

Jesus' Earth Shaking Promise

By Shawn Reynolds

sermonaudio.com

Bible Text: Hebrews 12:26-28
Preached on: Sunday, July 14, 2013

Grace Particular Baptist Church

5725 Imperial Lakes Blvd
Mulberry, FL 33860

Website: www.onefoldoneshepherd.org
Online Sermons: www.sermonaudio.com/graceparticular

Let us pray.

Dear heavenly Father, most gracious and holy and just and perfect Lord, we praise thy name this morning, O Lord. We thank thee, Lord, for the breath that you give us to breathe and yet, Lord, we pray for that breath that only you can breathe into us this day, the breathe of life, thy Spirit, to enliven us from the dead from the deadness that we are saturated in in this world. O Lord, may you call us out this morning, may you sit us at thy table. May you feed us, Lord, with the crumbs of whatever thou has seen fit to feed us with this day. Lord, may you be that heavenly sunlight that floods our soul. May you take our minds away from this world. May you take our thoughts away from self and, Lord, may your name be glorified this day. May thy truth be spoken in this place as, Lord, thou art the author of it. Bless this time, Lord, with thy fullness. Bless it with thy presence. And Lord, may you be glorified. In Jesus' Name, I pray. Amen.

If you would turn with me to our text this morning which we will find in Hebrews 12, the latter end of Hebrews 12, three verses this morning that will suffice for our text. I have some papers up here, a lot of papers, because they all have Scripture on them. Quite a few Scriptures to support that which I believe the Apostle Paul wrote under the inspiration of the Holy Ghost. Hebrews 12 beginning in verse 26,

“Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”

It's a very interesting passage. We spend a lot of time in this life asking the question why? Why things are the way they are? Why the afflictions come that come? Why the hardship in this life? Why did this take place? Why did that take place? Why, Lord, is it meant this way? But yet, we are told here, for the child of God, in these three simple verses the answer to all the whys. The Lord has promised in his Son that he will shake everything in your life, everything, dear ones. Everything. Everything in your life that is

not in Christ Jesus will be shaken and not only will it be shaken but it will be removed. And then the Lord's promise is that that which remains is what cannot be shaken. That's the eternal life in Christ Jesus. That is Jesus Christ himself which cannot be shaken. And that's what will remain for the child of God.

That's what I want to look at today. It's almost a simple message from these two things. Two things I want to look at: the things that the Lord shakes in this life and the things that aren't shaken. What are they? So, this morning, as we look at verse 26, it says, "Whose voice then shook the earth." Whose voice is that? Of course, that's the voice of the Lord Jesus Christ. This passage is coming right after verse 25 that says when Paul writes, "See that ye refuse not him that speaketh." It's so important to know that Christ has spoken and is the only one who speaks. That's what the beginning of Hebrews tells us, that every voice you hear in this life is a voice but the Lord Jesus Christ is whom the Father has spoken through, spoken from and spoken explicitly to.

Understand that because there are so many voices in this world today. Even up to yesterday, we've heard verdicts, we've heard what the people have said but what does it matter? For the child of God, it doesn't because there's only one who can pronounce guilty and not guilty and that's done in the council of heaven. We try to play those games here on earth, don't we, as we get involved with man and we get involved with the world? But the Lord will shake them. He will shake all of those things that are of the world and he will remove them all. That's what I want to look at today.

I want to look at three things that he shakes. The first one: he shakes everything in nature. Why? Why is it that the Lord shakes everything in nature? Well, it's because sin mars everything in this life. Since the fall, since what took place in the Garden, as sin entered into the world, everything and every thought and every device you see outside these windows this morning, is marred by sin. Everything that we put our hand to is marred by sin because we are fallen.

To support that, we look at Isaiah 30:13. Listen to these words, you can go there if you'd like, "Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." The Lord comes in our lives suddenly and at an instant in the very spots that we believe are secure, in the very spots that we believe that we've made a little bed for ourselves.

In my preparation and praying the other night, I was sitting in my chair and I was sitting there and I was thinking, I was contemplating about these words and my little dog walked over to me and he wanted to get up on the bed. So, I picked my little dog up and I put him on the bed and I went back to thinking and praying and I saw my dog get up on a blanket and he messed with that blanket probably five minutes, five solid minutes, just moving it and moving it and getting it all just right for him to lay down in. That's what we do in this life. We prepare things, we plan for things, we get everything so we'll be comfortable in this life. And finally, after all of that, he sat down on that blanket and I thought to myself, "I hope that was worth it." And I tell you, not even a count of two

happened and my oldest son walking in the room, picked up the dog and took him out from where he'd been. All that work he'd done was for nought.

