

# The Hour of Disappointment

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**Bible Text:** Matthew 7:21-23

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## **Sovereign Grace Baptist Church**

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Turn with me in your Bibles to the gospel of Matthew chapter seven.

In his prayer, Lee made reference to the true gospel. And in that passage that he read we have at least three things in describing the gospel that sets it forth as the true gospel. He describes it as the gospel of God, the good news, the glad tidings of God. And then he also describes it as the gospel of God concerning his Son Jesus Christ. It is concerning the Lord Jesus Christ. And then also he describes it in this way. He says it is the gospel that he is not ashamed of and will never be disappointed in because therein is the righteousness of God revealed. Every other imagined righteousness is condemned and exposed and therein, in the gospel is the righteousness of God revealed.

I want you to look down and read with me about three verses first of all. And these are words that our Lord actually spoke while he was here in this world by his own mouth.

Verse 21.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 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? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.<sup>1</sup>

The number that he describes here in these verses he describes by the words “many.” And I thought about it over the last week how that in some ways those who preach in our generation, they have a different responsibility because of the circumstance and advancements of this age. When we write and it goes out not only in print, but over the internet, when we preach recorded on CDs and shown and broadcast over the internet, everywhere in the world, and so responsibility for telling men and women the truth, at least in my mind, becomes even far greater. And by that same advancement obviously many, many people will also be deceived because our Lord here speaks of an our, of a time of great surprise and disappointment.

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<sup>1</sup> Matthew 7:21-23.

That is what I call this this morning, “The Hour of Disappointment.” And if you read and simply think about what he says in these verses, what a shock to these he speaks of this time will be. And especially in light of the fact that the name of God, the name of Jesus Christ and the crying out and uttering of just what he says here, “Lord, Lord,” is spoken so often and so frivolously and with such an unholy familiarity in this day.

He says, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.”<sup>2</sup>

Rather than the great majority even though the idea of man is that probably most everybody is going to make it into heaven, listen to what God says here in verse 13.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.<sup>3</sup>

It is often the accusation against myself and against all who preach this true gospel, that we are very narrow. But we are only as narrow and only as wide as God himself is and makes this way to be in his Word.

Let me tell you how narrow this way is. It is in one man and his Word who is described as the way.

“I am the way, the truth, and the life.”<sup>4</sup>

And Christ here describes some, these many that he is talking about most of all here. He describes them as those who work iniquity. And I have to ask myself the question: Is he talking about me? Or is he talking about you?

You see, the Scripture tells us that our very best is just exactly that. It is iniquity. And there are several things that he shows us in these verses.

And I thought about it again yesterday. These are words of mercy. If we could have right thinking about them, they would be to us words of mercy. And I say that because all he really has to do or had to do was just leave us to ourselves thinking by our own thoughts and everyone of us would perish and die in our sins and he would still be God. He would still be just. He would still be holy. And we would perish.

You see, these are words of warning. They are words of mercy and grace if you notice what it is that he says without a doubt is going to happen to these workers of iniquity.

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<sup>2</sup> Matthew 7:21.

<sup>3</sup> Matthew 7:13-14.

<sup>4</sup> John 14:6.

Verse 23.

He says, “And then,” at that hour, “will I profess unto them,” even in light of what they will profess unto me, I will profess unto them, “I never knew you: depart from me, ye that work iniquity.”<sup>5</sup>

Now you know and I know that he absolutely did know of thee and that he did know what they had done and that he knew all about them. He even knew their hearts.

Listen to what it says in John two. It says that he needed not, even on this earth, “And needed not that any should testify of man: for he knew what was in man.”<sup>6</sup>

He knows our hearts. We think sometimes in our expressions of trying to defend ourselves. We say things like, “The Lord knows my heart.”

You can bet your bottom dollar he does. He knows our hearts. And furthermore what he is saying is that he never knew them in the sense of divine love. Now he said this kind of knowledge in opposition to just human knowledge. He has loved his sheep with an everlasting covenant love and therefore he said, “I... know my sheep.”<sup>7</sup>

He says in another place by the apostle, “The Lord knoweth them that are his.”<sup>8</sup>

Well, doesn't he know them that are not his?

