

No More Can Ye, Except Ye Abide in Me

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Bible Text: John 15:4

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This morning we'll read our text and ask the Lord's blessing upon it. Our text this morning comes from John 15:4, a very familiar text, I'm sure, to any of you who are familiar with the vine and the branches. John 15:4,

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Dear heavenly Father, most gracious and holy Lord, I pray, Lord, in this hour and the hour to come for thy presence. O Lord, may you rescue us from this world, from the things of this world, from the things of time and sense and, Lord, take us to a place where we see thee as the one thing needful and the one thing necessary. Fill our souls, O Lord, that thy would indeed abide with us this day. Reveal to us, Lord, the place and standing that we have in thee. We have won it all. O Lord, may it be truthful this day, may thy truth reign. May thy Spirit instruct us deep into the soul, Lord, to reveal that which is there which is, Lord, thyself. O Lord, glorify thy name this day and may you guide us, Lord, through thy word and may you guide us to thy glory to see thee, Lord. In Jesus' name, I pray. Amen.

As many of you know that this year the Lord had laid on my heart to teach the children in our school out there the book of Job, and this past week, we have come now, we are in chapter 6 of Job and chapter 6 is Job's answer to the first one of his friend, Eliphaz, and Eliphaz and the other friends that will come, it's very hard to understand them and I say that only from the place of the spiritual man. It's very easy to explain what they're saying as far as religiously. Job and what we see in chapters 5 and 6 and what I tried to impress upon the children this week for two days, two days we talked about the depth of sorrow that was in Job's soul, for Job to cry out to the Lord the way that he did. Not without hope; not without knowing that his Lord reigneth in his life. Seeing the sovereignty of God but yet hearing the religious world all around him tell him it's his fault; tell him that he's not one of God's children; telling him that his sin has brought this upon him. And that's what the religious world knows and that's what we understand carnally when we look at the word of God and we come to the word of God from the creature perspective. We can attain to an understanding and an intellect by just looking at the words and filtering them through how we see life or how we understand life or how we have been taught life, our whole upbringing and that's what you see with Job. As he is trying, as he

is pouring out his heart in deep contrition and deep sorrow, trying to convince his friends to see that Christ is in him, that what he's going through, the sovereign Lord has brought this into his life.

I'm up there trying to explain this to the children and the children are out there giving me some looks, you know, but Hawker said it best when he said, "Trying to explain godly sorrow is impossible." To explain godly sorrow is something the child of God must experience. He must go with his Lord and be brought with his Lord to the cross to know the separation; to know what that is to be separated from the Lord; to understand what godly sorrow is. And I felt myself so inadequate sitting up there trying to explain to them what godly sorrow was because from a teacher perspective, I can't even in myself, I can't start to understand godly sorrow unless the Lord brings me into godly sorrow. The reason I bring all of this up before we come to this passage today is because this passage is just like that. As long as the Lord has revealed himself to me, this passage has been one that he has used many times in my life, but I've always been so scared to preach from it because I feel the inadequacy of me trying to explain to you what Christ says to the soul of his child, "No more can ye."

The first time I can remember it, I can remember the pastor gave me a book, I don't know, five, six years ago, and he kept asking me, "Have you read this book yet? Have you read this book yet?" I kept telling him, "No, I haven't read it. No, I haven't read it." And it was a book by George Ella and it was a book on the life of William Huntington and then I went and read that book and when the Lord showed me the depth of experience and how he spoke to his children, Huntington would use things like he would just be walking and the Lord would drop down words to him, words out of the Scriptures. This, I believe, was one of them, "No more can ye." And Huntington didn't understand the depth of what that meant and me too. As I've grown in my life and as I've seen this verse, you can come to this verse in a religious way, in a duty almost, looking at it and going, "Oh, okay, if I just abide in the Lord, I'm going to have this communion," and if that's the way you come, you are no better than any of Job's friends because the religion that you have in your mind and your heart must be put to death. It must be put to death to see Christ reigning; to see the fullness of Christ in his word.

