

Numbers

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- [0 : 00] May the Lord help me to make a right use of the portion you will find in the book of Numbers, chapter 23, the last part of verse 10.
- Let me die the death of the righteous, and let my last end be like his.
- The book of Numbers, chapter 23, the last part of verse 10. Amen. What the purpose of God may be in fastening this word upon the mind, I have no idea.
- I have felt some reluctance in coming before you with it, and yet I have not been able to lay it aside.
- So, must venture, hoping that once again the Lord will be my helper, though I am undeserving of this favor.
- [1 : 29] However, in the circumstances, as they are recorded in this chapter, and having regard to the person who uttered these two desires or petitions, one can only say how improper they were.
- What presumption there was in such an expression in view of the person concerned.
- It was a seeking of the prize without the duty, attaining to the reward without walking the pathway.
- And this is not acceptable in the sight of God. And proved in the final to be an uninspired desire.
- For he fell with certain other kings, fighting against the Lord's people. That is not the end of the righteous.
- [2 : 57] Perhaps you will see now why, in my need of light, on such a word as this, I read the psalm that I did.
- Among the many portions of scriptural instruction we are favored with, surely that particular psalm stands in a very notable place.
- The contrasts, which we have clearly set before us, between the ultimate end and attainment of the righteous and the wicked.
- How this is continually brought before us and emphasized. The reading is solemn. I felt it to be so. Knowing. Knowing.
- Knowing. And I wouldn't say this lightly. Knowing. Knowing. That had I been left to go on my own way. To sow according to the desires of nature.
- [4 : 04] The end of the wicked would have been mine. Do you realize this? Do you realize this? That indeed the salvation of the righteous is of the Lord.
- And the Savior of the righteous is of God the Father's provision. I wish we could be more thankful for this wonderful provision.
- Now I want to find help to look at this particular petition in both aspects of it as being quite suitable for those who fear God.
- Quite suitable. God honored. Soul cheering. What is our religion for?

What are the prospects of it? Is our religion finished when we draw our last breath? Or does that religion proving to be the work of the Holy Spirit contain much greater blessings after death than previous to it?

[5 : 29] I believe that the children of God do have such a religion. In short, the best is yet to come.

Now let us look, as we might be helped, at the word in some detail. Let me die. We know we shall.

And this should not be, to the child of God, under a gracious sense of the work of the Spirit within such an one. Such a tragedy.

Such a thing to be feared. No, and I don't believe really that very many people who are the children of God do really fear it.

If they were to analyze it carefully, what do they fear? They should prove other than the righteous. That's their fear. They have many fears as to whether the work that is going on within them is indeed the work of the Spirit.

[6 : 51] But, my friends, I'm not here this morning. I do hope to cast the slightest doubt on the work of the Spirit in any heart. Rather, would I be used if the Lord will permit it and help me to confirm his own work within you?

We hear of and speak of seekers. Occasionally we realize, I believe, what a blessed thing it is to be a seeker.

Never mind about the age. To continue to be, as in the sight of God, a seeker. After truth.

After him who is the truth. And after that inheritance which is laid up for those who fear God. Let me die in a different way.

To those who die without thy work within. Let me die resting upon thy faithfulness, O God.

[8 : 11] The Lord will perfect that which concerneth me. Let me die believing thee. Let me die.

Let me die. And the Lord knows, as the apostle took comfort in his heart from this knowledge. he knew perfectly well that God was able to keep that which he had committed unto him.

What was it? Well, of course it included all that concerned the apostle in his service of Jesus Christ and proclamation of the gospel.

I don't believe the apostle omitted any need when he mentioned that which he had committed to God but there was something greater, more personal, more essential for himself, keeping of his own soul in safety from all that fights against the salvation of it, the world, the flesh, and the devil.

So let me die under the blessed influence of thy Holy Spirit's perfected work.

[9 : 34] Then, my dear friends, death will most certainly have lost its sting and drank its victory. And we shall have the victory through our Lord Jesus Christ.

Let me die the death of the righteous. Let me enter into the blessed inheritance reserved for them which inheritance the gracious and blessed forerunner has already for us entered and taken possession on the behalf of the righteous.

Some of you, I suppose, with myself are still wondering whether we can lay hold of this description. It's rather high, isn't it?

The righteous. I turned, before I left home, to a word at the close of a certain chapter in the prophecy of Isaiah concerning the heritage heritage of those who fear God.

