

Many say Lord, Lord have we not

By Shawn Reynolds

sermonaudio.com

Bible Text: Matthew 7:21-23; 1 Corinthians 3:10-15

Preached on: Sunday, December 4, 2011

Grace Particular Baptist Church

5725 Imperial Lakes Blvd

Mulberry, FL 33860

Website: www.graceparticularbaptist.org

Online Sermons: www.sermonaudio.com/graceparticular

Let us pray.

Dear heavenly Father and most gracious and holy and just, perfect, all knowing, all powerful Lord, I thank thee, oh Lord, for the provision thou has made, made for thy people to be here today, to come away from the world and provision made and the freedoms that thou hast blessed us with to enjoy that Lord we may gather in thy name without persecution, without the world coming in. Lord, we thank thee for that freedom this morning. Lord, I pray that now as these hours would unfold this morning, that thy power would come rightly. Lord, thou knowest that I am insufficient to speak about these things this day. Lord, I need thy voice. I need thy power. Lord, I pray that, indeed, you would increase in this message and, Lord, you would be pleased to come with power to the souls of thy people, that thou would feed them at the table you have set before them before the foundation of the world. Lord, may thy people this day feed upon thy Son where life is and, Lord, may you rid us, refine us, take away, Lord, that dross of ourself that remains. And, Lord, may we each walk from this place today in the power of thee that, Lord, we may be a little better to ourself this day and more alive unto thee by the power of thy Holy Ghost in Jesus' name I pray. Amen.

At the end of the second letter that Paul wrote to Timothy he said:

“All scripture is given by inspiration of God, and is profitable.”¹

It is profitable for the souls of the people of God. When applied by the Holy Ghost it is profitable for doctrine. It is profitable for reproof. It is profitable for correction. And it is profitable for instruction in righteousness.

I thought about that hard this week when the Lord laid upon me the passage to bring forth this morning because it is a very tough one. It is a very scary one. It is one that when we read it, when are brought to it, we can see an us and a them. We can come to this passage this morning in that kind of enlightenment and understand that when Jesus spoke the words, he spoke them from the divine sovereign election of an us and a them. But for the child of God the words today in this passage, they are deeper. And if the Lord be willing

¹ 2 Timothy 3:16.

this morning, if the Lord be pleased this morning, I pray that he brings these words to your soul.

They come from the Sermon on the Mount. It is an amazing sermon, because when we come to it and we are brought to it, we see how it began. It began with Jesus seeing the multitudes. He went up into the mountain. As he saw the multitudes came up to him, he escaped up into a mountain and when he was set, his disciples came unto him. And when his disciples came unto him, he sat his disciples around him and he began, it says, he began to teach them. The words that Jesus spoke that day from this powerful sermon, this powerful exegesis, this powerful... the only way the only one who could ever preach this message because this message is about union in him. This message isn't about what man needs to do. It is not about going and looking for fruit on those or going around and seeing if you have fruit. This whole passage, this entire sermon is about the life in Christ Jesus.

From the beginning of the Beatitudes with the blessed are those, it is the fruit of being in Christ. It has nothing to do with the merit of man. The Lord then goes from that and he says to his disciples, "You are a light in this world."

But what is that light? Is it something that made them different than others? Yes, it was grace. It was the grace of the Lord Jesus Christ. And any light that the world sees and any light that they see that you are different, that light if it be true light, points to Christ. Not only points to Christ, it testifies of Christ because it is his work.

As we go throughout this sermon, we see that Jesus spoke and he put an end and a fulfillment to the law and he says it is fulfilled in me. And as he said that to his children it had a deep meaning to them. They had been entrenched on the law. The whole religious world in front of them was keepers of the law, enforcing the law upon the people. And for Christ to come and say, "But I say unto you..." He spoke to them from the position of union. He was explaining to his children what they have in him. And as he went on to teach them how to pray and he taught them what alms was and he taught them what fasting was, everything proceeded from him. Everything that comes forth from the child of God's life, proceeds from the Lord Jesus Christ or it is false.