This Scripture today, "Abide in me, and I in you. As the branch cannot, cannot bear fruit of itself," the Lord must speak that to your soul because you and I in our natural mind every day are going to set out to bear fruit, whether we're trying to be nice to someone, whether we want people to see Christ in us, whether we want to correct the world for the way the world is living. All of this carnal religion must be put to death and the way Christ does it in the soul is he comes and sets you in that place to say, "No more can ye." No more can ye what? No more can ye control your life. It's complete surrender. It's irresistible grace. It's the Lord coming and flooding your soul with himself and taking sovereign rulership of it. He is Lord and that's what this passage is. It's the Lord coming and saying, "No more can ye. Put down your arms. Surrender unto me."

That's the power of Christ in this and there is no way, I know I'm insufficient to get that point across today. I'm insufficient to sit up here and tell you that there is nothing in you

that perform anything godly. I'm insufficient for that. Any of us are. It's the Holy Spirit that must reveal to you, "No more can ye." No more can ye. And I remember vividly reading in that book and reading the life of Huntington and him trying to say, well, no, you know, at that time, still striving in the creature. Still saying, "Well, you know, I've got this strength. I'm this rational being. God made me so much higher than the animals and if he made me higher than the animals, then he made me with this brain and he made me this way, it must be a way that I can think through this. That I can reason my way to Christ. That I can get this way." That's what I'm saying: you have to be stripped. As Berridge said, "You have to be brought to the stripping room," but one of the things that you have been stripped of is your religion and not only the religion you see in your eyes of yourself, but the religion everybody else sees in their eyes about you. How important is that to you today? How you're seen? How you're known by the people in this room? How do people look at me? All that has to be stripped.

The Lord must say to you, "No more can ye." This is Christ taking ownership of the life of his children. "I am the true vine. I am the nourishment. I am the life. I am the way. I am the truth." And it's a painful experience at times and I want to look at that today in light of what is the Lord saying here, "Abide in me, and I in you," because many of the religious world, as I said, if the Lord is pleased to reveal to you in that book of Job, when you see these friends coming, they have some great things to say about God. "Oh, he's high. He's sovereign over the heavens." But it's a religious understanding. How can you understand God and not understand sin and not understand God overruling sin and putting sin away in the child of God?

That's where it all begins. There is a gross misunderstanding of what sin is. Sin is not an animal. Sin is not something that's just there and you put it off or live above it. Sin is something that must be mortified, something killed by the Lord himself. That's what we have in this passage, "Abide in me and I in you," but what does that mean? And we can't even begin to speak about abiding in Christ without understanding what our standing is in Christ and as I thought about that and prayed about that, the Lord brought to me another book that I had read recently, "Eternal Vital Union," and I thought about that and I picked it back up again and I started to go through all my highlights and the things, which was most of the book, and the Lord blessing me once again with an understanding of what he's done.

What do those words mean, eternal vital union? Well, eternally this union that we have in Christ was what the church had before all the worlds were made; before there was every anything. That's what Ephesians 1:4 tells us, "According as he hath chosen us in him before the foundation of the world." That's the eternal part of this union we have in Christ and he has in us. But then what is the vital part of it? How is anything vital to you today unless the faith of the Son of God comes to reveal to you what vitalness is to you? Without faith, it's impossible to please him. Without his faith. That's what makes it vital is the Lord reveals to you your necessity of him. Your dire need of him every hour. Your dire need of him every day. Your need of him at the end of verse 5 here that says, "for without me ye can do nothing." And I mean really stripped away of yourself to understand, "Lord, I can't even get up in the morning without you." There is so much in

this life that if I fixated on the things in this life, I wouldn't want to get out of bed in the morning. I'd want to hide under a rock. "Lord, I want to be with you." This life is hard. This life is very perilous. It's a perilous time. But the Lord is so faithful in this. In this union, it's what he has wrought. Then the third part is the union and that union is where communion takes place and communion is equal to abiding in Christ.

That's how we get down to, "Abide in me and I in you," tracing the source to what it truly is. What is it for the child of God? And what is that union? What is it? Do you understand that you have Christ in you, the hope of glory? Do you understand that that seed that remains in you is Christ, according to Galatians? That the seed is Christ? The union that you have has nothing to do with you but it has everything to do with him; what he has done; what he has wrought. And that's where these Scriptures come from and that's where Jesus is speaking from John 15:14, 15, 16, whatever they are.

