

Romans

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Preacher: Farley, Vernon (1912-1984)

- [0 : 00] The Epistle to the Romans, chapter 12, verse 12.
- Romans chapter 12, verse 12. Rejoicing in hope, patience in tribulation, continuing, instant, in prayer.
- All the world lives on hope. It springs eternal in the human breast.
- The world is full of hope and full of hopes. But they fall into two kinds.
- Spiritual and natural. Good and bad. Real and false.
- [1 : 18] They relate either to the things of this world or that which is to come.
- To the body or the soul. We might think of the hope of the world. Profane man.
- What is his hope? What shall we eat? What shall we drink? Wherewithal shall we be clothed?
- And worse. How he may pursue, fulfill, and satisfy the lusts of the flesh.
- So he lives. So he dies. His hope is a vain one. A false one. He compasses sea and land.
- [2 : 23] Yes, an heir too in these days. The North Pole and the South Pole. To see. If he can attain unto satisfaction, fulfill that hope burned in his breast.
- But it ever eludes him. When he thinks he has it within his grasp, it is gone. His joys, his satisfactions are fading, vanishing.
- And presently, if grace prevent not, he himself must pass away. He lives without Christ, without hope, without real joy, without satisfaction.
- He is a living and dying proof. Vanity of vanities. Scent of preacher, all is vanity. He is gone. That hope is outside of our text.
- Then there is another man I have in mind. Tis the respectable sinner. He does no one any harm. He pays his way.
- [3 : 40] He may be kind. May be wise. Forpels his work. A good neighbor. Law-abiding citizen. But, he has this mark.
- He forgets God. My people have forgotten me days without number. It's all right if you let him alone. Don't mention religion.
- He is one of those who does what is right in his own eyes. He's a little lord over his own domain. He does not recognize God talk.
- Or, except it may be in trouble, they cried unto the Lord in their trouble. Yes, and he is merciful. He hears their cry and often delivers them out of their distresses.
- But, when they're delivered, they soon forget his works, return to their old place, and God is not in all their thoughts.
- [4 : 50] Yes, he thinks he will do this, he will do that. He lays his plans. He does not consult, nor seek, wisdom from above. We'll continue here, and here, or there, as the case may be, buy and sell.

Oftentimes, God interrupts him. Yes, puts an end to his plans, lays him in the dust, proving that man has no will whatever, no free will whatever.

It is not free, it is bound, yes, limited by the mighty, superior will of Almighty God. this man's hope is relating to the world.

It may be lawful, yes, he seeks the welfare of his family, his children, he seeks promotion, he seeks to gain property, land, power, praise of men, position, and at length, having fulfilled these things, if he does, he comes to retirement.

Yes, he lays aside his work, his labours, and congratulates himself, now he may settle, and enjoy his retirement.

[6 : 18] He thinks his hopes are fulfilled, but all these hopes are outside of our text. They're vanishing, unsatisfying, and they relate to the poor body, and the soul has starved to death.

So he lives, and so he dies. And his concerns, you see, are wrapped up in what he lays hands upon, and the world, and the things that it provides for him.

But all the soul, neglected, naked, has to appear before God. He, if grace prevent not, he dies without God, and without hope.

And then, the third class comes to my mind, and that is the vast crowd of religious people, that we might put them together and call it a natural religion.

Whatsoever is not of faith is sin. All these people, they would claim to be inside of this text, yes, and indeed rejoice in their hope.

[7 : 38] Isn't it solemn? That so many, many of these abound, and yet their religion is false, God is not the author of it, and their hope is vain.

it is all the more solemn, serious, lamentable, in that they name the name of Jesus. Yes, they profess to know God, but often in works they deny him.

And their religion oftentimes is a method either of sharing the glory with God, what is worst, claiming the whole of it for themselves.

And thus, for instance, many of them will deny him his right, the supreme right to sovereign election, and the predestination of men.

They will deny him this altogether. They will formulate their own plans and ideas and doctrines on the subject. But let God be true, and every man a liar.

[8 : 54] Secondly, they will either put a claim to share the spoil with a blessed redeemer, that is to say, they will place their works alongside of his, complementary to his, supplementary, claim to make some contribution salvation, toward their salvation, a system of works.

And this hope is outside of the text. Then there is a third view of the matter, those who claim to be able to assist the Holy Spirit.

man is not dead, dead in trespasses and in sin, not quite so bad as that, he has a little power left, and thus he can, if in the right place and proper environment, this life can be fanned and brought forth, and so, with a little help from above, a little help from within, he can venture upon a religious life, and all is well.

