

Psalm (Quality: Good)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 January 1900

Preacher: Farley, J John (1903-1980)

[0 : 00] The End The End The End

The End The End The End

As the Lord may be pleased to help me, I shall venture to make a few remarks this evening on a subject you will find in Psalm 33, verse 18.

The End

[11 : 56]

And the respect and reverence which is due to his word, one can safely say that the origin of this is the devil.

It's his work.

The end of the Lord is the end of the Lord is the end of the Lord.

The end of the Lord is the end of the Lord.

[15 : 06] The end of the Lord, my love, my love.

And the end of the Lord is the end of the Lord is the end of the Lord.

The end of the Lord is upon then that fear him.

The end of the Lord is the end of the end of the Lord is the end of the Lord.

among his disciples. They wish to share in the same privileges as the disciples did.

[17 : 48] They want to feel nearness to the Lord Jesus. They love to hear his voice. They seek to receive his divine instruction.

They are happy when they can sit at his feet and hear his words. Whenever, wherever, he kindly sees fit to drop a word especially for them.

These are they who fear him because this fear is a loving fear. This leads, too, to a desire to love and serve this fear does.

I've quoted to you before a line from the Clifton Hymnal, that has often been very sweet to me. Moved with this fear, they, the people of God, they journey on, depending on unchanging love.

Oh, the preciousness of this fear and of being among those who do fear God. They're under his divine protection, the objects of his special care, his eyes that which guides them to and sees them when they're in danger, how many times do you suppose the mercy of God through his eye being upon us has preserved us from some snare into which we should have fallen but for his mercy and his preservation.

[19 : 26] Oh, this watchfulness over the Lord's people, it was neatly, beautifully summed up in this line, preserved in Jesus, when my feet made haste to hell, and there should I have gone but thou dost all things well.

The eye of the Lord is upon his people, watching over them, even in days of unregeneracy, and this I call the very height of loving mercy.

to watch over a wayward, self-willed determined obstinate sinner, even rebels, even those who seem determined to get the best out of this life and have nothing to do with religion, but if they're the children of God, his eye is upon them, and that day will indeed roll on apace, not to propose, but call by grace, all the need of this, and the mercy of it.

I should have started there, of course, perhaps, but anyway, we're there now. The wonder of the fact that the eye of the Lord is upon them that will fear him, that he is designed to fear him, whom he has chosen from all eternity to fear him.

His eye is upon them from birth, watching over them in all their helpless childhood, in the slippery paths of youth, still caring for them, still supporting, still providing for, and still protecting.

[21 : 16] Oh, the wonder of this eye of the Lord. it looks so into the heart. Some of us have been thankful for this, and some of us have trembled on account of it.

You see, this works both ways. When you feel that the holy, condemning eye of God is upon you, you'll shrink under the view of this holy law of his, and the power of it, and the guilt that you feel by the application of this law will cause you to tremble each time you recollect that there is nothing hidden from the eye of God.

It may have gone on blindly in the days that have passed, and if we were really aware in our judgment that the Lord was looking at us, we sought to stifle this, put it away from us, put it behind us, but still the consciousness of it will persist.

The eyes of the Lord are in every place, and nothing escapes his view, but oh, when there's that change wrought, and you go before God and fall down before him and say, in effect, if not using the words, God be merciful to me, a sinner, he sees that contrite, that broken heart.

You sum of it, I believe, in the first hymn. And he knows exactly all your desires concerning his mercy, and the wonder of it is that in each of these cases, mercy is already provided for such.

[23 : 07] Oh, if only that it was possible in these days of sorrow and sadness when guilt lies heavy on the conscience, if only it could be realized that the eye of the Lord is specially on that one bed, looking toward his own work, because that's exactly what it is in the heart, and upon this he naturally looks with favor, upon the workings of his own grace and his own spirit, taking effect in the heart of another rebellious, determined, wayward sinner, molding that sinner into some sort of vessel ready for the master's use later on.

Yes, the eye of the Lord is still upon his people, even in this direction and connection, preparing them, disciplining them, teaching them, and what need there is, are there, if one is to be in any sense, in the smallest sense, a vessel fit for the master's use.

This doesn't apply only to the servants of God. It applies to his children. They are vessels for the master's use and for his own honor and glory, and his eyes upon them that fear him, so that they may be led in the particular path that he has appointed for them, and he prepares when he makes it clear what his will is concerning them.

He sees, of course, each time we turn aside, he sees those motions of our heart when we lean toward the world and worldly things.

This does occur, we have to confess to our shame and sorrow. The eye of the Lord is still upon us, and it's a mercy to think it is. Because, were it not so, and were it not for the fact that the Lord knows just how to stop the sinner before he goes too far, we should slip, we should fall, our case wouldn't be almost, it would be quiet, but the eye of the Lord is still upon them that fear him, and he is able to stimulate that fear by so much as just a look or just a word to bring that fear again and exercise in your heart and bring you back to him, contrite, confessing, and still his eyes upon you.