It's the vital union in Christ, but as I hinted on earlier, we can't experience this union until we feel ourselves without Christ. We must feel ourselves without Christ. That's the part of stripping. That's the part to understand that the Lord is needful in our life. We must be stripped of self and it's amazing how the Lord overrules that very sin that separates us from that. It's an important thing for the child of God to be cut off from sin; to be stripped of self. How is that that the Lord accomplishes that? That's what we come today and when we look in this vital union that we have, this abiding in me and I in you. Have you ever been stripped of yourself? Have you ever had that understanding? Have you ever started to see what the Lord is lopping off in your life that sin has put down?

That's what gets us back to where we began here when I made that comment a while ago about sin, that when you look at Job and you see these three friends that keep coming to Job over and over, that's what you keep seeing. There is no understanding of sin. There is just a pointing out to Job saying, "This is what you did wrong so you must not be God's child." They don't understand there's a warfare in the child of God. They don't understand that sin is something that there's a weight of it on the child of God every day until the Lord removes that.

I want you to go with me for a minute over to Ephesians 2 just for a moment. Now, we've looked at these verses so many times. They are so familiar to us, but today I don't want to speak these verses in relation to regeneration which is beautiful and that's exactly what Ephesians 2:1 means. There is a time that, "you hath he quickened, who were dead in trespasses and sins," but I ask you in this room today, if we're going to get to the heart and the core of the matter, that is the question today: have you ever understood or ever had this real in your life where you feel a deadness? That you feel a deadness in your everyday life? Or are you part of that religious group that the friends of Job are that the religionists of this day are that come and say, "Oh, when the Lord did this, you'll never have any problem with sin again. Oh, when he quickened you out of sin, oh, it's all over with. You're regenerated. You're born again. You live above sin. You don't have a problem with sin. Sin has been defeated."

Well, dear ones, do you live that way? Does the Lord reveal sin in your life every day? I'm sitting up here and I'm asking. I don't know. I don't know. Maybe I'm off in that, but the Lord reveals what a sinner I am every day. There is so much in me that is me, that is my carnal nature. When I first hear things, how I react in fear, if it's fearful. How I react in anger if it makes me mad. How I have so much unbelief. When you hear the things going on in the world and what's going on in this nation, when you first hear about it, how do you react to that? Do you question it? Do you ever get angry? Do you ever understand? Or do you ever have trouble getting to see the sovereignty of God in what he's doing that Romans 8:28 says is for our good? Or do you just get there like that? Is that, "Oh, Romans 8:28. I can live above all this."

There are religious people who say that and do that. I know, I grew up in a house like that. Still have it. Still being told that's what to do, just live above it, but there is a problem. There is a deadness at times and I wonder and I sit to think and the Lord has to show me, "No more can ye." That's the whole purpose of the Holy Spirit convincing me of sin, is that I can't attain to Christ. I can't come away. I can't do these things. I am in the vine. This union and Christ in me is the only thing that can put down myself. He's the only thing powerful enough, the only one powerful enough to do it. I can't.

"No more can ye." That's what the Lord is telling me. "No more can ye." More meaning this is what you tried to do in the past. Amen. I have many times in my life. That's where I've been, trying to reform myself. Trying to say, "I can do this. I can do that. I'm better. I can live above this. Oh, I don't need to let this bother me. Christ has put it down. Christ has put this under his feet. All I've got to do is live up there." But, you see, there's this problem. There is this warfare that continuously goes on in the child of God's life.

"You hath he quickened, who were dead in trespasses and sins." That quickening is something the Holy Spirit continues on in the life of the child of God and that's how he shows us this union that we have in Christ. That the Lord has put those sins away. That his blood has covered the multitude of our sins. That fountain, why would there be a fountain open for the child of God every day if we didn't need to bathe in it? Is it just to set up over there and look at it? Well, that's great. That was a fountain that the Lord made that Zechariah saw. That fountain of blood must be applied to the conscience at a daily rate because we suffer every day. We suffer the weight of sin upon us. We suffer that spot that remains.

