

**The 1689 Confession of Faith, Chapter 18 – “Of Assurance of Grace and Salvation”,  
Session # 6 – “Assurance & Bearing Fruit”, presented by Pastor  
Paul Rendall on July 15<sup>th</sup>, 2018, in the Adult Sunday School.**

**Paragraph 1** – “Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, (a) which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured (b) that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them c) ashamed.”

(a) Job 8:13-14; Matthew 7: 22-23; (b) 1<sup>st</sup> John 2: 3; 3:14, 18-19, 21, 24; 5: 13; (c) Romans 5: 2 and 5

**Paragraph 2** – “This certainty is not a bare conjectural and probable persuasion grounded upon(d) a fallible hope, but an infallible assurance of faith founded on the blood and righteousness of Christ(e) revealed in the Gospel; and also upon the inward(f) evidence of those graces of the Spirit unto which promises are made, and on the testimony of the(g) Spirit of adoption, witnessing with our spirits that we are the children of God; and, as a fruit thereof, keeping the heart both(h) humble and holy.”

(d) Hebrews 6: 11, 19; (e) Hebrews 6: 17-18; (f) 2<sup>nd</sup> Peter 1: 4-5, 10-11; (g) Romans 8: 15-16; (h) 1<sup>st</sup> John 3: 1-3

**A Shorter Definition of Assurance:**

Assurance of salvation is the right conclusion that you come to, based on the truth of the Scriptures, concerning your state before God, that your faith in Christ is genuine, and that you have eternal life.

**Turn with me once again to Mark chapter 4, verses 1-20.**

“And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat in it on the sea; and the whole multitude was on the land facing the sea. Then He taught them many things by parables, and said to them in His teaching: "Listen! Behold, a sower went out to sow. And it happened, as he sowed, that some seed fell by the wayside; and the birds of the air came and devoured it. Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth. But when the sun was up it was scorched, and because it had no root it withered away. And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop. But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred." And He said to them, "He who has ears to hear, let him hear!" But when He was alone, those around Him with the twelve asked Him about the parable. And He said to them, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that 'SEEING THEY MAY SEE AND NOT PERCEIVE, AND HEARING THEY MAY HEAR AND NOT UNDERSTAND; LEST THEY SHOULD TURN, AND THEIR SINS BE FORGIVEN THEM.' " And He said to them, "Do you not understand this parable? How then will you understand all the parables? The sower sows the word. And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts. These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness; and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble. Now these are

the ones sown among thorns; they are the ones who hear the word, and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful. But these are the ones sown on good ground, those who hear the word, accept it, and bear fruit: some thirtyfold, some sixty, and some a hundred.”

**The 1<sup>st</sup> Possibility of Deception – Antinomianism** – The idea that some professed Christians have that they do not have to obey God’s law as a rule of life; that they somehow do not have to do the will of God in order to enter the kingdom of heaven. Matthew 7: 21-23

**The 2<sup>nd</sup> Possibility of Deception – Merely being a Hearer of the Word of God.** The person hears the word of God, but it falls by the wayside of his thoughts. He is deceived by Satan into thinking that there is no need to have personal dealings with God over his own sin, and that he will be fine if he does not believe and receive Jesus Christ as his own Savior and Lord. He does not think that he needs to change or repent or live a life of faith and holiness. He does not think that the truth of the Bible is something that he must order his life around. The 2<sup>nd</sup> group in the parable that we are studying, is the seed sown on stony ground, who, when they hear the word preached, they immediately receive it with gladness; and they have no root in themselves, and so endure only for a time.” When persecution comes, or tribulation comes, for the word’s sake, they immediately stumble. No depth of soil. No root, and thus no fruit.

**The 3<sup>rd</sup> Possibility of Deception is that the person who has professed faith does not believe that any fruitfulness is needed to be evidenced, to show forth the reality of grace in their life.**

**In the 3<sup>rd</sup> group, the seed of the word of God fell among thorns.** The thorns, Jesus says, are the cares of this world, the deceitfulness of riches, and the desires for other things entering in which choke the word, and it becomes unfruitful. There is something more important to the person than knowing God and walking with God; there is something of the world which the person wants to hold on to, which really prevents the seed from growing up to produce fruit in the life of this professed Christian, and which will in time, prove that they really had not come to know the Lord; that they really do not have saving faith, and thus they cannot have true assurance of salvation.

**However, in the 4<sup>th</sup> group of people mentioned, we find a decided difference and the real basis and foundation for true assurance.** And that is that they are seeds which are sown on good ground. Notice the wording. They are ones sown on good ground; the people themselves. They have been given a good heart to receive the word, and that New Birth, that regenerate heart which spiritually hears the word of God, and the person “accepts” the truth of the gospel, it says in the New King James in Mark 4: 20. They “receive it”, it says in the King James. That is, receives the truth of the gospel of Christ’s finished work, and receives Christ Himself. And then they have assurance of faith. The assurance of hope comes over time as they show forth the fact of the reality of grace at work in their heart, by bringing forth fruit; some a hundred fold, some sixty, and some thirty.

**Lyle, last week said** – Of all the soils – Three things; all of them heard the word, some of them accepted it, but only one, heard the word, accepted the word, and bore fruit – The difference between the soils is that the last one bore fruit.

You will notice from the parable that in the life of a true Christian there will always be some fruit. It may be as little as a thirtyfold increase, or there may be, in some lives, a sixtyfold increase; more evidence of spiritual life and strength and grace. And then in others yet, a hundred fold increase. May each of us strive to do all that we can with all that we have, in grace. This leads me say that there can be deception in relation to assurance at this point as well. The deception is that if I have only a thirtyfold increase that I conclude that I am not a true Christian at all, because I have not brought forth enough fruit to prove that I am a true Christian. It is important to remember that in evaluating whether we have saving faith, it is not a matter of how much faith that I have in Christ that saves me; it is that I have faith in what Christ has done for me. Similarly in assurance; it is not how much evidence of love and the fruit of the Spirit, and good works which allows me to conclude that I am a Christian, but whether I have some fruit. The amount which I have will be dependent on whether I have true grace at all, in the first place, and then how much I do with what I have been given, in grace.

### **What is this fruit?**

**1.** Last week Rita talked about **repentance** as the turning over of the soil. Anyone can say that they believe something, but in repentance you are leaving something. You don't want what you wanted before in your sin. Lyle commented – John the Baptist said – “Bring forth fruits meet for repentance.” “That is part of your fruits.”

**Jeremiah 17: 7 and 8** – “Blessed is the man who trusts in the Lord, and whose hope is in the Lord.” “For he shall be like a tree planted by the waters, which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, and will not be anxious in the your of drought, nor will cease from yielding fruit.”

**2. Fruit of the Spirit – Galatians 6: 22, 23** – “Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.” These are the inward evidence of those graces of the Spirit unto which promises are made.

What promises? The promises of Christ giving grace to the one who abides in Him and in His love.

**John 15: 4-17** – “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples. "As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. "These things I have spoken to you, that My joy may remain in you, and that your joy may be full. This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends. You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. These things I command you, that you love one another.”

**3. The Fruit of Holiness – Romans 6: 20-23** – “For when you were slaves of sin, you were free in regard to righteousness.” “What fruit did you have then in the things of which you are now ashamed?” “For the end of those things is death.” “But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.” “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”