You know, that spoke to me in light of this passage. In light of this passage, what is it we spend so much time procuring? Watching out for our health. Watching out for the things that we take in, the things that we eat, the things that we watch, the things that we do. And we make a life for ourselves and we make a way in each day of our life and the Lord can take it away like that. You say, "Well, you said he can take it away." No, this says, he *will* take it away because all of those things that we do to prepare this carcass in this life, all of them will burn. Every one of them. Every one of them. Everything that we prepare for in this life is just that, to make ourselves comfortable in this life.

And then we question our very Lord when he takes them away. And in light of this passage today, I pray the Holy Spirit comes to our soul and speak because it's comfort. You may say, "Well, no, I don't like the fact that everything that I do the Lord undoes." But for what reason? Because in the refining and in the removing of all the dross that we do, the Lord refines his work. And what remains in the child of God's soul is Christ himself.

And all of these props and all of these things, hey, it doesn't have to be health. How about financially? I'm always trying to say, "Well, if I put this to the side for this and this takes place and that takes place..." Then, something comes that just totally floors me. Why is that? Because I'm not going to depend on those things. That money or that nest egg or whatever it is, is not my salvation. It's not my comfort in this life. Sin has marred everything in this world. Everything. People today, still today, are buried with their cars, they're buried with their rings, they're buried with their money. What have they taken with them? Nothing. What can dust take with it? Nothing. It's an amazing thing, the vanity of this life.

Sometimes as the child of God lives in this world, we get polluted by it and we fall prey to those things that we care so much about down here. And when the Lord does remove them, we question him and say, "Why, Lord? Why, Lord? That caused me anguish when you did that." But when you come to this, it's a promise. It's a promise from our dear Lord who says, "I will remove those things. You rely on them, you love them more than me at times. Are they an idol in your life? Are they a security in your life? I'll remove them."

Our flesh rises up against that and says, "Lord, don't remove them. Lord, don't take that. That's my comfort." But if the Lord is not the comfort for the child of God he won't have comfort, she won't have comfort because our peace and our comfort is only in the Shepherd who has it. The things in this life are empty. Praise be to God that they will be consumed.

So, yes, as sin mars everything in the nature of our life and everything that we do, whatever it is, it doesn't matter if its...like I said, we make a way for us in our jobs. There are just things that we hang on to so dearly. You know, if the Lord took them all

away tomorrow as he did with Job, my prayer and my hope for every soul in here that is God's child is that he would bring us to the same place he brought Job, that "the Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

Because it's his promise to do so. Jesus himself said it, you can't serve two Gods, you can't serve me and mammon. What is mammon? Mammon is the idols, the riches, the wealth, the health. And what is the purpose of God doing all this? Why? So as he strips away the earthliness, what remains is the God of all grace. The God of all grace who succors his children, who must be the all-in-all for every one of his children.

I pray to God that as this message is done today and as the Lord speaks through it, that before or as you ask why in this life again, that the Lord brings you to this passage because he promised. He promised he would shake it. He'd shake this earth, he'd shake every foundation that we have that's not in Christ Jesus. Listen, as we are polluted in this world, as we do walk the ways of the earth at times, praise be to God that he is faithful to shake those things.

1 Chronicles 29:15 says this, "For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." What does that tell you? Do you understand what this translates to is why the Lord does this, why his promise is? Because there's a better life and a better place of living for the child of God.

I think often about the comment that the Pastor has made many times from this pulpit: if we don't enjoy the Lord here, we'll never enjoy him up there in heaven. It's not for us to switch that on "to enjoy him," but the child of God knows what that means. He knows what that means that when the Lord floods his soul down here, there's nothing like it. It is the peace which passes all understanding. It is the love that's better than any love that we could conjure of our own. The love and relationships that we have, if they are not in Christ and they don't have the binding of Christ's love, they're nothing. Yes Lord, remove them. Remove those things.