[26 : 11] I am feelingly short of all that there is in this wonder. Of course, I can't bring before you fully all the privileges that are contained in this first part of my text, but it is my earnest desire this evening that the word itself might be made a blessing to each of us, that we might realize this in a sense and in a way, and if I might say so, with a measure of power above what we have ever felt before.

And to put it this way, to show you what I really mean, I would that the Greatest Spirit would put it like this to you, the eye of the Lord is upon me.

For good, because through his great mercy I do desire to love and serve him, and therefore would venture to hope that I am among those who fear God.

Now concerning those that fear God, it was a wise man that caused this to be written, for I know that it should be well with those that fear God, but it should not be well with the wicked.

Then if it is well with them that fear God, it means that his protection, his watchful care, will be effectual, as long as each one needs it, and until the last of his people are safely gathered in, and gathered home.

[28 : 04] This eye of the Lord is as eternal as himself, obviously, and I would like to make just one more point, before I try to move to the last part of the day.

The word has been with me off and on, and it has returned again. Behold, he that keepeth Israel shall neither slumber nor sleep.

This, you see, makes clear that the eye of the Lord penetrates the darkness, is still watching over you in the night as well as in the day.

Day and night, then under this watchful eye, a Lord who never slumbers, constantly watching, constantly caring.

Let this be a word of caution now. May we be more careful. you and I in each other, how we act, where we go, what we say.

[29 : 18] Why? Because of my takes. Behold, the eye of the Lord is upon them that fear him. So we need to be careful.

There are several little hymns in the summer school hymn books concerning the ever-present eye of God. It's clearly emphasized that no matter where we go or what we do, God still sees among the deepest shades of night.

Can there be one that sees my way? Yes, God is like a shining light that turns the darkness into day. That's one of the verses connected with that particular truth.

well, I've tried to warn yourself and myself, you and myself, of the need for care, how we perceive, what we do.

Remember that the eye of the Lord is always upon them that fear him. It's upon them that hope in his mercy.

[30 : 32] Well, I believe, as I've already hinted earlier on, that hope is given, I believe, very soon after the first approach of a guilty sinner to the throne of mercy and grace.

Why does one go? I've made this point before, I know, but it's an important point. Why go with a burdened heart, a guilty conscience, and plead for mercy if you have already some hope of gaining the ear of God and receiving the mercy of God?

So you see, this hope is given quite early on, and he who gave this hope will maintain and strengthen it until we presently find that it does become, as it is mentioned in two three scriptures, a lively hope, hope that is an anchor, hope even by which we are saved.

So, hope is described in the eighth chapter, the epistle to the Romans, we are saved by hope, hope that hope's on even though things are not seen, because hope is so closely allied to faith, faith being the substance of things hoped for, that is the very essence of them, that on which hope relies, it's faith, belief in God.

Upon them then is hope in his mercy, mercy. Well, I believe the children of God as they journey on will find that mercy is one of the virtues of God that is like some rivers, several streams, all connected with the same river, and finally perhaps seems to be but one river, but there's such a thing as being concerned in these streams before we finally reach the fullness of the whole river, and some of these streams concern the mercy of God and his kind providence, and there are those of us who have long had to hope in his mercy in this, and on many occasions, and still we realize that but for his mercy, we should not be here at the present time.

[33 : 24] His providential mercies, as we have frequently heard recently in the thanksgiving services, we are then reminded of how deeply indebted we are to the Lord for all his kindness to us ere life long in granting us so much of providential good and so many providential blessings.

And still we hope, do we not, that he who has supplied their needs thus far will continue to supply them now and to the end?

You will find that this concerns all ages. There is need of this hope in the providential mercy of God in children, in youth, in young man and womanhood, as well as those in middle life.

while those who are aged and infirm still find that they need the Lord's mercy and providence no less than at any other time.

We come then to this stage that hope in the mercy of God providential is a signal favor, a great privilege to find that one is relying upon that God of whom Abraham said the Lord will provide.

[34 : 54] But these, these providential mercies, we've recently heard them described as lesser mercies but necessary mercies, still, those who hope in the mercy of God as relates to their soul's salvation, are indeed a blessed number, and this hope, it is, may I put it like this, hope in its highest, most excellent form.

This is a God-given, gracious, well-founded hope, a spirit-wrought hope in a sinner's heart, additional to any providential mercy enjoyed.

this I've sometimes described in speaking to young friends as special mercy, as opposed to the mercy that, or compared with the mercy that the whole of the human race experience and enjoy in some matter, unconsciously admitted for the most part, but this mercy.

this came, still comes, still flows, because of what the Son of God passed through.