Then look at verse 12, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Have you ever been brought there where your hope seems to be so diminished? It's just a hopeless time and that's the thing, Job was brought to cry out to the Lord, "It was better for me not to live," and the religious people around him look at that and go, "Oh, you horrible man. How could you say something that way to a sovereign God?" They don't understand that in the sorrow of Job's soul he is brought to the end of himself saying, "Lord, if it pleases you to end my life, end it. If it pleases you."

Have you ever been brought there? Have you ever been brought to see that God is sovereign over your life and to will and to do of his good pleasure, what pleases him with it? But do you know how we get there? In the stripping room. We have to be stripped of telling God what's good for us. Telling the Lord what's good for our souls. "We know, Lord. We've lived in this body how many years. We know what's good for us." That's the carnal mind.

If you look back in our text, just look at verses 1 and 2. The Lord says, "I am the true vine." I am the true vine and that tells us something because that tells us there are false vines out there; ones who say that they're the vine and it comes in so many different ways. We're going to talk about that in just a minute, but there are so many manifestations of a false Christ and that mixture, "You do your part and Christ will do his. If you just live this way and you do obediently what's right for Christ, then he'll reward that." Really? Because if it's left to you and me sitting in these seats today to be obedient, we're in trouble. But I can't tell you that, the Lord has to tell you that. The Lord has to tell you, "No more can ye." He has to tell you and reveal to you that you can do nothing without him.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." I'm going to tell you something, that is one of the scariest parts of a verse you'll ever read if the Holy Spirit reveals to you what that means. There are professing people today that they believe that they are the branches. They believe that they are abiding in Christ. They believe through their duty, they come to this and they see it's a duty for them to do. They come to the word of God and they see something that they have a part in their salvation.

"Every branch in me," that professes to be in me, "that beareth not fruit." You can't bear fruit without the vine. That's the whole point. That's what Jesus is coming to say here, "Without me, you can't bear fruit."

"No more can ye." I venture to tell you that we haven't gotten through the end of Job yet but all of these friends are going to say the same thing. They're all going to come with their religious idea of who God is and Job, who has now lost everything, is sitting there and there is more law put on him and there is more religious duty put on him and there is more and there is more and there is more and there is Job, but he's not left desolate. He's not left there to be destroyed, even though they tell him he's going to be because, "Job, I'll tell you what, for God to do this to you, you must have been doing something wrong." I've heard that my whole life too. Something goes bad and man looks at providence and says, "It's going bad in your life, you must not be living right." And we even say that to one another. Somebody comes and shares a struggle they're having, "Oh, well, what is that you've done? What have you done to bring that on yourself?" How sovereign is your Lord? How sovereign is your Lord to bring suffering? To bring affliction? To bring things to wean us from our desire to live here on earth and not be with him? Our desire to set out in our own life, with our own idols, with our own way to God? How much do you know that Lord that strips and strips and strips until you're laid bare?

That's what he says here. That's the rest of verse 2 here, "every branch that beareth fruit." Oh, so every branch that bears fruit in Christ, what is he going to do? "He purgeth it." He prunes it. He prunes off the deadness. He makes it fruitful. Where does the deadness come from? It's in us. It's in our fallen nature and you say, "Oh, so we're being sanctified and we're progressively getting better." No. No, we're not. This will continue the whole time we're here on this earth. As I have lived 45 years and the Lord has made me aware of what sin is in the last I don't know how many years, I can tell you that my old nature hasn't gotten any better. In fact, I believe it's gotten worse and I'll tell you why I believe it's gotten worse: because my Lord has revealed how ugly it is and that ain't something to boast about, I'm going to tell you. It is sorrowful. It truly is.

The branch cannot bear fruit of itself. Our Lord purgeth it. He lops off the deadness. He has to lay sin down. He has to lay self in ruins to reveal to us his sovereignty. To reveal to us the, "No more can ye." There are many things that hinder this union, this abiding. Notice how I worded that. I said hinder. I didn't say sever. Nothing severs the eternal vital union. There are things that hinder it here on this earth. There are things that in unbelief we have already talked about. The power of sin and being revealed how sinful you are is another one. These things when the Lord reveals them to the child of God, he sees himself separated from his Lord. He sees himself that way now. It doesn't change the reality of the eternal vital union. In fact, it's a necessary thing. The Lord Jesus wouldn't say, "Abide in me," if he didn't know our frailty. He wouldn't say that and he wouldn't give us the key to it, "And I in you," that shows us the union if he didn't understand how this fallen nature afflicts us so bad in this life.