In Micah 2:10 it tells us, "Arise ye, and depart; for this is not your rest." O Lord, speak that to our souls that this is not our rest. This place down here is not our rest. Consume it, Lord. Shake the earth, the very foundation. Our flesh will never ask the Lord to do that because we do like to be comfortable. I like to call those creature comforts. But the Lord is pleased to remove those creature comforts as he weans us from the things of this world and sets our eyes as a single eye, upon him.

But what about the things in providence. You know, I thought about what happened in the Garden. The old writers that I like to read, I'd like to use a phrase that happened there that Satan threw the dust of fleshly expectancy, they like to call it, in Eve's eyes. And I think about that. I say, "You know how true that is?" And he still does it. He still does it. He still likes to come and throw that fleshly expectancy in our eyes. What we expect in this life. What's it going to be for us in this life? The entitlement, the things in this life that we are entitled to. What are we entitled to? Our Lord says he's going to consume

them all and burn them up and throw them in the Lake of Fire. Amazing thing but we have so many clutches. We try to grab this, “This is mine. This is mine. This is mine.”

Yes, he’s thrown the dust of fleshly expectancy and entitlement, the desire for the world but is that the voice of a Shepherd? Is that what we’re promised in this life from our Lord? Is that the life that all the riches of this world and the desires and the fleshly things of this life, that he told Eve, “You’ll be as gods.” You know, we are so far removed from that fall we’ll look at that and go, “Huh. You know, how could she even think such a thing?” I hope you don’t think that because we think that often. We think if we do this or we try to procure this or we live this way, it’s going to promote us some way. We’re going to have a longer life. We’re going to be more received by our peers. We’re going to make a way this way. Well, who’s throwing that in your eyes? I know we’ve got our fallen nature, sure. Satan’s going to feed that. He’s going to tell us over and over that there’s a better life down here on this earth and that this earth truly is something that we should make our way in and the more we make our way in it, the better it will be for us.

But what does the Lord say? John 16:33, very familiar to us, says this, “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation,” listen to those words, “you shall have tribulation: but be of good cheer; I have overcome the world.” How has he overcome the world? By shaking it. Shaking the very foundation. It’s his promise to the child of God that he will refine us and wean us from this world.

Acts 14:22 says, “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.” Much tribulation and if that’s not enough for you, Revelation 7:13-14 says this, “And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation.” Now, we’ve had the words “much tribulation,” we’ve had the words of Christ saying, “you shall have tribulation,” and then we have the words here of “great tribulation.” “And have washed their robes, and made them white in the blood of the Lamb.” Can we look for anything here in this world as abiding? Can we look for anything in this world as a surety? No. And the Lord tells his children that they can’t, that everything must be in him. What’s in Christ will remain, what’s out of Christ will be taken away, shaken, removed. He must shake all things outside of himself and as I said, to reveal that he is the Lord of all things, the God of all grace.

Those two things aren’t the only things he shakes. He also shakes every spiritual experience we have in this world. I don’t even know if that’s the right term to us, but we’ll use it. Spiritual experiences. Like what? What are we referring to here? Listen to the words that he gave Ezekiel, listen to them very carefully. I’ll read it a couple of times, Ezekiel 21:27 says this, “I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.” I want you to think about those words a minute. First of all, when I see things repeated three times, immediately this Holy Spirit takes me to the Trinity. My Lord is saying something here and it’s being

repeated over and over again for my soul. What is he saying? What is the Father saying here? “I will overturn, overturn, overturn, it.” Everything in my life will be overturned. Everything outside of Christ will be overturned. Why? He tells us, “and it shall be no more, until he come whose right it is.” Well, whose right is it? Everything I’ve given, I’ve given to my Son. Everything that is for the child of God is stored up in the Lord Jesus Christ.

“Until he come whose right it is; and I will give it him.” I will give it to him. That’s a deep verse right there. Put all the physical meanings aside, what is the Lord saying exponentially? That is a deep verse. That’s a deep verse to my soul that tells me that in this life the things that I hold on to and the things that I seem to add and the wood, hay and stubble, if you will, it’ll be consumed. It’ll be taken away. It’ll be leveled. And then the one who has procured all things for me, which are in himself, will swoop in and reveal that to me and apply that to me and give that to me, thus saith the Father. Another comforting verse.