And the word continues, for their righteousness is of me, saith the Lord. I believe I laid hold of that with a small portion of faith.

[11 : 16] I believe I saw there the secret of a poor sinner's righteousness and of God. It's in Christ.

It's in beauty. We weren't born with it, but it's given during life. Wonderful mercy to receive the smallest indication that this blessed gift has come down from the Father of life and is now to be found upon prayerful search in your heart and mind.

What would you give in exchange for it? On the past day, we sung and so much has occurred in the early prayer meeting and my meditation since that time to bring that word to mind again.

Poor and afflicted, Lord, are thine among the great unfit to shine, and so much that, though, the world may think it strange, they would not with the world exchange.

Now then, here's the point, my friends, would you, would I, would you relinquish that little hope you've got, that measure of faith and trust you have in Jesus and in God's faithfulness, would you relinquish it in favor of what else?

[12 : 59] What else? Approach it, is there? Rightly viewed, there's nothing to approach it. So we may dismiss, I hope we may, any idea or thought of exchange.

Now this is one of the things to hold fast to, isn't it? Hold fast. That which thou hast already, hold it fast till I come.

Well, my friends, the subjects recently seem to intertwine a little, don't they? The one seems to confirm the other.

Here we have set before us the ultimate, the end of our faith. Peter describes it so, receiving the end of our faith, even the salvation of our souls.

What a blessed religion. What a highly favored person is any who receives this blessed gift, this blessed gift, trust in Jesus Christ and belief in him and in God's faithfulness to bring all the election of grace safely to that haven of rest.

[14 : 32] we shall know to some extent by the path we are walking in whether it resembles the path laid down in the word of God.

There is a path there clearly shown, references being made to the way, the old path, the good way, and the grace that is needed.

We are learning slowly to enable us to walk there in, but is there some evidence that our feet are in that path?

Be cheered on, dear friends. Be comforted, be strengthened for every evidence you have that, yes, I'll quote, thou givest me the lot of those that fear thy name.

If endless life is their reward, I shall possess the same. Can you come along that path a little? Thou givest me the lot, yes, I'm walking in the same way as they walk.

[15 : 54] It is a path of tribulation. There are things in it that are beyond my management. I continually come across circumstances and cases and conditions when prayer is forced out of me.

I'm found in treating the help of him who is mighty and again committing my way to him.

My dear friend, you couldn't do better. The Lord help you and me to keep doing this. Every day I realize we need to because there will be something in the day's path in which we shall need a watchful God, one who cares for us and who will permit us.

One feels more today to need permission to cast all our cares upon him. you'll be able to do this freely, willingly, cheerfully and fully if you will be given sweet assurance that he careth for you.

I hear people say our Father I hope he is. I hope that when that is spoken there is some humble feeling of the wonder of this.

[17 : 35] Otherwise it's dangerous. I feel it's dangerous to lightly say such a thing in public unless there is a sweet and reverential awe at the same time of God when we see an expression the times are rare in my own experience when I have risen to such a sweet height of assurance personally while the Lord Jesus encouraged and permitted his disciples to address God in this way I feel that I need him to permit me to do the same in my day how do you feel it's sweet to feel an inward persuasion that you may but unless you do

I think it would be wisest to come before him still with reverence and godly fear for our God is a consuming fire but if the Spirit of God grant you and I at any time a sweet gracious assurance of the Spirit of Adoption then what is there to prevent a child of God feeling to be this saying with loving reverence my father but the hymn writer was careful very careful may I call thee mine may I may I well there's the desire and he who looks at the heart knows whether it's pure or not but I'm wondering the subject is solemn in one aspect of it and yet there's so much to rejoice in let me die the death of the righteous let me share in this glorious privilege granted in that solemn moment

I may be free if I will from all temptation of my enemy have my mind quietly concerned with preparation to stand before thee in spirit let me die trusting still in the efficacy of the work of Jesus Christ his precious life and vicarious death and glorious resurrection let me die trusting in him feeling that he is indeed my savior well what is your prayer now how often do you pray this feeling say unto my soul I am thy salvation has the lord ever said it to you he'll never revoke it what a wonderful thing to ponder over he'll never revoke it oh we may have feared and satan may have many times said but he already has no