Thus, men construe their false hopes. And how many the more there are who put on a cloak of religion to cover some nefarious scheme, healthy lucre, or, more publicly, to seek the praise of men.

just as their minds are constructed, just as the great enemy brings it before them, so they take up religion, they decide for Christ, they accept Christ, but all they know nothing, nor have they time for the great fundamental pillars of our most holy faith.

[11 : 11] Election is a hated thing, strict and specific and particular redemption is most unparalleled the invincible and necessary and sovereign work of the Holy Spirit all say nothing about it, because it humbles us so.

do leave something for men to do, surely they're not so utterly destitute, so dead, so depraved as you paint them out to be, and thus you see the bottom of all this is creature hope, works of the flesh, the claim of portion of the glory, pride of heart, spiritual pride, glory, but what says the scriptures about all this, why the old and the new, these things are condemned, they are described as sparks, walk in the light of your fire, and the sparks which ye have kindled, this shall he have a nine hand, he shall lay down in sorrow, these hopes cannot be rejoicing, there are such hopes as will leave a man or woman destitute at last, weighing the balances found wanting, not the mark of

God's people, not the work of his blessed spirit, not the hope that shall endure, not the hope in our taste, let us leave there, and ask this question, have you hope that it's worthy to be rejoiced in, what think you of it, have you good reason to rejoice in your hope, what is the quality of it, who gave it to you, where do you get it from, shall we inquire into this matter, let me ask first of all, what is your hope, what is it predominates in your mind when this word is mentioned, is it this world, your body, your health, your circumstances, your children, your situation, prospects, your promotion, your bank balance, where you hope to go this year, your plans and prospects, these predominate in your mind, then you cannot rejoice in that hope, vanity, you're vanity, said the preacher, all this is vanity, compared with the text, but let me ask you again, what is your hope, hope, have you been so taught, so instructed, so awakened by the

Holy Spirit of God, as to bizarre and need, and hope for something better than this, can you say this afternoon, I seek and hope to find a portion for my soul, to heal a feverish mind and make the bankrupt whole, a cup of blessing for the poor that's full and free and flowing o'er, has the welfare of your soul become the object of your hopes and desires?

Do you hope for a religion which God is the author of? Do you hope to prove at length you are the subject of the invincible work of the Holy Spirit of God?

[15 : 33] Oh, that is a good sign if it is so. Do you hope to prove your own work, to prove that this repentance you have is the right kind?

That God is God's sorrow, God's sorrow, the work of repentance and salvation that needeth not to be repented of? Do you hope to prove as you go along that this came from God, that it produces the right, gracious, and holy effects that is worked up?

God's love, do you hope to prove or receive and to find that faith of God's elect? Is this the exercise, the need, desire, and hope of your soul?

Have you come to realize the necessity, the importance, the vital nature of precious, saving faith? that it is the gift of God, that you cannot manufacture it, that you were not born with it, that if you ever have it, it must come down to you as a precious gift of God.

Do you hope for this? Hope to experience the lively exercises of it? Do you hope that presently you shall prove all these things you are now passing through shall be the works of faith and the fruits of precious faith?

[17 : 18] Do you want in your own soul to find that this faith purify the heart? By bringing into it the precious blood of the Redeemer, bring home harm and peace and life to your soul.

Is that what you hope for? Yes. Do you hope that this faith presently will bring in the everlasting righteousness of the Lord Jesus Christ?

Lay about your soul, clothes, garments, clean and white, which are the righteousness of the saints. Do you hope that this faith of yours will prove to be sterling faith, no doubt, to endure all that the Lord shall see fit to lay upon it, in view of the fact there is much and great tribulation before you?

Oh, are these the exercises, desires, and expectations of your hope? Oh, I would venture to say that this hope is one worthy to be rejoiced in.

But again, do you hope for that rich blessing, the pardon of your sins, every one of them, not one left out, omitted, or charges to be cancelled out, no more bills brought in?

[18 : 56] Do you hope that presently you shall now realise there is nothing between you and your God? Oh, what a blessed hope that is, an expectation of the poor that is, which shall not be cut off.

But wait just a moment. Do you hope for that most excellent gift, the justification of your person before God?

to know that you are righteous as Christ is righteous, holy as he is holy, pure as he is pure, to know by the authority of God's word and by his spirit that you are indeed a just man, a just woman, standing in the righteousness of the dear redeemer.