But what are those spiritual things that must be overthrown? What are those things that he will overturn? Firstly, it’s the plague of self-righteousness and what a plague it is. Self-righteousness is at every corner in our life. We seem to know more than anybody next to us. Our knowledge seems to be better than anybody’s knowledge. We seem to be righteous in our own eyes. We seem to point out everybody’s sin. We seem to look at the things going on in the world and it puffs us up and we say, “Well, I’m glad I’m not that way.” Well, by the grace of God you’re not. We always try to work out some kind of nice little obedience for ourselves. It’s that fallen nature just going to continue to work something out with these hands and say, “Lord, do you accept them? I’m really not that bad.” It’s that self-righteousness.

But the Holy Spirit convinces the child of God of sin. He comes and he convinces us of that sin. The Apostle Paul said it this way, he said “the commandment came, sin revived and I died.” When the Lord applied his holy law he also shone the light on Paul’s sin and he died. Does that mean, “Oh Paul, you’re dead.” No, it means he has died to himself. The Lord was slaying him and putting him down. And you know when Paul said that? Well, we won’t get to that yet.

Let’s turn over to Philippians 3:7 real quick. Let’s hold our finger here in our text in Hebrews because that’s where we’ll be but look at Philippians 3:7, “But what things were gain to me, those I counted loss for Christ.” Do you know what that is? That’s the end of self-righteousness. That’s the Lord weaning Paul from self-righteousness. He just spent the first six verses saying, “Here, indulge in this. I’m going to tell you about all the things that I came from.” That’s what we do. We tell people, “This is what’s happened to me. This is my experience. This is what I’ve done. This is what I’ve been. This is my education. These are the things that I’ve done.” And what does that do? It puffs up self. And Paul says the same thing, “Concerning zeal, persecuting the church, I’m blameless. But what things were gain to me, at one time as I was eaten up with my righteousness of my own, those I count as lose for Christ.” Wow. What a difference.

What kind of difference is that? That's what the Lord does. All these things that the world calls good deeds and good thoughts and good actions and, "You're a good man. Oh, you're a good woman." The Lord quickly comes to his child and says, "No, outside of me, you're a wretch. You're a fallen worm." That's what you are but in Christ Jesus where all glory belongs and all glory is, that is what you have become, conformed to his image. Not your own image. And boy, do we try to polish that image of ours. It never ceases to amaze me how much time we spend in this world trying to make world things, people that have no sense of who God is or no desire to know who God is, to like us or to think highly of us. What an abomination that must be to the Lord. As if to say, "Am I not enough?"

But yes, self-righteousness is one of those things that he shakes, praise be to God that he does. But what about self-confidence? Isaiah says in 38:14, and this is a very familiar verse to us, "Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me." That self-confidence that "I can do this. I can do that. I can go and do this," is destroyed in the child of God. And do you know when it's destroyed? When he's shown that it's the Lord who fights for him; it's the Lord's strength that does I; it's the Lord who's done all things; it's the Lord who's performed all things for me. And not until that happens, not until the Lord reveals himself that way, will that confidence be destroyed. That's what it was, right there, in Isaiah. As Isaiah said it, "Lord, all these things in this earth doesn't matter." This is when he was afflicted and he cried out to the Lord, "I am oppressed. My soul is just oppressed, Lord. Undertake for me." You know that if you're at the end of yourself, what Paul said, "I died." This was the dying, the end of yourself. O, what a glorious thing that is, to be at the end of yourself. The Lord must do that.

Turn with me to the last place that we'll go and that is in Psalm 30. I want you to see in Psalm 30 how David experiences this in just three or four little verses. It's his testimony too. The testimony of David to say, "Lord, I couldn't do it either." Verse 6, "And in my prosperity I said, I shall never be moved." Do you ever feel that strength? Do you ever feel that way that, I almost want to call it a false zeal. "Lord, as strong as I feel," even if you feel it's in Christ, "I'll never be moved." In the heavens, that's a true statement but down here on earth, we're moved. Not the new man, the old man certainly is. But listen to this, "And in my prosperity I said, I shall never be moved."