Jesus said that he was a liar from the beginning and the father of it and the lord knows all about satan and his temptations and his lies he has experienced them and therefore is that sympathetic high priest having suffered being tempted he is able to suffer them that are tempted and to deliver them from the power of their adversary so let me die trusting in Jesus Christ and may I live lord the life of the righteous you don't hear anything about that do you it isn't in the verse at all is it in your heart is it in my heart let me live as pilgrims do let me live as

Christians should let me live as one who fears God God I want now to take another view of this just for the moment because I believe I may say with assurance that all who fear God will die the death of the righteous of course they will the prayer will be heard prayer will be answered for God has designed that his people shall be so dealt with in life that they may presently be prepared as we ask in the hymn to stand before his face the apostle had a sweet moment I believe of blessed assurance when in writing to the

[23 : 21] Philippians he has this word for me to live is Christ and to die is gain that's to die the death of the righteous to gain I may say with solemnity it is equally true to die the death of the wicked is to lose lose all hope lose all expectation of clemency because the day of grace and salvation will have passed in that sad hour for them there's a word of encouragement a word of desire and that desire came from the heart and lips of the Savior which should help to strengthen us in this pilgrimage journey do seek grace to carefully and prayerfully consider this in a new light in the light of this prayer let me die the death of the righteous

Father I will that they whom thou hast given me be with me where I am what more blessed petition could have been offered to God with authority and power than was offered in those words there's the guarantee of the safe arrival of all who fear God called in the text the righteous they shall hold on their way they shall prove the end to be good for their savior will be there to strengthen and uphold through Jordan and through the way toward Jordan which is perhaps more of fear in the minds of many of us than the actual passing through

Jordan it is the way there that he has said has he not I will never leave thee nor forsake thee we don't remember this do we when we get cast down we forget all about his gracious promise when we get overwhelmed with fear and anticipation and imagination fearing as the hymn writer says where no fear is because we forget what a mercy he doesn't forget doesn't he oh he says the raven thee on the palms of my hands there should not be forgotten of me the word is full of gracious encouragement to the righteous I read some of them in the psalm and they will receive presently the fulfillment of every blessed promise there is for the righteous who put their whole trust in Jesus

Christ and the work of the Spirit and the purposes of God forget this too don't we that God has purpose that the righteous shall successfully reach heaven it is will what can stay it is intention who can turn it back who can cause any hindrance of God's purposes which has stood from eternity and will stand throughout eternity unaltered unchanged this is our God whom is our trust and in whom and from whom is our righteousness what a good thing it isn't in the hand of any man the righteous are such because their leader and savior and redeemer is righteous there is righteousness is theirs then it's holy it is of

God it partakes of God and godliness my dear friends we shall never this side of Jordan really see the wonderful thing it is to be a child of God I know that some of us do what the psalm clearly showed us we should not do we do fall to envy and how sinful it is we fret ourselves because of evil doers and their apparent prosperity and yet my friends could we but take one faith view of their end and our end we should feel very different in a very short space of time we should be humble under the hand of him who has granted righteousness poor unworthy sinners made them righteous through

[29 : 39] Jesus Christ and his righteousness let me die the death of the righteous well my friends this means we shall die trusting in the merits of that righteous savior Jesus Christ I believe we shall be brought very low in the final very small pride will then have been removed and in place of it there will be a gracious humility and a falling under the mind and will of God so you may be pleased to receive us I would ask you to ponder on the vast difference between those two words which are similar in so many respects to be received to be rejected they start off the same but oh my friends how they finish so very differently and so it is with the people of

God when they're compared with the wicked received rejected it's full Psalm 37 is full just those two words clearly set before us and in the final as you know if you die the death of the righteous it will be to hear come come the blessing of my father inherit the kingdom prepared for you from the foundation of the world my young friends my thoughts are for you my concern for your spiritual welfare consider the opposite now consider the word which will be heard by the wicked depart from me ye that work iniquity depart your parents and your teachers and ministers you hear they earnestly desire that you may be found among the righteous living the life of the righteous that you may presently in God's good time and way die the death of the righteous and hear the word come this is what we desire we can't give you this grace we can't give it to ourselves but we do pray we try to pray that the