How does he know? He's sovereign. How does he know? This is the plan of salvation. The plan of salvation that is perfect in his Son. There is no lack in it. You and I have a lot of lack. Unbelief, that's the absence of the living faith. That's what unbelief is that brings us into this union, that reveals this union. The power of sin that separates us from his presence in our mind. The darkness in our mind. How many of you have darkness in your minds? I know I have darkness in my mind. Dark thoughts. I mean, you'll be sitting there and all of a sudden have dark thoughts of the people you love, your brethren, your Lord. Many of yourself, dark, dark thoughts. I'm using dark. I'm not going into the depth of how truly devilish they are.

How about the cares of this world? How much do you care for this world? How many times have you found yourself getting entangled with the things of this world? It's daily. If you've got a job, you go anywhere in this world, even if you go to the grocery store to buy things for your own family, you're getting entangled with the things of this world in your mind. Unless the Lord keeps the house, unless the Lord keeps the mind, that mind is just totally...sometimes you go in and the price of eggs has doubled and all of a sudden you're sitting there going, "Oh my gosh, look at this, another hardship." Then you start to get angry. You might even get angry at the chickens. It doesn't matter. That's how dark our mind is. Our mind is always blame shifting. Our mind is always thinking evil.

That's what hinders the union. It hinders seeing the union and why do I mention all of this? "No more can ye." That's the point. You can't get there. How do you get out of the

darkness of mind? The Catholics thought they had it right, rub a few beads. Say a few Hail Marys. Say a few this. Get yourself away from that sin. Put it away yourself. Confess it to some guy on the other end of a window. Do something to alleviate yourself of that burden. Self. Self. Self. Self. That has to be put to death and I'm only speaking of the children of God here because in the world, it's not put to death. You'll die with it. You'll die with yourself being your God. You'll die in the idolatry of self and the creature being exalted over the Creator outside of Christ. It's what every man has.

But in Christ, that's where this abiding union is and I won't even go into the temptations of Satan entering into those. We talked about that a few weeks back without prayerfulness and watching that the Lord brings forth in the soul of the child of God. That's what we do, we enter right into that temptation. That's a dark time. That's a time of being alienated from this union, however, I told you it is not a severing of the union. It's how we perceive, it's how we see it. If we are brought to the Lord by faith, if the Lord brings us by faith, that's where the examination is. Right now as we sit in these seats, if the Lord has brought your soul by faith to him, there is an eternal vital union there and that's what he reveals to his children, the necessity of it. What we have is in that union. What we have is in that vine. What we have is by him and only by him. Philippians 1:6 says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Do you have that confidence which, by the way, is not in yourself? It's a spiritual confidence that the Holy Spirit breeds and reveals to the child of God that Christ is in you. That's the hope of glory. That's the seed of Christ. That's the Holy Spirit that resides in the child of God.

I want you to hold your finger here and I want to take you to this passage in Isaiah real quick, Isaiah 27. Look at the first three verses of Isaiah 27. I know these are experiential. I loved them when I read them so, "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." How picturesque this is of how the Lord puts down our accuser; how the Lord puts down that one who gives those thoughts to the mind, the way the Lord puts him down. Now listen to the rest of it, "In that day sing ye unto her, A vineyard of red wine." Isn't that interesting how a vineyard is used there? But here is the one I wanted to get to, verse 3, "I the LORD do keep it." Did you hear that? "No more can ye." "I the LORD do keep it; I will water it," how often? I'm going to water it one time and then you're going to go out and live your life. "I water it every moment." If there is any revelation of truth in your soul, it's because the Lord Jesus Christ has brought it there. It's not of what you've stored up in your mind or your intellect or your smartness or the way that you have found the way to Christ. "I will water it every moment." That's his church. "I will water it every moment." Every moment to me sounds like there is no moments left out of that that the Lord doesn't take care of his church. "I, the Lord, will water it every moment: lest any hurt it. I will keep it night and day." Night and day. Do you know what I see in that? Faithfulness. I see in that a Lord who performs all things for me as David said.