But this is a love of relationship and a knowledge of this relationship, of this intimate relationship that he has with all of his people and which was represented in the relationship between Adam and his wife.

You remember when it says, “And Adam knew Eve his wife.”<sup>9</sup>

Well, surely Adam knew who she was. She was the only woman on the earth. But what it means is that he entered into this intimate relationship with her and this is what God is saying here to these people. He is saying, “I am not the God that you love and I was never in any relationship to you except as God your judge.” And he said, “I am not the God that you were speaking of or the God that you trusted in and I never accepted you on the basis of the works that you did.”

In other words, “All that you did rather than being what you thought it was to yourself and to me, to me it was nothing but sin, absolute sin.”

And what will he say then? It says he will say in that hour, “Depart from me.”<sup>10</sup>

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<sup>5</sup> Matthew 7:23.

<sup>6</sup> John 2:25.

<sup>7</sup> John 10:14.

<sup>8</sup> 2 Timothy 2:19.

<sup>9</sup> Genesis 4:1.

Just absolutely, emphatically and eternally depart from me.

Matthew records, “Then shall he say also unto them on the left hand, Depart from me, ye cursed.”<sup>11</sup> Not blessed, but, “...cursed, into everlasting fire, prepared for the devil and his angels.”<sup>12</sup>

As a matter of fact, we have this in a parallel account in Luke’s gospel. Turn over to Luke chapter 13. And listen to the apostle Luke as he records much the same thing in Luke 13 beginning in verse 24.

He says:

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.<sup>13</sup>

Now what a sad hour. And what an awful state to be found in because, “Depart from me,” is the sentence of the righteous judge and the presence of Christ in heaven which they did not desire on earth, they will not have for eternity.

There is no appeals here. There is no appendix added on to this. There is no afterthought stated after this because banishment from the presence of Christ, that is what hell is. It is eternal separation from God. It is being forsaken of God and it is the sure judgment of God and is stated in such passages as this in Job 34.

For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.<sup>14</sup>

Wasn’t any place to hide when Adam hid himself in the garden. There wasn’t any place to hide from Christ as he sits as the righteous judge. And in the psalms it says, “When

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<sup>10</sup> Matthew 7:23.

<sup>11</sup> Matthew 25:41.

<sup>12</sup> Ibid.

<sup>13</sup> Luke 13:24-28.

<sup>14</sup> Job 34:21-22.

the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.”<sup>15</sup>

It says, “I will say to men.” And literally what this is, “I will say to most. I will say to those who will be the most surprised, ‘Depart from me ye that work iniquity. I never knew you.’”

Now it sounds like to me that it would do us well to be continually reminded and to be involved in a diligent search and inquiry as to what iniquity is. What is iniquity?

Well, you could say it is something like this as a kind of a general thing. All sin is iniquity. But as we are able to see, if we have eyes to see in this text, iniquity is much, much more and may be just exactly the opposite of what we think by nature.

So what does the Lord Jesus Christ?

Now, you know, if you are going to take a test sometime, you would surely like to know what the person who grades that test, the person who made up the... you would certainly like to know what the answer is that they would be looking for. Well, what is it that Christ the Scripture says the one into whose hands God has commended all judgment, what does he view and call iniquity? Well, just exactly what those folks claimed as their righteousness.

Look here in verse 22.

“Many will say to me in that day...”<sup>16</sup>

Now it would just be so wonderful if the Lord could shake men and women from this notion that there is in some way strength in numbers before God.

I had a person that I love, concerned about their soul, told somebody one time concerning my very preaching in this gospel that we preach, they said this. “It just cannot be that what he is saying and these who believe that little bit are right and all these other people are wrong.”

Well, our Lord says here that many, many, verse 22, “will say to me in that day, Lord, Lord.”<sup>17</sup>

They are not calling out on Buddha or they are not calling out on Mohammed, even these spoken of. These are those who, though these others be so obviously far off from the gospel of Jesus Christ even [?] his name literally for the most part, but these are those who claim to have some understanding and interest in Christ.

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<sup>15</sup> Psalm 97:7.

<sup>16</sup> Matthew 7:22.

<sup>17</sup> Ibid.