There is a false faith. There is a false love. There is a false work. So pray, Lord willing, we will see today.

As the Lord continued in this he went on and he told them about their treasure and where the treasures are laid up for them. Where are they laid up for them? They are laid up in Christ. The treasures are not on this earth. He spoke to them of what they have through him. What they have in this union. And as he went on and he went on over what we call chapter seven—there was no chapters when he was delivering the sermon—but as he went on and he spoke about judging and he spoke about beholding what was in your eye, it was about that you... it is what the Lord does. He reveals sin in his children. And he reveals it, as we talked about it last time, the blood that cleanses us from all unrighteousness, the blood that washes away our sin.

Then when he says, “Ask, knock, seek,” all of those things are in Christ. All of those things are what we have in him. It is not a carte blanche to go out and whatever I do it will be granted, whatever I ask—which we will see today. Even if you ask it in his name may not be granted.

How is that? And then we come to where the Lord compares two trees and in verse 17 he says:

“Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.”²

That is an absolute gospel fact. A bad tree, one that is not in Christ will never bring forth good fruit. I don’t call what the world calls works. I don’t care what they look at and man esteems to be a good labor, a good duty, a good.

“...whatsoever is not of faith is sin.”³

We know that in God’s holy Word.

But after talking about the two trees and then the Lord saying, “Wherefore by their fruits ye shall know them.”⁴ as he spoke about false prophets, we come to today’s passage. And we begin in verse 21. And that is where we have sovereignty looking right in our face, the sovereignty of election.

“Not every one...”

The Lord, when he brought forth this word and please, the whole purpose, the whole understanding, the whole direction of this message comes from this part. I pray that the Holy Spirit lays it upon your soul this morning to understand that he was instructing this to his disciples, to the people of God. As the Lord brings that into your soul, you are going to understand that these next three verses they have a meaning for the child of God and it is not just one to say that is them and this is us.

When the Lord comes powerfully in his Word there is a purpose behind it. That purpose is always to reveal what corruption lies within us, to purge us, to refine us, because he was the refiner. He spoke with... Our God is a consuming fire and praise be to God that he is, because we are that work that has impurities in us that have to be purified, that have to be lopped off, that have to be killed, that have to be deadened. And that is what he does.

But he begins these three verses with:

² Matthew 7:17.

³ Romans 14:23.

⁴ Matthew 7:20.

“Not every one that saith unto me, Lord, Lord...”⁵

There are going to be many that say unto him, “Lord, Lord.” That should not surprise you. It should not surprise you as you look in today’s society and you look at all the mega churches and you look at all the people that are gathering in his name and for them to say, “Lord, Lord,” and for them and us to say, “Lord, Lord,” there is a deeper teaching in these three verses.

I know. I have been brought here many times and many times I am left in this part of the Scripture to go, “Yes. Lord, thank you for revealing that there are false professors in this life. Thank you, Lord, for pricking my ears and telling me to be sober and to look out for those who profess to know my Lord, but yet don’t know him. Thank you, Lord, for that.”

Never taking it here. What is the Lord saying to the child of God? He is addressing this to his children. Does it have any meaning?

All Scripture is given and it is profitable for your soul. If the Holy Spirit is pleased to bring it down to your soul.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven...”⁶

And then that had to be an amazing statement. Twelve of them sitting there, one of them not of the 12, but they don’t know that. One of them the son of the devil. One of them that will betray Christ.

So as the Lord is speaking to them, he says, “Not everyone that says my name and says, ‘Lord,’ not everyone that confesses the name of Lord will be in heaven.”

That had to be a powerful statement, a powerful statement because as I said, the whole religious community was focused in on these religious people, the chief priests, the Sanhedrin, the Sadducees, the Pharisees and all of these holy people. And they all called the Lord, “Lord.”