I might call this mercy truly, I believe, as well as a special mercy, a purchased mercy, mercy, a mercy that is absolutely undeserved, like all mercies, but this will seem to be much more so, especially as the Spirit shines within, and as he sees fit to bring to our view, and make more clear to our understanding, the total lost condition of earth stayed before God apart from the work of the Lord Jesus, so the mercy of Jesus will be enhanced, magnified, made more desirable, and when received, I believe it will greatly humble the recipient.

[37 : 21] If I've ever experienced true humility, I said if I had, it would be when the Lord pardoned, just when I expected another stroke of the rod, my rebellious nature being my trouble, I don't want to dwell on my experience, but just let me say this, that when I really felt the mercy of God at its greatest, it was as I brought before you previous to this, when I felt the most unworthy to receive it, this magnifies God's mercy, and it will be accompanied with a hope in your journey through life, because when you come into the need of the mercy again, you do have this, shall I call it a foundation or a bulwark to fall back on, you have attained mercy, like the apostle said, your case is not hopeless,

I'm only trying to emphasize the mercy of having a hope in God's mercy, because you can look back and say, well, when first I tasted this sweet stream that flows from the love of God, I was not deserving of it in the least, I may hope I shall pray, I shall earnestly desire for mercy to be granted to me, still, since it flowed freely last time, not that this will give license to sin, I believe when you realize how sweetly and freely mercy came to you and thus come, it will make sin loathsome to you, and it is a loathsome thing, that the children of God should be contaminated with it, when they realize at the same time their deep indebtedness to a God of mercy who was pardoned so much before, the word

I wish I could lay hold of it, when we see how much our Father has forgiven and does forgive, that's the word I wanted, you'll see mercy there and it will enrich and liven your hope in one who is still faithful, you see each time you feel a fresh inflowing of these streams of God's mercy, your hope will be built up, it will be strengthened, you'll say it brought safely thus far, thus far my God has led me on, may his truth and yes, and mercy know, I believe the people of God who wrote some of those hymns, they knew what mercy was, they knew what it was to hope in the mercy of God and I feel that if we have a little experience of the same thing, we shall come to trust as well as hope in that mercy.

Now it comes to this, has hope which has so far sustained and proved an anchor, has it been the means of establishing a confidence in God?

Because I believe that the days are coming, if they've not already arrived, when you and I should be able to stand on some firm foundation of confidence in God.

[41 : 29] There shouldn't be this questioning, this doubting, either the ability or the willingness of that God who has been so gracious and merciful to us till now.

You will say, yes, but I can't lay hold of that by myself, admitted. But what does the apostle mean then when he says, cast not away, therefore, your confidence which has great recompense of reward, where is the confidence?

It isn't in us, is it? Not in that sense. It's in God. But we have the surely the support and the comfort and the strengthening that that confidence gives.

confidence. And in that sense we have the sweetness of it, the power of it, and the hope in it, that the confidence which we have trusted him so far through, and that's in his own faithfulness as well as his mercy, will sustain us through the darkest path we may yet have to pass through.

it comes to this then, that the apostle's words in the opening chapter of Philippians is still true, and we need grace admittedly to lay hold of that and receive comfort from it, but there it is for our instruction, and I would hope for our encouragement and comfort.

[43 : 11] Being confident of this very thing, that he which hath begun good work in you, will perform it until the day of Jesus Christ.

The people of God then, if I might sum up very briefly, in this way, have this firm foundation to build their hopes upon.

first, that the eye of the Lord is always upon those who fear God. Day and night, without any intermission, they are never out of the sight of God.

They are always under his protection and care. therefore, it is an extremely great privilege to be among those who fear God.

And it is quite proper for those who do to seek for a very frequent assurance of this. This is honoring to God when we go before him and see that his own work may be made more evident within us because his work is perfect.

[44 : 30] And it is honoring to him when we look to him to supply it because it does freely affect, freely confess that he alone can perform this for and in us.

Nightly then he found among those who seek to have the matter clearly established within us that we fear God and are under his tender care.

and then this saying watchful care is ever upon them that hope in his mercy and every child of God does because there's no other hope for them but the mercy of God through Jesus Christ and his great salvation.

so I believe I may seek to end on a fairly confident note. The mercy of God flowed freely in the first place.

The mercy of God is an unending stream. It's never dried up yet and I don't believe it ever will till the world comes to an end.

[45 : 49] Mercy and grace and faith will be swallowed up in the bliss of the heaven that God has prepared for those that fear him.

And they will dwell in his presence and be favored then to see him with their eyes. Amen. Amen. Hymns 346 to covenant blessing 737 346 A sovereign protector I have unseen yet forever at hand unchangeably faithful to sally almighty to rule and command he smiles and my comfort to bear his grace and the view shall descend and walls of salvation surround the souls he did not to defend for won't to months to subd community

The End The End