If there were no hindrances that we've talked about today, there would be no need for the Lord to say in this passage, "Abide in me," and I'll tell you, as I've said before, this has

nothing to do with the power of the creature and if you want to start looking at that and saying, "Oh, abide in me and I in you. Oh, you see, that's a command." I was reading Hawker on this passage and it was beautiful. At the end of looking at this passage, he said, "You know, the child of God when he sees words like this, he doesn't see commands, he sees promises; he sees what the Lord has done for him." He said how scary it is for the religious world to come here and look and see what they have to do, but the pride is so strong. The pride of life, the pride of, "I'm going to make my way," is so strong in man that that, "No more can ye," it's an abomination to him. It's hard. "What do you mean, 'No more can ye'? 'No more can ye,' are you kidding me? Let me show you." You may not believe that but we live that every day in the pride of life, in the raising up of our ugliness and the refusing of surrender. If the Lord doesn't do it, it won't be done.

"No more can ye, except ye abide in me." Abiding provides a tender conscience and that's what I'm saying and now I want to talk about what this abiding produces because the word here says, "As the branch cannot bear fruit of itself," well, what fruit is that? There is a tender conscience there. Do you remember Joseph? Do you remember when he had that situation brought into his life and the one wanted him to sin so willfully against God and he said, "I can't do this. I can't do this and sin against God this way," and he fled and ran out. What is that? Joseph is just greater than any man? No, it's what in Joseph. It's Christ preserving his people. It's the power of the Lord to have a tender conscience to say no. It's the Lord taking over, so to speak.

But now we all know what the fruit of the Spirit is, don't we? Galatians 5:22 and 23. Let me read those to you and I want you to understand as I read these to you that this is the fruit of Christ in the abiding. This is what the Lord produces. This is what he has done. I want you to understand when we read, "But the fruit of the Spirit is love," that's Christ's love and the fruit of the Spirit is "joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." All of those things, those fruit, are of Christ and we could go and we could spend a lot of time but for shortness of time we're not going to do that, we could go to each one of those and we could look at how that's Christ's faith. We could look at how it's Christ's love. We could look and see how he is the Prince of Peace. We could see longsuffering and go to the cross and see how Christ lay down his life. We could see the gentleness of the Lord. We could see the goodness of the Lord.

But as I prayed and I thought the Holy Spirit produces things that aren't called by that name, so to speak, and I thought about this because, like I said, I've been in Job a lot and I thought about about spiritual integrity. What is spiritual integrity? We're like, "Oh, Job maintained his integrity." Job did nothing. Christ in Job, yes. But let's look at Psalm 139, at the end of 139. We like to sing this song. We sing this song in the school once in a while. We sang it a couple of weeks ago and it is called, "Search me, O God," well, that's where it came from, these two verses in Psalm 139. This is spiritual integrity. You don't get here on your own. The religionist today, "Oh, God search me." That's fine. I'm not talking about them. The child of God in abiding in Christ, the Lord's work in him brings him to say these things. These are the prayers. These are the things that the Lord works in his children.

Verses 23 and 24, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me." Could you imagine that? I tremble in reading that up here. There are times, I'm going to be honest with you, I don't want to say that to the Lord. I don't want to say, "Hey, see if there be any wicked way in me." I know there are wicked ways in me. I'm hiding in that wicked way. I don't want the wicked way to be revealed. I feel perfectly justified in it, but that's me. The Lord must say to me, "No more can ye," and what does that do? It lays the creature low and exalts the Savior and exalts the Christ in him. It exalts the seed that's in him. It reveals Christ in his holiness. It reveals Christ in his integrity. That's what the Holy Spirit does.

That's what David has here. He has the work of the Holy Spirit, "Search me, O God, and know my heart: try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting." This is a king. This is one who has rulership over all these enemies that have been put down, but yet he's asking the Lord to lead him in the way of everlasting.

What about humility? What about spiritual humility? We know this passage well in Philippians 2, don't we? "Let this mind be in you." Let this mind be in you. You know, I love that word "let." You've heard me say it 100 times, that's power. Oh, my gosh, if you don't understand that as being the power of Christ in your soul. It is the power of the Triune Lord who said, "Let there be light," and there was light. If you think you have any part in that, "Let this mind be in you," like you have something, "Oh, let me put this off and let me put this mind on now." Are you kidding me? "Let this mind be in you, which was also in Christ Jesus." This is spiritual humility. This is being brought and stripped of yourself and how can we see that?