But look at verse 7, "LORD, by thy favour thou hast made my mountain to stand strong," a little different now. Once it was "I shall never be moved," now it's "Lord, by thy favor thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled." Do you know what I see there? Dependency. We went in one little small place to saying, "I shall never be moved," to no more "I," except the "I" was troubled. The "I" said, "Things have been shaken." That desire, that thing to say that I've done this or I've arrived to a place. The Apostle Paul said the same thing, "It's not that I have attained this." But Paul, look what you've written. Look at all that the Lord's brought you through. Look at everything. But Paul still had a warfare. There's no sinless perfection here. There's no growing and getting better and better and better. No, it's all of grace what the Lord reveals at the Lord's time for the Lord's glory.

“LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. I cried to thee, O LORD; and unto the LORD I made supplication. What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?” How different is that from verse 6? “And in my prosperity I said, I shall never be moved.”

“Hear, O LORD, and have mercy upon me: LORD, be thou my helper.” Be thou, Lord, my all-in-all. Be thou my life. That’s just a small little microcosm of what the Lord brings a child of God through. From boasting to humbled to total dependency upon the Lord and praise be to God that he does.

The last thing, is self-conceit. It’s that high opinion of ourselves. It’s that, “I have a better education. I have a better name. I have all these things in this life that I’ve built upon.” But the Lord brings us to see the corruption in this world and he brings us to see, as he says in John 6:45, “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” Everything that we pick up in this life, it’s not going to do you any good in the next life. Do you understand that? The things of this world are the things of this world. So, what is it that the child of God is taught of the Lord? He’s taught of the Lord, by the Lord, of who the Lord is. That’s what the Holy Spirit does. He reveals Christ to his children. He reveals what Christ has done, the sufficiency of “it is finished.” The sufficiency of the new covenant. The sufficiency of the law being fulfilled. The sufficiency in everything that Christ has done. And all of these selfisms are removed and put down. So, if we go back to our text, I think that’ll suffice for today as far as the first part.

“Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only.” Those are the things among some and probably many more, but I think a lot of those could fall into those categories, that the Lord will shake. And he does it for his children to refine them. But then we have those words right after that, “but also heaven.” What could that possibly mean. Well, Peter tells us in 1 Peter 1, that “the things in heaven are unshaken, not moveable, they are sure and steadfast,” and I believe that. I believe that there’s nothing in heaven that’s unstable.

So, what in the world could Paul mean? I believe he meant the Jewish religious world. If you look at how these verses are written, it looks like on the outside he’s talking about the fulfillment of the law. He’s talking about what Christ has done and the putting away of the old covenant and the establishing of Christ in the new covenant. And let’s just say a word about that in this Book of Hebrews. If you follow the thread throughout the Book of Hebrews, you will find from the beginning all the way up to where we are and all the way through the end, there’s always a comparison going on. At times, it’s Christ over the angels; at times, it’s Christ over a better covenant, he’s made a better covenant; at times, he’s over Moses; at times, he’s a better priest than the line of Aaron. All of this is going throughout the whole Book of Hebrews and you get to Hebrews 11 and you have what you call the role call of faith but what the Lord is showing you truly is, everything that those people had at one time was the faith of Christ which is much more excellent than

anything in this life. Everything in this book is a comparison about the excellence of Christ. That's the design, that's the Holy Spirit's design.

And as we come to this passage, it's no different. The Lord will remove all of these things and will shake all of these things and as he says, "but also heaven." Praise be to God that he does because as he's talking about the Jewish religious, all the ceremonies, all of their religious world and all of the world around him, it's about to crumble and never be the same again. But

But what about you and I? What about you and I today? Does this mean anything to us? Well, all of our false religion will be consumed. All of our must-dos, have-tos, will-dos in the religious realm will be consumed. I have to pray. I have to do this for the Lord. Do you know, all that's going to be destroyed? And praise be to God that it is. "Yet once more I shake not the earth only, but also heaven." Shake it, Lord.

I'm reminded as the saying we have as Jesus is on the cross, as he gave up the Ghost, as he permitted his Spirit to go away, to leave, at that time, we have all these miraculous events. We have rocks being cut in half; we have the veil being torn in half; we have earthquakes; we have graves being opened. And in the midst of all of this, we have a Centurion standing over there and the Centurion looks up and he says, "You know, truly this was the Son of God." Now, you think about that line of events right there and then you look at this promise that Jesus makes right here. Is it not the same? As he rends all of the things in our life and he takes them away, whether they be the health, whether they be the wealth, whether they be our name or position or whatever they are, when the Lord takes those things away and he removes all of those things, this is where he brings the child of God to see: "Truly this was the Son of God." Truly this is the Son of God who is doing this.

