

Romans (Quality: Poor)

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Date: 01 January 1900

Preacher: Roe, Ernest (1883-1967)

[0 : 00] Chapter of Romans, reading verse 11. 10th Chapter of Romans, verse 11.

For the scripture has said, Whosoever believes on him shall not be ashamed.

It is really essential that in considering this verse, we can very briefly glance at the context of the letter 3.

In verses 1 to 3, we have the apothic statement about Israel, their having a deal of God not according to knowledge, being ignorant of God's righteousness, and very about to withstand their own, and not to be to themselves under the righteousness of God.

Whether that will be true of the Gentiles, whether it is Israel, indeed it is true of us, by labor. We are all together ignorant of God's righteousness.

[1 : 16] It is not merely the righteousness of God's character, in the sense of him being holy, and just, and true, but of his righteousness that he has provided for a sinner.

That is the point in this context. The righteousness that justifies the ungodly. That is the righteousness of God, that is never yet.

Beautiful. Beautiful indeed. For who that knows his ungodliness, feels his ungodliness, and march under it day by day, if you have grace, you will feel that, and much more than I can tell you.

So what's your hope? Not to go about, to establish one yourself. Nature will tell you truth. Nature will say, Oh, but you can surely do something.

Surely there's a little bit here you can cut off, of your life, and a little bit there you can pack on. Surely, you know, reading the Bible, going to church or chapel, making a professional religion, attending prayer meetings and prayer meetings, and all this is written straight.

[2 : 36] Surely, they say, Nature, you do that, and you'll see, you'll be alright. And so we go about, we labour and we fall, spending money, that he is not brave, at the deep taste of a carnal nature, which yet is religious.

not marrying, the righteousness, which has gone to the house. Hard work to make an empty, to satisfy the family up to the house.

You'll have to clip the old shower, a long while, before you get enough silk, to make a purse. You know what I mean? You'll have to work, to all eternity, friends, and then never, never around, we wish to cut ourselves.

What a blessed thing that is brought out of this statement. What the next step, the next step is, Christ is the end of the law, for righteousness, to everyone that believes.

Christ the end of the law. Christ the end of the law. The beautiful little word, that it ends, 30 years, the end. The people couldn't see to the end of the law, said the apostles.

[4 : 01] They couldn't see to what point it is, whom it portrays, that it held up, crushed. So it did. By the term law, we do understand the same way of Aquinas-Morris law, the whole of the law, in point of death.

The law of the schoolmaster, it had instructions in it, until Christ came. Well, what was the instruction of the law?

The instruction was, Christ is the case, though. Christ is the daily lamb for the bird offering, more at the evening.

Christ is the bullet on the daily movement. It's all Christ, says the Lord. But who didn't see it? Who didn't see it?

And we don't see through, even all the looses that God has afforded you. Don't be unwind. Don't be deceived by thinking that you partake of them, or sharing them that you are all right.

[5 : 10] You're all wrong, if you do. Christ is the end, blessed perfection of the Lord. And what for? For that. The very thing I want. And no one can want it more. It is true. It is true. And you've been singing what's true.

And if free grave, why not for me? Now, listen. And you'll hear your heart to this and tell you some grave destruction.

It will be saying, ah, I'm not, I'm not enough. Not of that. We're not. By a long mark. And we never will be humble enough, are you?

And the heart will say again, oh, but you just consider more thoroughly than you have yet done what you are. Not what you've done.

[6 : 12] But what you are. And that's the source when all your evil deeds are sprung. It's what you are. The tree is bad.

And so the fruit is bad. But don't come and talk to the fruit. Cut the tree down. Make the tree good, said Christ. Then the fruit will be served.

The time of the heart says, look at yourself. You are bad. Not really done that, but you are. Bad, negative, and you, you think that Christ is your righteousness?

don't you presume, don't you trust us. Ah, what are we doing when we talk like this? We are saying, who shall I send into heaven to bring Christ down to the right?

Who shall be sending the beat to bring up Christ again to the dead? just the very few. Our heart is suggesting to us impossible things.

[7 : 25] These expressions were quite proverbial among Jews, like the Modest time, as you've seen in the reading of Deuteronomy. And Paul quotes them there.

In second, Paul quotes them there. There's some tremendous thing I must do, like going to heaven and setting Christ down, or going down to the grave and raising him up.

And so your heart says, you do good and be good, at least be a bit better than you are. You try this and try the other and you'll be alright.