Yet Jesus hits them and blind sides them with this very deep truth. He says, “Not all of them that say that shall enter into the kingdom of heaven.”

“...but he that doeth the will of my Father which is in heaven.”⁷

That whole election, that whole purpose that God said that Jesus just portrayed to them, one way into the kingdom of heaven. And that is union. And that one way is that the people of God do the will of the Father. Those outside of Christ, those outside of the Father, do not do the will of the Father.

⁵ Matthew 7:21.

⁶ Ibid.

⁷ Ibid.

You say, “Well, that is fine. Then I know what the will of the Father is, because it is underlined for me here in this Word, to do this, to do that.”

And maybe that is what they are thinking. Because certainly that is the prevailing thought of the day and it still is in today’s religion. What we do for God. What do we do? What will we do? How do we fit in to the will of God?

In John 4:34:

“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.”⁸

My meat, my desire, my life, Christ said, is to do the will of him that sent me.

Now listen to that. He that doeth the will of my Father, those are the ones that shall enter into the kingdom of heaven.

How is it we can do the will of the Father? And I put forth to you today outside of this union you can’t. Outside of the union with the Lord Jesus Christ, any work that you do which you will see here in a moment, every work that you do will be tried in the fire. And this goes for the people of God also. And praise be to God that it is. Praise be to God that it is, because left to ourselves we come up with a lot of these works. We come up with a lot of these duties. We come up with a lot of these things that we believe God wants us to do.

And if you don’t believe me, you wait until we get to the next verse, because those [?] with the power of the Holy Ghost, those will hit you right between the eyes. Those are your high religious things.

But Jesus wants to teach here something to these 12. Now I am not disputing the fact that there were multitudes all around that were listening also. But his teaching, according to the Scriptures, was to his 12, 11 of them being his children and one of them not. And that should scare us, too.

And we are going to talk about why we are frightened at this passage. And you should be frightened at this passage. I hope you are frightened at this passage. I hope you don’t come to these three verses and go, “Yeah, that is them. That is them, all right. And, boy, I tell you the Lord is just going to spew them out of his mouth.”

That is not what he is teaching. There is a deeper, deeper, deeper thought, subject here about what goes on as there always is in the Word of God.

Romans 9:16 tells us:

⁸ John 4:34.

“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”⁹

If you are, if you do the will of the Father, it is for one reason. It is because of his union. It is because you are in Christ. It is produced by Christ and him alone.

And now we are going to get to the rough parts. If that one wasn't rough enough to teach us about divine sovereignty...

“Many will say to me in that day...”¹⁰

Well, we certainly understand this to be the day of judgment. We certainly understand this to be the day that the Lord sets apart and sits on his throne and divides the sheep from the goats. And there is going to be many weeping and gnashing of teeth and there is going to be many... much self promotion and that is what you are going to see here, self promotion.

Oh, Lord, this is what I have done for you. This is what I have done for you.

“Many will say to me in that day...”¹¹

You know, in that day, the day of the Lord, comes a lot for the child of God. It comes to his soul any time that the Lord comes with power.

I pray this day is one of those days. I pray that the Lord comes in this day today and says to you, “Have you made these claims before the throne of God?”

Have you ever stopped and as you prayed to the Lord and as you were praying to the Lord you listed your merits? Have you ever told the Lord how good you were? Have you ever told the Lord what you did for him that day? Have you ever told the Lord that this wasn't... it wasn't his time, but this is your time and this is what you want to speak to the Lord?

I have heard prayers like that.

Sometimes we are dead in that way. Sometimes we still have that remaining fallen nature of ours that clings to that idea that we have to save ourselves, that we have to make ourselves look better, that we have a stature or something we could add to that stature as Jesus just said you couldn't do.

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”¹²

⁹ Romans 9:16.

¹⁰ Matthew 7:22.

¹¹ Ibid.

¹² Ibid.