"Who, being in the form of God, thought it not robbery to be equal with God." Equal with God and not being down here in this place where there is sin and every man hating him and putting him on a tree and cursing him.

"But made himself of no reputation," born in a stable, "and took upon him the form of a servant, and was made in the likeness of men." This is God we're speaking about. How high and mighty are we that we can point out everybody's sin and we can sit and tell everybody how humble we are and by our very life we show the opposite?

The humility of Christ, the spiritual humility, lays the creature low. It puts an end to self. "No more can ye." That's what the Holy Spirit does. Your humility is false humility. "Oh, I'm humble. You know, I've got to stay humble. I can't act this way. That's not humble." No. He puts down the pride of life. This is the mind but it's the mind of Christ. Unless the Lord reveals the mind of Christ, you and I have the mind of whoever we are. We need the mind of Christ. I hope you desire the mind of Christ because if you do, the Lord has spoken to you, "No more can ye."

"He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself," he humbled himself, "and became obedient unto death, even the death of the cross." How

do you get there? You're going to sit there and tell me today that's the same obedience you have? The obedience to lay down your life? The obedience to resist sin? The obedience to....? We're in dire need of spiritual humility.

But what about living faith? What about the evidence of things not seen? Is that what living faith is to you? The evidence of things not seen. Not seen, meaning I have to see to believe. Meaning I have to work it out to make it reconcile with my life. Meaning I have to sit there and plot out my life and everything that I do. That's not faith. It's not living faith. It's a false faith. But living faith comes from the union. Living faith comes from, "No more can ye."

How about living hope which keeps us from the shipwreck of the soul? That's the living hope Job has, even at the bottom of all these people kicking him when he's down. Religion choking him around his neck telling him how horrible he is because of sin. We have one that will accuse us day and night. It's hard enough he's accusing day and night, but when the religious world or the friends come around accusing, it's hard. But the living hope that the child of God has is the anchor of his soul. It's Christ. It's Christ in him, the hope of glory. The hope of glory in the Son. "Let him that glory glory in the Lord." The hope of seeing the Lord's glory worked out.

What about heavenly mindedness. We've had enough of earthly mindedness, what about heavenly mindedness? How many thoughts do we have toward the glory of God and how many thoughts do you have of eternity with him and what pleases this holy God? Heavenly mindedness is the absence of what's going on in this life, on this earth. Heavenly mindedness, it's the opposite of earthly mindedness.

What about godly fear and prayerfulness and self-denial and deadness to the world and contrition of spirit? All of these things are the fruit of this union. That's Christ, what he works in his people. It is revealing himself to his people. Revealing his presence. Revealing Christ in you and that's where we come right back to our text to end today.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

No more can ye. Has the Lord ever said that to you? Has he said it over and over to you? I find myself hearing these words a lot because of my resisting and my old nature flaring up and always trying to take control. I need the Lord to speak to me, "No more can ye."

Hezekiah said, "Lord, undertake for me." Peter said, "Lord, where shall we go? You have the words of eternal life." Thomas said, "My Lord and my God." That's the Lord revealing, "No more can ye." What conversation do you have? Is it heavenly? Is it dependency? Is it that your sufficiency is in the Lord? Is it, "No more can I but him that is in me"?

We'll leave you today by just reading verse 5, "I am the vine, ye are the branches: He that abideth in me, and I in him," there is eternal vital union, "the same bringeth forth much

fruit," the fruit of him, "for without me ye can do nothing." And that, my dear ones, is "No more can ye." May the Lord impress that in our soul now in this hour and the hour to come and in our life that he would work surrender to his finished work.

Dear heavenly Father, most gracious and holy Lord, add thy power and clarity and lead us to thee, O Lord, and may thy voice speak to us this day as the Shepherd only can, "No more can ye." And may we be found, Lord, waiting, may we be found living upon thee, by thee, through thee, for the glory of thee. In Jesus' name I pray. Amen.