It's possible to be the grave sheath of Christ is the end of the Lord.

He's the perfect end of it. The fact is, you and I are not bad enough yet to work with. That seems like that's the real truth.

[8 : 28] You've got to have everything of self-coupled. And have you had that yet? Not one you've eaten nosy about, looking for something in yourself, or imagine that you can do something however small, or that you must be different from what you are before you can receive this truth.

is all the recognition of this impossible is a price here. Ah, praise, a blessed thing, the biggest blessing that God can give us the quickest there, right to the very bone, and then you call blessedly, blessedly to say, Lord, I am nothing but sin.

I can do nothing but sin, but I do look to Christ. In fact, you must look to Christ in the air. You've got no else to look to it, but he, and say, you is this thy way of salvation, Lord?

Exactly. This is it. Now look, by way of contrast, the righteous ethic is of the law. The righteous of the law is that the man who doeth those things shall live by them.

But the righteous ethic is of faith is this, the heart with the heart man believeth unto righteousness and with the now confession is made unto the righteous the heart is in.

[10 : 11] You know, when it's a heart confession when you are fled white to the heart of God in your soul, when it lies I am saying, war is me, and you'll me, it's because you see it.

When it's a death purification of you, it's hell heaven, when religion is no past time, no make-belief, shall be suffer, but a real life in your heart, give me promise to our heart and thou once have been on the earth there, so thou mercy to right there, mercy heard and set in free, Lord, that mercy of heaven, that halfway, with the heart, man believeth unto righteousness, death, doesn't thing that he's believing makes him righteous, oh no, Christ is the name of the law, so righteous man, there again, do you believe to decide, it is not the strength of your faith, you may say, oh, I want a stronger faith, grounded, but that's what makes you say, faith don't say, that's where we all can get a seed in this profound beauty of the gospel, we're on work, and yet both are great, no, there is not faith that say,

Christ is the act of the law, the righteousness, can you see that, it needs to be keep it, keep it, keep it over and over again, to call our heart, we will be up, sunday, our believe of Christ, no, the heart in the evening, the heart will make it by evening, it is a principle so contrary to the deeds of the law as the third chapter says, where it goes, you know, it is extremely, but for you can't extremely, boasting, if I am saved by my work, I have worked to get through the statement, so you're boasting down to you, but where and how is boasting excluded?

By the law, okay, just the opposite, if a law is worth to you. all exclusion of boasting removed, why?

Because the preacher don't have a hand anywhere, Christ has the law, not in space, doing it, the word space connotes a principle of which God is working to save the sinner and oppose the death of the law.

[13 : 18] Now the heart does come to believe this by the great God. Now the soul, let me briefly the soul gets convicted of God's spirit, exodus on, tormenting the devil, harried the curse of the law, in bondage in fear of death, in fear of hell, and has just caused for all this to the last he gets weary, worn down, disappointed, frustrated, and sometimes other case of suicide.

Or get let joyous. Not for the get joyous. Get right to teach the station his or her own life. No one in such extreme patience God feels are not leaning to his life that your heart has to reach that desperation point but sometimes it hurts.

In many days the heart gets down with its exercise and sense of guilt and shame before God to at last his life.

Fall down flat before Jesus and says if thou can see the heaven in heaven have the time and then I use a term it's fruitful here is the heart of the grace of God worn down brought down till at last it surrenders to a cruiser life.

There a giving up of the soul in the hands of faith and then a good old not a doubt for hope the new testament word hope has no doubt no feelings it's an answer of the soul and good hope through that the heart had always flat on the right of right and so do it have received English apprehension that could hope and throw life in Christ and then with the mouth confessing made unto our name he wrote the heart first and the mouth said not the mouth first and the heart off and the confession of the mouth made is briefly just like this

[16 : 04] Lord thou art my Lord the heart and forth thy great enabling notes are both snow horse sunny and fire whether the confession year is a perfect confession I won't ask but I know it will need must need that in the confession that is given day by day day by day we make this confession and both of glory in it we wish nothing better but anything better that is our rule our only hope that is sufficient what Christ and Christ alone my way now comes our text for the scripture says whosoever believed upon him shall not be there in the scripture says

I will tell you that this is a huge expression that occurs endlessly in Jewish language the scripture says it's the sony time scripture representing scripture the first speaking the scripture says now in the ninth chapter of this scripture you read the scripture says under there in the book of Exodus where that's a quotation from you read that it's the Lord speaking under there so the Lord speaking and scripture speaking are seen on the earth in life the scripture says and there you should be very cautious many of your handling of this new strong maintenance thing that's coming out it's very very cautious it all with tremendous life it is a tremendous life it's paraphrasing the same sense it is many respects he's needed we're not saying that's even here that are just for it is true of us we know that it is just all be wary later a so

What do you say? Whosoever believeth on him shall not be afraid.