You know what hit me about those three things? Those are the very three things that all 12 of his disciples are going to be saying. All three of those things are the things that the Lord sent the 70 out to do. All three of those things... if we just look at them with our human nature, in our nature that we have, we look at those things and we say, "Those are good things."

And there is many things in our life that we look at today and we say, "These are good things we are doing for God. God must have meant me to do it. The door was open. I did it. Lord, this is what. We have prophesied. We have taught in your name. Lord, we have even cast out devils in your name."

And as I said, the 12 will be sent out, all 12 of them will do these things. Judas would have this claim. He did all of these things.

See, this isn't about Judas. It is about the people of God. Do you make this claim in the depth of your soul? Do you go in this life and every day as the Lord unfolds the day, how much thought is put into it? How much dependency do you have on the Lord? Or are you sitting here today in this place and you say, "You know what? I am convinced how to walk in this life. I am convinced that I know what pleases the Lord. And any situation that comes into me right now, I know the answer. Give it to me."

This is a scary, scary place. And if it ain't fearful for you, that is because there is nothing going on in your soul. Before the child of God, it is very fearful. I am going to tell you why it is fearful, because the Lord designed it that way. He designed these words to his children to search them. He designed these words to his children to keep them close to his side.

Solomon wrote in Proverbs 16:6:

"...by the fear of the LORD men depart from evil."¹³

Let that sink in for a moment.

"...by the fear of the LORD men depart from evil."¹⁴

How do we know that ... and for me to say that, that these things are evil, can be evil if not of faith. And the Lord is telling them that. These things are evil without me. Without me you can do nothing. Without me, without the vine, you are nothing but branches. You can pray. You can speak to the people about God. You can preach the Word of God. You can teach the Word of God. But without the faith of God, it is all nothing. Tinkling cymbal, Paul calls it. That is it.

These are the most... when the Lord applies this to your soul and he does it not from the

¹³ Proverbs 16:6.

¹⁴ Ibid.

standpoint of us and them, but just from the us. Lord, what are you instructing thy people in this to beware? Beware of the devil of self. Beware of self and how self exalts itself. Self always will.

And when the Lord said these words and if, indeed, they came with power to the disciples, it had to be very searching for them.

As I said, these things are wonderful things. They taught in the name of the Lord. They cast out devils. Isn't that the arch enemy of God? To cast out devils, we had to have done that for you, Lord. We have had to be have been looking... and many wonderful works we have done in your name.

There is something subtly backwards in this passage, subtly, I say, because when we see "in thy name" and we see words like grace and we see words like love and we see words like faith, we flock to them and we say they must be real. They must be.

But in this life, you know, if the Lord said that the devil can turn himself into an angel of light, that is a frightening passage. And when he said that there are fruits... he just left that passage and said that there are counterfeit fruit. And if that fruit, whatever it looks like love, whatever it looks like faith, whatever it looks like belief, whatever it looks like peace, if it comes from a corrupt tree it is corrupt. It is false.

You say, "Well, that is easy. That is a corrupt tree."

But do we bring forth corruption, too? Now notice how I put the emphasis on that. Do we bring forth corruption? Oh, yeah. Oh, yeah.

The last time I spoke the Lord laid it on my heart that passage in Hebrews how the blood of the Lord cleanses us, sprinkle us from dead works, cleanses our conscience from dead works. These are dead works.

As powerful as they may seem to you sitting in that chair today, as powerful as they may seem to you that these are very memorable things.

Lord, you have to accept this.

I read a sermon this week by Daniel Smart entitled "Cain and Abel." What a powerful sermon that was. And it wasn't about Cain and Abel. It was about our two natures. It was about the nature of Cain that lies within us to bring the Lord the fruit of the ground, the fruit of our hands, the fruit of our works and what we do. But yet then there is the new man who brings the Lord the sacrifice, the blood, because it pointed to Christ and it was about Christ. And here we have for us again contrasted our old and new nature. That dead man, that dead ... and we... it is easy just to point to him and say, "Yes, he is wicked," but to us, we live with this every day.