And yet, we ask why every day of our lives. "Why, Lord?" And then we just give that base answer, "Well, it pleased him to do it." Well, that's true. "Why did it please you to do it, Lord?" Because he's not going to have his children serving anything else but himself. You'll see that here in verse 28 in a minute. And you say, "Well, I hope you ain't entertaining the idea of saying, 'Well, that's not fair.'" Because the child of God is brought to see, O, it's fair and it's just because those very things that we put our clutches into, is enough to damn us. It's enough to consume us. That's what grace does. Grace saves to the uttermost and the uttermost truly means, removing everything down here that we believe to be a crutch, that we believe to be a comfort and praise be to God that he does.

That's what 27 says as we go to 27 now, "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." We're going to look briefly at what those things are. The first thing I want to tell you and not I want to tell you but we're going to support it with the Word of God, the counsel of Jehovah will not be shaken. The counsel of the Lord Jehovah will not be shaken. Job 23:13 says this, "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Psalm 33:11 says, "The

counsel of the LORD standeth for ever, the thoughts of his heart to all generations.” Proverbs 19:21 says, “There are many devices in a man's heart; nevertheless,” blessed be the Lord for that nevertheless because I know something, there are many devices in my heart. O, the sin that lies there. Is it going to separate me from his counsel? No. Is it going to separate me from this covenant? No. “There are many devices in a man’s heart, nevertheless the counsel of the LORD, that shall stand.”

The covenant of Jehovah will remain also. The covenant of Jehovah will not be shaken. It’s what he brought his servant, David, to at the end of his life. One of my favorite verses, 2 Samuel 23:5, “Although my house be not so with God; yet he hath made with me an everlasting covenant.” That covenant is the union in Christ Jesus. It’s the sufficiency of Christ being my all-in-all. It is he has fulfilled the law, he has been perfectly obedient, he has done it all. He’s performed all things for me. He fights for me. He intercedes for me. He is my holiness. He is my righteousness. He is my salvation.

“He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.” Amen, David, how true that is. We’re not going to have heaven in this life, we’re not going to live this life and at the end of this life be the ones that go, “Man, I’d much rather stay here on this burned up planet than go be with my Lord.” It’s not possible. It’s not possible for the child of God to be in that place for the Lord prepares his children as we’ve seen today. He shakes all the things of this earth, he removes them, takes them away to reveal that which is never going to be shaken and never going to be moved.

The righteousness of Christ, it too, will not be shaken. Psalm 111:3 says, “His work is honourable and glorious: and his righteousness endureth for ever.” Isaiah 51:6, “Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.” What precious words and how timely those words are. Everything that dwells therein shall die in like manner. Yes. But my salvation shall be for ever, and my righteousness shall not be abolished. No matter how much we try.

And the intercession of Jesus is another unshaken thing. That comes to us from Hebrews 7:25, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” Always pleading the case for his children. Always pleading his blood for his children. Always pleading his holiness for his children. Always pleading his righteousness for his children. These are the things that won’t be removed. These are the things in the soul of the child of God that remain.

Hebrews 12:28, “Wherefore we receiving a kingdom which cannot be moved.” The Lord give us the faith today to see it. “Let us,” hold fast, let us apprehend, let us lay hold, let us “have grace, whereby we may serve God acceptably with reverence and godly fear.” Amen, Paul. Amen, because we can’t do it in and of ourselves. It must be his grace to serve the Lord with reverence and godly fear.

You know, if you took verse 29 out by yourself, that's a scary verse, but in light of what's been said today and what's in line in this passage right here, it's not scary at all. It's his promise. "For our God is a consuming fire."

Lord, dear heavenly Father, may you consume all that this day that we depend on in this life. Lord, consume it in our minds, consume it in our hearts, consume it in our souls. Lay it all, Lord, as waste as you did for thy Apostle Paul. And show us, Lord, that you, you are the victory. That everything is complete in thee. O Lord, keep us from wandering in this life, keep us from the question of why. And reveal, Lord, that thou has shaken all that will be destroyed and reveal that, Lord, which you have left for thy children in the souls of thy children, that being thyself. To the praise and glory of thy name. In Jesus' name I pray. Amen.