Lord will give you the grace we know you need because we know we need the same and that that grace should be maintained day by day till our last day don't forget these few words they are uttered with every desire for your eternal welfare my young friends and all my friends know those who are older that this is my desire second petition is and let my last end be like his my last end what does he mean what does a word mean could I put it this way what does it mean to you well my friends the dying the death of the lives is the first end isn't it errands here upon earth but there's the last end that is the day when the Lord returns oh my friends you can see that the man had a certain amount of sight no grace no mercy no love to God this is what's lacking in the chapter and in the person how is it with us when thou my righteous judge shall come to take thy ransom people home that's the last end the resurrection that gathering that's the last end shall I mum and stand that will be a question if you fear God it won't give you any trouble no concern if you don't your heart will be hard and become harder yet law and terrors do but harm all the war they work alone but a sense of blood bore pardon will dissolve the heart of stone as it dissolved yours and mine have we realized blood bore pardon then we shall love him who died that we might live and we shall be able to look forward with blessed expectation and gracious hope within us that ere last end ere latter end shall be like the righteous that will be the day when matters are proved that will be the testing time we shall know then whether we fear God or not whether we are among his chosen because all his chosen will share in that blessed inheritance laid up reserved heaven for you are kept by the power of

God and who does the keeping well the Lord is thy keeper the Lord is thy shade upon thy right hand he will not suffer thy foot to be moved he that keepeth Israel shall neither slumber nor sleep we shall be kept because he is our keeper we shall hold on because he holds us up we shall endure because endearing grace is that his gift we shall persevere because he is able to give or need his strength and patience both of which we shall live to prove are greatly needed if we are successfully to persevere hold fast then that which thou hast already till

I come Jesus said this not me there his blessed words they fell from his dear lips they mean his people so they mean you and I we're among them oh may he confirm today that this is so may the services in this sanctuary be so blessed of God who only can add his blessing to that which is spoken be so added that various of you with myself may go home from time to time comforting encourage strengthen hold on their way give glory to God for hope and then pray for sweet assurance that when our little journey here is ended it will be well

[38 : 28] I couldn't tell you exactly how many times during the week that word has been pressed home on my memory first I know that it should be well with those who fear God kept following me about during the week so is this is it well with thee how important this is isn't it the others important but oh how very important this is to us is it well with thee well my friends I don't believe there would be much concern about this I don't believe it would follow you about day after day and cause you to draw near to the throne of grace and say Lord thou knowest if it is well if there has indeed drawn me to the mercy seat of poor broken hearted contrite sinner who has poured out his heart before God and found that God is a refuge for sinners through Jesus

Christ thou knowest whether I have been there and knowest I should lie if I said I hadn't wonderful mercy this something to lay hold up something to plead with him when you go again just so ask me who I am one wrote oh my Lord thou knowest my name I'm no stranger at thy throne of grace I want thou before thee at the mercy seat and pour out my heart before thee thou knowest this and so you will I believe feel strengthened in the profession of his name because you will realize that you wouldn't have felt like this neither would you have gone to him like it had he not first revealed to you your real state in his sight called you to be graciously concerned about it not harming but soft not turned away by it but drawn near it wasn't an eminent child of

God free of thought and free of failing who said at the close of the song that it is good for me to draw near to God it is good to the song started very differently didn't it yes it did it started very differently the dear man came to this and it's a mercy to go with it it's a mercy to feel just like that it's good for me to draw near to God because you have found haven't you when you do in all your need and in real sincerity of heart God draws near to you yes and isn't this a favor isn't this establishing how can you doubt how can you call things into question when you have felt the great

God of heaven draw near to you and soften you and favor you and assure you of his care concerning you why should you doubt oh why should I fear when we have felt some evidence of his mercy toward us let me die the death of the righteous and let my last end be like his oh who helped me Lord to live the life of the righteous depending entirely upon thee and thy work and thy great salvation can we come to this willingly can we really say before God I believe Lord thy worth salvation is entirely sufficient sufficient for me sinner though

I am sufficient for me so is thy grace well my friends he is faithful that promised I keep finding that word just lately in mine I haven't found I could speak of it don't seem to have enough light upon it but there's something very encouraging in it it's in the chapter first epistle Thessalonians faithful is he that calleth you who also will do it that's where the child of God depends on this gracious doer who also will do it there's our standing ground there's the foundation upon which we build our hope so having received and obtained mercy we should presently glorify him who bestowed mercy

[44 : 13] Lord pardon all that has been this Amen in 115 the tune is Boston 305 imputed righteousness is strange nor will with human fancies range we guess the lurking motive well and poor the hateful truth shall tell ill senlement ren

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