And I don't know how much fighting you do, but I tell you this thing right here it scares me. This scares me, because I know that those are very mighty and wonderful things if done in faith. To cast out a devil, the Lord uses you as an instrument to cast out a devil in his name, how glorious that would be.

Well, what if the Lord doesn't use you to cast out a devil and yet you cast out a devil?

I got a glimpse of that early in my life. My parents are here today. I don't know if they can remember, but early in my life I remember having somebody come to the church that we went to and he had some power. He could knock people over. But it wasn't the power of God. It wasn't the power of God. Everything about that day I will ever remember was about him and it ended that way in the collection plate. I will never forget that either. But I tell you. To see the power of the darkness, to be knocked out by it, to be slain by it, to be knocked over till you are laying on your back and you don't remember anything. That is a powerful thing.

I praise God for that today. I didn't understand what it meant then. I understand what it means now. It is a fearful thing to not have Christ in what you produce. It is a fearful thing.

I told you that is my biggest fear coming up here. And that is that the Lord not in it.

David said in Palm 33:

“...the LORD is upon them that fear him.”¹⁵

That is a comforting passage. The Lord is upon them that fear him. You come to this you have got to be dead not to fear him.

When 23 comes:

“And then will I profess unto them, I never knew you.”¹⁶

I think those are the scariest words in all of the Scriptures right there. I never want to be there. I never want to hear those words. But I know the Lord says them about my dead works. I know that the Lord says them that he never knew these dead works. I thought about that this week when the Lord applied this passage to me. And it spoke a little deeper than the us and them again, because there is a lot of dead works. But the Lord doesn't know them. And when he says, “I never knew you: depart from me, ye that work iniquity,”¹⁷ there is a lot of depth in that passage, too. But to see it for what it is, we understand that the Lord will have none of sin. He will have no communion with sin.

¹⁵ Psalm 33:18.

¹⁶ Matthew 7:23.

¹⁷ Ibid.

As I said, this is easy to understand this from those outside of Christ. He will tell all of them to depart from him. I never knew you.

And he will never say that to the child of God. That is not what I am saying. But I am saying this. I am thankful and I praise the Lord that he does say this to my dead works.

“I never knew you: depart from me.”¹⁸

And he is sufficient for it. He is sufficient to take that which we take and we bring this sacrifice to God and say, “Accept this. Accept this work. Here is my merit.”

Listen. We have some people in this room that are... let’s see, how do I put this? A little older than I am, have lived longer than I have. And that tendency to as you live longer is to look back on your life and to see what has been accomplished in your life. But as you look back in your life if that is all you have is to look at what you have done, you have an empty life.

If you can’t see the evidence of Christ and what he has done and not only see what he has done, but what he has consumed by the fire of what you have done, that is an empty life. If that is all you have is this... you know, I have tried to live right. I have done this. I have done that for this person. I did that and I have a pretty, you know, my conscience is telling me it is ok.

If your merit is not the blood of the Lamb, if your merit is not the life of Christ, if that is not what you exalt in your life it is an empty life. I can’t even call it a life.

But he is faithful. I want to show you how faithful he is. We are going to leave this passage now and go to 1 Corinthians chapter three. We have three stops today. This is the second one. And that is the beauty of the Word of God is he can come so powerfully and so powerfully to your soul and stir up the child of God to show him the corruption and show him how highness and horrible and how horrible... the sinfulness of what sin is, the absolute reality of it. But he always provides. And what the provides is himself.

If you look with me beginning in chapter three verse 10 and listen to what Paul says.

“According to the grace of God...”¹⁹

That is the establishment of anywhere else we go forward. Because of the grace of God, Paul could say these things.

“According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.”²⁰

¹⁸ Ibid.

¹⁹ 1 Corinthians 3:10.

²⁰ Ibid.