What hopes these are? How far, far removed from the vain, fading, fleeting, transient hope of the worldling outside of the text.

But do you hope that God will form in you the fruits and races of his spirit, love and joy and peace, long suffering, meekness, gentleness and faith?

[20 : 27] Do you hope that it will presently be true he is forming you a vessel meek for the master's use, vessel unto honor, that he is indeed preparing you for glory?

To make you meet the inheritance of the saints in light, is this and all these your hopes? Why, then, there is matter for rejoicing about your hope.

It is a worthy one to be rejoiced in. Do you hope to be able to persevere to the end, to finish well your race, to walk worthy of that profession, that vocation wherewith you are called?

Do you hope to be enabled to endure consistently and unrightly as you walk in and out among those that fear God? Is this a constant and a daily and a continuous exercise?

Or what a hope this is, a hope worthy to be rejoiced in. I'm going to ask another question now, and a little closer this will be.

[21 : 58] As these are your hopes, what is the reason of your hope? Peter says, sanctify the Lord God in your hearts and be ready always to give a reason of the hope that is within you with meekness and with fear.

Could we give this afternoon a good sound reason of the hope that is within us with meekness and fear such an account as would agree with and be in life with the Holy Scriptures?

Well, let me ask it this way. on what ground do you hope your religion to be of the right kind?

Are you going to make any contribution to the great matter of regeneration? Have you any wit, will, or wisdom in order to the renewing of your soul?

If so, it's a false hope, because my Bible expressly says, and you have he quickened who were dead.

[23 : 30] Also, it says, the natural man receiveth not the things of the Spirit of God. Now, foolishness unto him, neither can he know them, for they are spiritually discerned.

I also read that power belongeth unto God, once and twice, as I heard this, said the psalmist, that power belongeth unto God, among which is regenerating power, who can help omnipotence.

And yet, how much we hear of what man ought to do, what man can do, what he ought to do, given certain circumstances, certain favorable environments.

The implication is that he can regenerate himself, either wholly or in part. Is that to be the ground of your hope, of your beginning?

Bunyan's pilgrims put it this way, they decided to discourse as they journeyed along, and one said, and where shall we begin?

[24 : 56] Oh, said the other, let us begin where God began with us. Is that how your religion began? And is that the ground upon which you hope, respecting your beginning?

The apostle Paul, he said, when it pleased God, who separated me from my mother's womb, to call me by his grace.

Oh, how the apostle was at the point of the heart, and when, and on what grounds and conditions that work began.

He would not for one moment put his hand to it, claim part of glory, no such thing. I persecuted the church, he said.

I was as dead as could be fanatical in my mistaken profession, but it pleased God to call me.

[26 : 05] Let him forever have the praise, and let him forever wear the crown. What about your beginning? Did you begin it?

Could you help yourself take some steps toward God? My Bible says, all we like sheep have gone astray, and again ye were sheep going astray, yes, and now have returned to the shepherd and bishop of your soul.

Have you returned? How did you return? Was it only your own strength? Did you decide to be religious? Decide to accept Christ?

Decide to take up the Christian faith, and so on? Well, if it was so, you cannot rejoice in that hope. It's unsound, from top to bottom.

O, but can you say, this is the ground of my hope, amazing grace, how sweet the sound, that saved a wretch like me.

[27 : 22] I once was lost, but now of power, was blind, but now I see. was there a day when he passed by, when he passed by and said unto thee, live?

Up to that time you were, and you know it, a sinner dead in transmissism, sin, or dead in a profession, but God came, and you know it was his work, to raise you up from that state, to breathe upon the dry bones that they might live, live to praise God.

Well then, that's a good ground upon which to base your expectations. If it was the beginning and the work of the Holy Spirit of God, then we can say this, being confident of his very thing that he which hath begun a good work in you, will perform it unto the day of Jesus Christ.

We rejoice to find, discover, and hear of the work that God has begun. The hands of Zerubbabel have laid the foundation of the house, and his hands also shall finish it.

But come to redemption. What is the ground of thy hope, respecting the father of thy seniors, and the being right before God, the ground of your justification and righteousness?

[29 : 12] Is it to be any part of your works? Are you going to trust in your associations, your chapel going? Are you going to trust partly your holy in your Bible reading, in your prayers, your tears, your repentance?