“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?”<sup>18</sup>

You see, these people did not seek acceptance by Christ on the basis of what they know to be wrong, but they thought it on the basis of what they thought was right.

How are we going to find out if people say who is right? Well, there has never been but one right. There has only been one man in this world who in himself was right in all things and he is called the truth, the Lord Jesus Christ.

Though these sought to be received on this basis and not only received on this basis, but evidentially were expecting blessing on this basis, heaven on this basis and the things described here show that they were seeking it based on their religion and their religious works and their religious accomplishments in these matters.

The amazing thing here is the Lord Jesus Christ he doesn't use the murderer or the fornicator or the drug addict or anything like that. He uses as an illustration those who live and die in self righteousness, those whose worship was simply what he calls a will worship, a worship of a God of their own making, a God whose offerings were to be received such as the offerings of Cain, the works of their hands.

And they obviously—and this is the scary part—they obviously had a religious and a moral zeal for God. But as Paul says, it was not according to knowledge, not according to knowledge.

That is why I cannot understand any preacher standing up at any time and making little of knowledge, in making little of doctrine. the very thing that distinguishes the true Christ, the very thing that makes the glory of God assured in the salvation of his people, the very thing that is essential in knowing God.

They are talking about how bad it is to have a head knowledge. Well, I will grant that a head knowledge is not all, but you had better have one to some degree. Because you can't believe on him of whom you have not heard. That is what Paul says.

And if you notice it says that they were saying, “We prophesied,” that is, “We cast out and we have done works.”

What is wrong with that?

It is because they were seeking to stand before God in that hour based on what they had done.

“We preached in your name. We witnessed in your name. We walked the streets. We did all these things. We evangelized in your name and we even had a sense of power. We

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<sup>18</sup> Ibid.

cast out devils in your name. We called upon your authority, cast out devils in your name. And we..." And here is this. "We did many wonderful works in your name."

I am going to tell you something, people. No work is a wonderful work or a good work in the sight of God if it makes up any part of the ground upon which you have God accept you and count you righteous. None of it.

I am not saying they are not good works. But good works are those works that are done out of spirit of love in the hearts and from the hearts of God's people who know that they are saved all together in Christ.

They worked hard. They were sincere. They sacrificed. They gave their time and their talents and their tithes. And they participated in religious ritual and they did acts of charity and they abstained from outward morality, but the problem is with the [?] because everything we think, everything we do, everything we touch, everything that we would claim as a basis for standing and being accepted by God is polluted with sins.

And it is not what Christ did.

It is not his cross dead. They claimed not his blood or his righteousness. And Paul describes them, as I have said, in that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted. What does that mean? Bowed. They have not submitted themselves unto the righteousness of God.

Where is that at? It is in Christ. It is in his person and work.

And our Lord said to them on this earth, he said, "Ye are they which justify yourselves before men."<sup>19</sup>

The self justified man or woman is in trouble.

"Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."<sup>20</sup>

I endured the torture of a wedding service yesterday. Big high column church, big medal cross inside, big pipe organs, high dollar tree up to your ears on every hand. And none so much as that which came from the lips of the man who sprung it.

But I wondered how many people sat there and looked around and listened and thought what a wonderful thing all this was.

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<sup>19</sup> Luke 16:15.

<sup>20</sup> Ibid.

You see this self righteousness of man and especially as it shows itself out and demonstrates itself in the works religions of this world is the greatest iniquity in the sight of God.

Somebody has preached a sermon one time. I can't remember exactly the title, but it was something like this. "The Meanest Man in Town."

Who is that? Well, it is not that drunk out there in the street. I mean, he will perish, too. It is not that drug addict or that prostitute laid out there on the street somewhere. That is not the most obnoxious thing in the sight of God. They would never imagine standing before God or going to heaven based on what they are, what they are doing.

I will tell you. Folks sitting on the pews this morning everywhere in this world, especially it seems like in our own nation. They are expecting God to bless them on the very basis upon which he just says here he will not bless them. He will cast you into hell for it.

He hates all workers of iniquity.

But yet what do they think of it? What do they think of their lives and their works? They described them as verse 22 as many wonderful works.