That is the message today. Take heed how you build upon. And that you is the bad thing.

“For other foundation can no man lay than that is laid, which is Jesus Christ.”²¹

He is the foundation of the child of God. Anything you lay that he is not the foundation of, we are going to see what the Lord does with that. And praise be to God he does.

And you say, “Well, is this... isn’t everything I do accepted by God because I am accepted in the beloved?”

No. No. Anything not of faith is sin. And faith is the gift of God. And do you know what? It is the sovereign gift of God to be given when it pleases him to glorify him and to exalt his name.

“For other foundation can no man lay than that is laid, which is Jesus Christ.”²²

Now other name. This is all by grace, Paul says.

Verse 12.

“Now if any man build upon this foundation gold, silver, precious stones...”²³

What do we have before us in this passage? We have God’s work. But guess what? We have got ours, too, wood, hay and stubble.

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest.”²⁴

How glorious that is.

You say, “Well, I don’t like to be shown my sins.”

Well, the child of God does. He doesn't like chastening as it is going on. It is very sore to his soul, but it yields the peaceable fruits of righteousness, of Christ’s righteousness. And the sheep knows that if that rod and that staff don’t come down upon his legs and upon his back, he won’t have comfort. They do comfort him.

“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire.”²⁵

²¹ 1 Corinthians 3:11.

²² Ibid.

²³ 1 Corinthians 3:12.

²⁴ 1 Corinthians 3:12-13.

²⁵ 1 Corinthians 3:13.

That is what the Lord our consuming fire does. He looks at what we do and he consumes it. He is faithful and just to do it. He cleanses us from all unrighteousness.

“...and the fire shall try every man’s work of what sort it is.”²⁶

Is it his or is it mine? And guess which one is going to remain? Praise be to God it is his. And he is going to use affliction and he is going to use temptation. He is going to use hardship in your life. He is going to use the agony and the sorrow of your soul and he is going to reveal these things, these dross things that must be purged from the child of God, these words that you did in his name, these works that you did and said, “Oh, Lord, accept this.”

And instead of the Lord, as he does with those outside of Christ, as he did with Cain in striking Cain down, the Lord takes what he has done, as we will see here in a moment, exalt what he has done, gives that as a reward himself and he lops off all of the deadness that we have done.

Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward.²⁷

The reward is Christ and it is the gold and it is the silver and it is the precious stones. That is the grace. That is the faith. That is love of Christ. And it will remain because it is real, because it is genuine. Our grace, our love, our faith will be consumed in the fire. It is wood, it is hay and it is stubble.

And that is what is produced by faith.

And what is faith’s reward? It is the Lord Jesus Christ. What is faith’s understanding? It is the Lord Jesus Christ. And what a reward it is.

Now look at 15. And I will tell you right now. I promise you. I am insufficient to explain this.

“If any man’s work shall be burned...”²⁸

And it will be. It shall be.

“...he shall suffer loss.”²⁹

²⁶ Ibid.

²⁷ 1 Corinthians 3:13-14.

²⁸ 1 Corinthians 3:15.

²⁹ Ibid.

Have you ever suffered loss? I can't put it into words. I can try by telling you it is lost communion with God, but you are not going to understand what that is. We don't understand what that means until the Lord shows us what that means, the Lord shows us what it is like to be in communion with him and then it is lost because of our dead works, because of our sin that separates us.

And we go running out in the street saying, "Have you seen my beloved? Have you seen where he is? Tell him I am looking for him. Tell him that I love him."

We suffer loss. We suffer the loss of his comfort to our souls. And every work that we do that is consumed ends this way. It ends in shame. It ends in conviction because the Holy Spirit, Jesus said, "I send him to convince the elect world of sin." And he does. Praise be to God. If he didn't, we would be walking around in it, wallowing in it, exalting in it. But Christ removes it by fire. And he does it to exalt his holy name.

