in his family, the church.

So let me close with a few applications, then we're going to take the Lord's Supper. First, let me urge you to reconsider your thoughts about family and church. How we think informs how we act. And how we act leads many within his family, within our family to feel lonely.

Jesus inspired Paul to write Romans 15 where it says, “Welcome one another as Christ has welcomed you for the glory of God,” to how did Christ welcome? That’s supposed to be the terms of how we welcome one another, open-armed, no favoritism, and open to the possibility of being utterly rejected.

So here’s the challenge for you. Here’s two, and these aren’t the only ways do you apply this. This is to help us to think. There’s a lot of people at Providence who don’t know many people, and there’s a lot of people in Providence that you don’t know. So what if we all made it a point, an effort to try to meet three people and welcome them every single week? People we don’t know.

You say, “Man, someone may not want that. They might reject me.” Yeah, they killed the king. So it’s okay. Being open to rejection is part of welcoming one another as he has welcomed us. What if we just said, “You know what? I’ve only met two, so I can’t leave yet. Who else don’t I know here?”

The second possibility of application would be this, is to come in this room. And I realize that sometimes the room is so full that you’re all sitting by people, some of which you don’t even know, right? So at least say hi. But if you come in and there’s someone sitting alone, consider asking to sit by them. Even if the seat arrangement doesn’t make room for your nuclear family and for that Sunday, you don’t sit with your nuclear family so that you can sit with your brothers and sisters in Christ.

Second, let’s resist the idol of self-sufficiency and run together. We do not honor Jesus Christ, our king, and his sacrifice and his blood that was meant to bring us together by choosing to run alone. And Jesus reinforced this so many times in the New Testament.

In the New Testament, there are 59 different times where he gives us the command and he says to do this to one another. And over the next several weeks, that’s what we’re going to look at, is a number of these commands of this is what we’re supposed to do for one another. And what you’re going to find as we look through these and as you read, is you’re going to find that to be a Christian, there’s an assumption that we’re in community and that community is pretty messed up.

So we’re going to have to rethink a life and community. That’s one of the reasons we put together a reading guide for the month of January and the first week of February through the series that simply highlights every day a passage that talks about some of these one anothers that prepares us for that Sunday. These cards, they’re free and they’re in the lobby. I welcome you to pick one up on your way out.

The third and last thing is this, is less repent of sin and confess Jesus is Lord. This becomes really, really important. This is why I know some of you’re really lonely and there’s all kinds of broken branches within the society that cause loneliness. But what I want you to know is you can fix all those broken branches, but if you do not fix the root that connects you to your creator, you’ll be lonely no matter how

many branches have been put back together. You were created first for a relationship with Christ. So my question is, have you put your trust in Christ? Have you been reconnected to him? Because you will be lonely forever until you do, forever.



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