They said, "We even amazed ourselves."

You would just be amazed. And the reason I know that men are amazed by this, they are doing their best not only to tell God, but to tell you about it.

"Are you a Christian? Oh, let me just tell you about our church. Let me just tell you about what. I teach Sunday school. I do this. I do that. We do these things."

You see, they did that which was highly esteemed of men. They did them for their own glory. They did them for the praise of men. They did them with no view of the Word of God or the will of God and certainly not for the glory of God. And in the doing so and seeking to be accepted by God on that basis, they made a mockery of God. They made a mockery of the commands, the written Word of God that he had preserved through the ages and sought to maintain in the face of the greatest opposition when men would seek to destroy it, erase it from the face of this earth. They just simply defied what God said.

But I will tell you what they did most of all. They belittled. They made nothing of that work of the person of Jesus Christ. And this is what Paul says. You all just listen to this.

Galatians 2:21. He said, "If righteousness come by the law..."<sup>21</sup> If it comes through your keeping the 10 Commandments or if it comes through your principle of doing your best

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<sup>21</sup> Galatians 2:21.



or whatever it is, “If it comes by any principle of man’s efforts or works or person or doing,” he said, “Christ is dead in vain.”<sup>22</sup>

You see, if there is any way that God could have helped you or enabled you, or if you could have yourself, if there had been any way that you could have in some way saved yourself, do you think he would send his Son to die? Do you think he would come in human flesh to die, suffer the agony of the cross, the persecution of men, the mockery, all of it? Do you think if there had been any other way? No.

John 12 says:

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God.<sup>23</sup>

Now I just imagine if anybody had seen me yesterday. When the preacher prayed as little prayer and if anybody was squinting out of one corner there I was looking around. They didn’t see move my head, bowed, my eyes closed. I am not praying to that God. I don’t care what you think. I know what God does.

He said to some, “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?”<sup>24</sup>

If your only interest is what men think of you or what people feel about you, you will never know Christ.

He said, “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”<sup>25</sup>

Now why didn’t those Pharisees like the preaching of Christ? Were they going around killing people? Were they going around committing open adultery? Were they open fornicators or thieves? No. They hated Christ and they hated his gospel because it revealed that this which they thought was their best was evil. Their deeds were evil.

And they are so sure of their standing, they are so pleased with their works and so deluded by their self righteousness that they are willing to stand before Christ in the judgment and present me.

Somebody told me about something a preacher said some time. He said, “I am willing to stand before God in the judgment and defend myself on this.”

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<sup>22</sup> Ibid.

<sup>23</sup> John 12:42-43.

<sup>24</sup> John 5:44.

<sup>25</sup> John 3:19.

I am telling you this. I don't want to stand before Christ in the judgment and defend myself on anything. I am like that old prophet who said, "God is my defense. He is the only one I have and that is in Christ."

And this is so opposite to the way that those who are truly born of God's Spirit and who trust in Christ alone. That is so opposite of the way they see them.

Ezra said, "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens."<sup>26</sup>

The psalmist says, "For thy name's sake, O LORD, pardon mine iniquity; for it is great."<sup>27</sup>

Great.

And if ever a verse ought to teach us something, it is what he records for us in Isaiah 64 and verse six when he says, "But we are all as an unclean thing, and all our righteousnesses..." All of them. All our righteousnesses, "...are as filthy rags."<sup>28</sup>

Actually what that says there, they are as a menstruous cloth. They are just things that we don't want to talk about, we don't want to think about, we don't want to see. That is what your best is.

"And we all do fade as a leaf; and our iniquities, like the wind, have taken us away."<sup>29</sup>

The best.

And when you read Philippians chapter three what you find is that Paul is there in Philippians three repenting of the very thing that he once trusted in, the very thing that in Israel was idolized, if you will, the very thing that all the scribes and the Pharisees just kind of shined like a medal on themselves.

"I am a Jew. I don't do this. According to the law I was blameless."

But he said, "I will tell you this." Christ said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."<sup>30</sup>

Will you just go back and study a little bit about scribes and Pharisees, what men thought of them, what they thought of themselves, what they were outwardly? Why they were so

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<sup>26</sup> Ezra 9:6.