No other name given under heaven whereby man may be saved. No other name but the name of the Lord Jesus Christ. And to suffer loss is to see how your sin separated you from that holy, loving, just, gracious, everything Lord. That is... I can't explain it to you. You know. You know what I am talking about if the Holy Spirit has shown you, if you have suffered that loss in you life. It is inexplicable. I just can't explain it. But it is a hole in your soul that must be filled. And he does. He comes and fills... he fills it by bringing us to that fountain to bathe in his blood. But putting the blood upon our conscience to cleanse us from these dead works. He shall suffer loss.

But do you know what? He himself shall be saved, because you don't lose your salvation because of sin. Praise be to God. Salvation is of the Lord. And even though sin separates us from Christ, he overrules it. He covers it because his love covers the multitude of sins. And he takes them away as far as the east is to the west and then the relationship that we have with the Father, the Father looks down and sees his Son.

Do you want to know what it is to be accepted in the beloved?

"...he himself shall be saved yet so as by fire."³⁰

We must in this world, in this life you must have tribulation. But be of good cheer. He has overcome the world. He has overcome your flesh. He has overcome your sin. And he has overcome the wicked one.

This is a lot to say today. A lot of heaviness on this [?]. But how do we know? How does the Lord speak to his people? If there is all these dead works for us to do, these Cainish like works, how do we know? How do we know what is accepted of the Lord?

Well, let's turn over to Romans eight where we will end this morning.

³⁰ Ibid.

I don't have some miraculous answer for you. I don't have some false hope. What I have is the Word of God in verse 14 and following.

“For as many as are led by the Spirit of God, they are the sons of God.”³¹

I can't explain it any other way. If the Holy Spirit doesn't show it to you and reveal it to you, if he doesn't bring you to the end of yourself, if he doesn't show you your dead works, if he doesn't refine it through the power of Christ, I have nothing for you. I don't know what I could say.

But those that are led by the Spirit of God they are the sons of God. They know what is being said, because they have felt it. They have experienced it. They know their Lord this way. They know him as the great refiner.

“For ye have not received the spirit of bondage again to fear.”³²

I hope the Word this morning does not put a yoke upon you to fear. To fear the Lord, yes, but not an ungodly fear.

“...but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”³³

We cry out unto the Lord by the work of him. It is the dependency that we have. We have the dependency upon the Spirit of God to produce the power, to produce the cry, to show us the union.

“The Spirit [himself] beareth witness with our spirit, that we are the children of God.”³⁴

And there is no other way. You can look at yourself. You can look back in your life. You can look at all that you have done. You can keep score in your head. You can try to follow the commandments. You can hang all that on your merit, but all that is false. And you may go off in your life and that may be all that you need and that may be all that you have, but if the Holy Spirit himself doesn't bear witness with your Spirit, that you are the children of God, there won't be any witness. It will be a false witness.

“And if children...”

I love this verse, because there is my communion and union in my Lord.

“And if children, then heirs...”³⁵

³¹ Romans 8:14.

³² Romans 8:15.

³³ Ibid.

³⁴ Romans 8:16.

³⁵ Romans 8:17.

Heirs of eternal life, heirs of all that is in my precious Joseph as he opens the storehouses, heirs of everything that he has that I am insufficient to have.

All the faith that I can't produce, all the love that I falsely produce, all the works that are dead and dross, the Lord removes them all away. He is the refiner. This is the union I have with him. I am joint heir with Christ my brother, my beloved.

“...if so be that we suffer with him, that we may be also glorified together.”³⁶

You see, that refining, it is a suffering, the suffering of loss. It is a suffering of the absolute weight of sin.

You see, if we do this, if he provides that for us, we will be glorified together with my Lord having all glory. Let him that glory, glory in the Lord.

Dear heavenly Father, may you add your power to the Word spoken today. Remove the dross, oh Lord, and glorify your name in Jesus' name I pray. Amen.

³⁶ Ibid.