Are you going to trust in your faith as being a part of redemption work? Have you anything to add or to supplement the work of the blessed Redeemer?

Anything to present before God in lieu of, or in addition to, the finished work of the Lord Jesus Christ?

What a solemn place that is to be in, which I believe Joseph Hart describes, where he says, a little they own, they may fail, but they hope to make up full weight by casting his name in a scale.

Oh, what an abomination to think that the Lord Jesus Christ should be made an accessory to the works and doings and professions of men.

[30 : 38] But oh, away with it, for we have it written, my glory will I not give to another. Most certainly not. the Holy Spirit will not share the glory.

He will work, and who will let it? The Lord Jesus Christ will not share the glory in his grand work. He will be all in all, but all in will be nothing.

And it says one, and since I live, let Jesus wear the crown. Is that an obstacle of your name?

My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame that wholly live on Jesus' name.

Is that so? the lines are often repeated, but it takes a deal of time and experience to come to it, to be honest about it, and to clearly discern where the place works and where to put faith.

[31 : 59] in relation to redemption and salvation. All of those works, those experiences are put as it were this side, this side of the work of Christ intersecting on the wrong side.

If you hold for salvation because of these things, they're on the wrong side. unsound hope this is. But now, if your faith, if your hope, if your works, if your frames, if your expectations do flow from, from the Lord Jesus Christ, if they spring from his finished work, if the result of it, the grateful result of salvation receive, then are your works acceptable in the sight of God, being the fruits of gratitude and love to him for so great salvation.

trust in the Lord alone for life, and do what good you can, all to have clear views of justification, the ground of it, the reason for it, and who shall have the glory of it.

by grace you are saved, through faith, that not of yourselves it is, and never will be, the gift of God.

what is the ground of your hoping, your hope for forgiveness, of justification, of acceptance, do you renounce every shred of creature of righteousness, all the good that you ever did or will do, do you renounce it, and say, nothing in my hand I bring, simply, to thy cross I bring.

[34 : 22] If that is so, and you know, whether it is so, whether God hath taught you to deserve, what is the foundation, who is the foundation, where to put the crown, oh, lovers of free grace, and particular redemption, know where to place the crown.

And on his head were many crowns, and he is worthy, is he not? Let me ask this question, on what ground do you hope to persevere?

The Lord may spare you longer yet, especially if you're young, and if you are now reached the Eden tide, how do you hope to persevere, and finish your race?

In your own strength, have you got wisdom enough now? Can you manage? Some people can, or, they're condescend and need now and again a little help from God, to tide them over the difficult spots, but mainly they know how to manage things so different from the prophet Jeremiah, who had to learn by painful experience that the way of man is not in himself.

It is not in man that walked it to direct his steps. That was his divinity, that perseverance. what about yours? Oh, what a lot of rubbish we hear in this respect, about falling from grace, about the power of man.

[36 : 26] He can do this, he can do that. Methinks he can pick up religion, he can put it down again. He can be saved and lost, just as it seizes him.

What a mockery this is. How far removed from the doctrines of our most holy faith. My Father which gave them me is greater than all things.

I give unto them eternal life. They shall never perish, neither shall any man plucked them out of my hand. Is that your hope?

And is this your hope? Unto him that is able to keep you from falling, and to present you before the presence of his glory with exceeding joy, unto him be glory in the church, now and forever.

is this your hope of endurance kept by the power of God through faith unto salvation ready to be revealed in the last time?

[37 : 40] Blessed be God, there are a few witnesses left who will subscribe to these precious things. Well, now what seth your soul, young and old, to these things?

What is the ground of your expectation of beginning, carrying on, and finishing? Is it anything else but sovereign grace and the power of God?

Is faithfulness no, say you. I hope I'm beaten out of creature hopes and creature resources. Praise the Lord for it.

Your hope then is one worthy to be rejoiced in. Well, I wanted to just touch, and I must leave it. I want to ask you for further investigation what effect your hope has upon your soul.

And there's the object of faith, which is the Holy Trinity of persons. There's the effects and fruits of your faith and hope in your own soul.

[39 : 06] And it is briefly summed up like this. He that hath this hope in himself, purifies himself, even as he is pure.

And a lot more things, fruits of hope in the breast, spring from the sight, the sight of the Holy Trinity being the object, the object of a sinner's hope.

But there unsleathed it. What is your hope? What is the ground of it? What are the fruits and effects of it? Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.