<sup>27</sup> Psalm 25:11.

<sup>28</sup> Isaiah 64:6.

<sup>29</sup> Ibid.

<sup>30</sup> Matthew 5:20.

precise in their obedience to the law that they would even in their tithe weigh out the spices that they had.

Oh, he says by the psalmist, “ If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?”<sup>31</sup>

He does mark iniquities. That is just what he is telling them here. But he goes on. He says, “ But there is forgiveness with thee, that thou mayest be feared.”<sup>32</sup>

The Pharisee, you remember, was condemned before God on this basis. He said, “God, I thank thee, that I am not as other men are.”<sup>33</sup>

But the publican went to his home justified when he confessed his own unrighteousness and the need of God’s mercies in Christ and he smote himself on his breast and he said, “God be merciful to me [the] sinner.”<sup>34</sup>

Isn’t that amazing? The man that thought he had it, didn’t. The man that sought it only in Christ by his mercy got it.

You see, salvation is a finished work. It is the work of Jesus Christ. And that is the only hope for sinners.

You ask the question: Does God forgive iniquities? Yes, he does. How? In whom?

Well, he says of his people or his people say, “He hath not dealt with us after our sins; nor rewarded us according to our iniquities.”<sup>35</sup>

You see, I want just the opposite of what these folks wanted. I don’t want him to base... I don’t want him to accept me or bless me on the basis of who I am or my preaching or any work I have done. I don’t... I want the exact opposite of that.

I am like the psalmist. Lord, don’t enter into judgment with me. Enter into judgment with my substitute. I want that one that is described in Jeremiah as the Lord our righteousness.

You see, he dealt with his people. He has dealt with them in a substitute. He has dealt with them in that way that was pictured on the Day of Atonement with that scapegoat.

In Leviticus 16 he said:

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<sup>31</sup> Psalm 130:3.

<sup>32</sup> Psalm 130:4.

<sup>33</sup> Luke 18:11.

<sup>34</sup> Luke 18:13.

<sup>35</sup> Psalm 103:10.

And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”<sup>36</sup>

Do you remember what David said? He said, “Blessed is that man to whom the Lord will not impute sin. The Lord, the man to whom the Lord will not impute iniquity.”

What does that mean? Charged with iniquity. And that is the picture. The picture was that the sins or the iniquities as they are called of the people of God are in the trust of the priest and he lays his hands on the head of that goat, the scapegoat and confesses their iniquities upon him. That is imputation. The Lord hath imputed to Christ all the sins of all his people. And everything about that illustration he is the priest, he is the scapegoat, he is the fit man, showing what? That that is the way that sin is put away. That is the way he bore our iniquities, our sins in his own body on the tree.

You see, in Proverbs it says, “By mercy and truth iniquity is purged.”<sup>37</sup>

God has got to deal justly with this thing. He is the righteous God and in the gospel therein is the righteousness of God revealed. What is it? In Christ crucified.

Mercy and truth, there it is, by which the iniquity is purged are met together and righteousness and peace have kissed each other. Where was that? In the cross death of Christ.

He gave himself, Paul says, “For us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”<sup>38</sup>

That is just exactly what he has been saying throughout the centuries was going to happen. He said in Isaiah 53.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.<sup>39</sup>

That is what Christ did. He bore that iniquity, the sins of his people that the Lord imputed to him or charged to his account and on the cross he is paying it.

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<sup>36</sup> Leviticus 16:21-22.

<sup>37</sup> Proverbs 16:6.

<sup>38</sup> Titus 2:14.

<sup>39</sup> Isaiah 53:5-6.

The Lord laid on him our iniquity, not just what we think is the bad things we have done, but he laid our best on him. The Lord's people would never have something like that to confess in the day of judgment because they want their best work as well as their worst work to have been satisfied in the death of Christ.

“Man at his best state is altogether vanity.”<sup>40</sup>

I will tell you. I can remember the first time when brother Henry Mahan came to preach for us, you know, when we were at that old place and I didn't know a whole lot then, but I was beginning to know a few things and we still had the rags of self righteousness and works religion still hanging to us and the song leader got up and sung, led the hymn, our best.