One thing I ought to say is that all the scriptures set up this year, which is beside the point, are there sinners as men of a deceiver or a combination of men?

They have called themselves by the just title, reverence or otherwise. They can lead the councils and conglades, and they can decide on this, that and the other, but it's not beside you, and it shouldn't be with anyone.

[19 : 24] The seer of God. They may do very useful work, I'm not saying they have not, in days gone by, and they certainly have. There have been many councils of the third years, and they lay down doctrines and creeds, put the sound of the great cross, so well, so good, but you would ask.

But have the scripture without sound. The scripture is set, and if it's set, it's for you, that's to decide the point.

You do not go to any man, you're in a separate man. You do, you are wrong. You ought to get the wrong, and I believe you will, you're a good God too.

One believes the scripture, and you are embarked on trouble, more or less. So, sometimes you ought to find the scripture, that can give your own conscience in such a way, that it has set them apart.

Now, I see people wobble and wobble, wobble and wobble, yes and no, yes and no, no and yes, time after time, this is right, oh yes, no.

[20 : 40] The next time you see them, something else is so and so. When all the same is one reason, that God's word ever spoken, not the heaven, let God's word come into your heart and might not appoint, say a point of duty, a point of truth.

Any three separate eyes you walk with, let the word of God come to you in your own conscience, and you can't haggle over it, and you won't, it's the next time, the next time.

There seems to be such a reason, that today, now, it's one of the degrees, and I hope I'm getting wrong with it, but I go by first, or else can I go by? People don't even have the Bible come home, conscious.

They can chew. They have their own way, go their own way, do their own doing, and say, who are you? To dare to take me to the conscience.

Well, you don't want to take me to the conscience. What we want is to see the word of God, fixed in the conscience. That will be the word.

[21 : 53] And we do it, bless you, big blue. There, God said in the word, there is, where I will do it, and God said that word, by the Holy Ghost, in my conscience, that will come.

And if He says now, you do this, this is the way, walk me in it, it's not from me to our good, I won't, I can't. the heart drops, rebellion departs, and love falls beneath Him, and accesses willingly, the scripture sets.

So not for the divine authority of scripture. Now that the scripture can handle one's head and outside, whosoever believeth on him shall not be afraid.

So whosoever refers to the Gentiles. For is going right through this chapter, in the greater part, that is you, or Israel, and then to the latter part, to touch it on the nations of the Gentiles.

So go on now. Who shall ever? Yes, there is no difference in the sense of the next word, there is no difference between the Jews and the Jews.

[23 : 19] There is no difference, brethren, between nationality and nationality. Politicians make differences, and I would also say they must be motivated and all the kind of states and of course the footed to the nuns or God, the flats or the white and the yellow, and any other kind of race there may be.

We have a soul. And God has loved some of every nation, kindred tongue and tribe of the universe, and that will be in heaven, through the same righteousness, and we hope we have the peace.

And there is no distinction intellectually. If it were a case that a man with a giant brain shall get to heaven, and a man that has no brain shall not get to heaven, then we know what would happen.

The poor idiots would be lost, only intellectuals would be there. Thank God's grace, give non-matter to brave, to bring intelligence.

Intelligence is a wonderful gift, to transcendence is a wonderful gift, and it's done great and good in the promise. And oh, when it comes to the things of God's intelligence, at the secret of Christ, like the book, Newborn, that.

[24 : 51] And it willingly does that, willingly. God has had some of the richest intellects in his church, some of the richest.

It has been thought that at the church of God, that we are only one of the greatest. Well, we are. We admit that. We are ignorant.

But we are the only one. God has had some giants of men in his church whom he endowed precious gifts of mine, and by grace they were sanctified to a great and greatest purpose.

But on the other hand, not many know, not many mightest. We don't say not any, but not many at all. God chooses the truth.

And by the staunch boy, that was hardly the admonished one of the else, yet he stole that bonnet. And he never got that bonnet.

[25 : 58] And he wanted no supper of the forest, that no, no, kept us into the garrows to steam that bonnet. Ah, it's sweet to think that God takes us fools, a wise man and makes you a fool, and then shows the fools where his wisdom and righteousness lies.

Are you one of those for fools? Big fools? Made wise under salvation? Quite willing to lay your intellect if you've got it at his blessed feet?

If only it would assure you that he is yours, and you one of his? No difference. Ah, there's no difference in this state, but that's the main thing between Jew and Gentiles.

In an earlier chapter, here in this epistle, he shows both Jew and Gentiles are all unseen, all in the same guilty condition, and under the same curse of God, and yet Jew and Gentiles all alike made one in Jesus Christ.

Whosoever then refers to either Jew or Gentiles, but now comes those who still whosoever means anyone, anyone, and everyone, the believer, anyone, the believer.

[27 : 39] Anyone, the believer. Bear in mind, the believer is not the cause of his salvation. Whosoever. Now that is no temptation.

And that is no temptation. Anyone, anyone, anyone, anyone, anyone, anyone, anyone, anyone, anyone, believe in.

Believing is a work of the holy ghost. It is a gift of God. God is. So how do I know it's a gift of God? By the blessed experience of in my own heart, you will be conscious at times when you really do believe in your heart.

You will be conscious at times when you really do believe in your heart. If you tell me any more encouraging, I know you can't. Anyone, anyone, anyone, that believes.

Believing is the work of the holy ghost. being in your heart. There's a sweet reception of what you can use. The heart and glory is the process.

[28 : 39] Embraces it out of what work you need. Except for the love and delight and pleasure. That your heart will keep it in. And all while is the heart on the one ground nothing but sin and ivy green, nothing but grace can eat it.

Sweet and blessed. I believe it through all my heart says the poor heart. well that man is the same. That man reminds me now people say I am I am I am there is this I have forgotten to do and there is the other thing I have forgotten to do and I am failing you.

No! That's not the right way to go. That's setting it north to God. That's putting your words in the face of grace.

No! If anyone that believes in his heart in Jesus Christ he is a righteous man through the righteousness of Jesus Christ.

And not only anyone ever else the world used to ever can have no meaning at all. I don't know who it was now who it was now who said and did his death about that word and so ever.

[30 : 02] But he had felt sometimes as if he would have liked the Lord to have said in the Bible James Smith as soon as that was made you are mine.

Well I think we can understand that. We thought the same. If only I would have agreed my name in the book as being one of his are believed when I left him and he would are down because he would say well there's none of her up the street there.

Or he said I would say how am I going to learn the one? And so he would go on and have him. The word was a thing all entitled or something or other but when God says who shall ever it means everyone that believes.

Let there be a hundred thousand the same name itself providing them this grace of pain in their hearts is true of them all. Sweet word.

that all the Father gives and he shall have. There the secret predestination of divine grace but in the heart there the fruit of grace in the predestination is the coming unto me are we no one.

[31 : 33] Now you know whether you are a coming wife you found you all that know him is wild life you know your steepen experience day by day night by night feeling after God begging God looking to God hoping in God sometimes bright in old sometimes God down to fresh field and yet swiveling back to God's field do have mercy do receive me do forgive me if you are a coming soul I can't know what is one in the coming of the are we no wise cast down shall not be ashamed says my text shall not be ashamed it's a quotation from Isaiah's prophecy and in Isaiah's prophecy it is he that believes shall not be ashamed in our texts whosoever believe it in our Isaiah it's more particular in Paul's epithetical role and it's universal and yet perfect truth perfect oh sometimes sometimes one is ashamed very much ashamed

I don't know how you feel but I suppose in the time you feel ashamed of your whole life
lots of them about and I've got camp I'm not a chap to talk about camp I hate it but it's true
the whole of my life with a pace of shame and confusion you can see nothing in it that can
lie for spreading towards the top and yet not ashamed of my hope no I'm not and why not
and if I can't be too big a sinner for you to say that's what you can say to trust that's what
you can say to the upper most the upper most sinner the one that's on the very brick of a
justly deserved hell is able to say and when he says able it means more to the guilty to the
hell than willing to sin God or else it will or else it will mock us oh that is with all one's life a
bunch of shank and he goes he speaks as willing as he did yet not ashamed before him
what would my hope be still on nothing else nothing less than

Jesus life and life I dare not trust the sweetest phrase that holy need on Jesus take on
Christ the God all other ground has got there all other ground blessed man blessed all
other ground is sweet he found who to ever believe in him shall not hear by him .

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