And I remember how wise brother Henry was in talking about that a little bit, telling us how that that really isn't the way it is. It is not our best, it is Christ's best.

“Not by works of righteousness which we have done, but according to his mercy he saved us.”<sup>41</sup>

Why will they meet this judgment?

Well, it won't be because didn't choose them. It won't be because Christ didn't die for them or any of these other things, but because they worked iniquity. No matter what they thought they did or what men praised them for doing, God viewed it as sin and they served a false God and persecuted those who worshipped the true God. They are workers of iniquity.

Now that is what I am by nature. I thank God that is not what I am by grace.

“By this therefore shall the iniquity of Jacob be purged.”<sup>42</sup>

That is speaking of all of God's elect, all of his people. How will that, the iniquity of Jacob, the sons of Jacob be purged? By the blood of Christ. Rather than something that is to be desired, rather than something that would be acceptable by God, it is sin that we won't put away by the blood of Christ.

And that is what the good news of the gospel because Paul said, “For therein is the righteousness of God revealed,”<sup>43</sup> or displayed or made manifest. How? That God is right to take these that Christ died for unto himself and bless them, because Christ put away their sin.

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<sup>40</sup> Psalm 39:5.

<sup>41</sup> Titus 3:5.

<sup>42</sup> Isaiah 27:9.

<sup>43</sup> Romans 1:17.

And so this is the message of the gospel, Isaiah. God says, “ Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem,”<sup>44</sup> to everyone that looks to Christ.

I can speak comfortably to him. I can’t speak peace, peace to you when there is no peace, but I can tell you that Christ made peace by the blood of his cross.

“And cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’S hand double for all her sins.”<sup>45</sup>

Now there is a statement in Scripture found in the Old Testament, found again in the New Testament translated a little bit different. But it comes to this.

God says, “Behold, I lay in Sion a stumblingstone and rock of offence.”<sup>46</sup>

Self righteous men and women, unless brought down by the Spirit of God’s grace, they are going to stumble over this. They are looking. When you are going about seeking to establish your own righteousness, you have got your head looking every direction and all of the sudden you are stumbling over this very stone that God let. Or you will stumble across this rock of offense. It is offensive to everything you think by nature that you are or that will get you to heaven.

“Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.”<sup>47</sup>

Shall not be disappointed.

You will never be disappointed trusting Jesus Christ and the way of salvation in his cross. You will never be disappointed. You may be disappointed in me. I am such a stumbling, bumbling weak hunk of mud and flesh. I may let you down. He won’t ever let you down.

You will let yourself down.

Why is it that we are so disappointed sometimes? Now, come on. I am telling you the truth. I am telling it long, but I am telling you the truth this morning.

Why is it that we are so disappointed in ourselves? Because we are expecting too much of ourselves. That is that lurking notion that somehow, somewhere, somebody has or maybe we can do something that will please God.

No way.

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<sup>44</sup> Isaiah 40:1-2.

<sup>45</sup> Ibid.

<sup>46</sup> Romans 9:33.

<sup>47</sup> Ibid.

And, you see, apart from Christ this hour of disappointment is but the first moments of an endless eternity of disappointments.

Whosoever looks to Christ, pleads his blood, his righteousness, they will never be disappointed.

I can say that to you this morning and I just... without an ounce of reservation or hesitation. I could tell you to do some things and I have had a lot of reservation or I could say I could do something. But I can tell you, you look to Christ and you plead only his person and work. You will never be disappointed, never be disappointed.

And I will tell you this. I will just throw this in. You are looking to Christ for everything. If you know that in yourself you can never do anything, you won't be nearly so judgmental of your brother. You won't be so disappointed with him when he falls because you will know that but for the grace of God you would do the same thing.

We won't ever be disappointed with Christ. There won't ever be an hour of disappointment. But there will be an eternity of satisfaction and joy and peace and worship forever.

*Father, we thank you for your work, for your gospel, for your Son, for his blood, for his perfect righteousness. We have no other hope. Thank you for showing that to me. Thank you for showing it to your people. Be pleased to show it to those, Lord, who he died for, but who yet to this hour do not know it. Get all the glory for yourself for we pray in his name. Amen.*