

John (Quality: Poor)

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: 20 September 1972

Preacher: Farley, J John (1903-1980)

- [0 : 00] This is a sermon preached by Mr. John Farley at Jara Chapel, Tenterton, on September 20, 1972.
- It is written in the prophets, and they shall be all who to God.
- Every man therefore that hath heard and hath learned of the Father cometh unto me.
- The Lord Jesus Christ refers to the word which is found in the prophets of Israel, chapter 54, verse 13.
- And all thy children shall be taught of the Lord, and great shall be the peace of thy children.
- [1 : 15] And proving, by the quotation of this occasion, the word of God to have been in the mouth of the prophets.
- And also the written word by them too. The word of God. And therefore it would be for children.
- The Lord Jesus Christ emphasizing this. Every man therefore that hath heard. They shall be taught of God.
- The work within them will be divine. And therefore will be that which will presently reveal the way of salvation to all who are chosen to obtain it.
- Let us first notice that this has to do with instruction. Instruction is therefore absolutely necessary.
- [2 : 42] Obviously we remain in the darkness of ignorance until the Lord begins to teach. Since the word is, clearly they shall all be taught of God.
- There's another aspect of this where we have noticed. It clearly means that no man can do this work without God working through him.
- By whatever means instruction is given at any time to any need he's in her, God is the author of it. The Lord Jesus Christ in this same gospel makes it exceedingly clear that it is the Spirit who teaches and guides it to all truth.
- But he is inseparable from God. In this same gospel, in chapter 4, Jesus says, God is the Spirit.
- And while this may be confusing to the natural mind, it remains a truth which is unalterable.
- [4 : 04] And though we cannot understand all that is implied by it, I believe we shall be found desirous that this village, whom we will be very willing to own is God, will work in and for and be our teacher.
- thinking that, with that good instruction, we remain in the darkness of ignorance as to our own state and the need of salvation.
- And we are not born with this knowledge. It is that which must be infaraged at the given, at the given, at the point in time, by God who has all these matters of salvation and to confirm every vessel of mercy in his own hands and under his own appointments.

And each of us who venture to hope this evening that we are under the instruction of the Lord in the person of the Holy Spirit will know that this instruction begins with the knowledge, to some extent at least, of ourselves.

There is that knowledge of our real condition before God which is hidden from our view until this instruction which is accompanied by revelation is imparted to us.

[6 : 06] It is described in various ways in the Word of God. In this Gospel again, the Lord says that he, the Spirit, shall convince the sinner.

And we do know by experience who have the least experience of it that the Spirit's enlightening ray is that which reveals our sinfulness in the sight of God.

While we might have had certain perceptions of sin about and sin in others, there has never been until that time any real concern about sin in ourselves.

but one clear proof that this divine instruction has been begun will be reflected in the prayers which will be forced to come up from sheer necessity.

And while this is being quoted so many, many times, this is the time to remind ourselves of that which clearly shows a poor sinner under divine instruction.

[7 : 38] God be merciful to me a sinner. some people say this should have been interpreted as the sinner.

I'm not prepared to go into that only to say that it means just the same as a very personal thing. And you will feel to be the sinner even as one poor man was suddenly confronted with this.

Having quite as unaware a past sentence on himself thinking he was referring to someone else then the prophet himself says they were at the last.

It's you. And this is how you will feel under the spirit's instruction. That is to say in the initial stages.

But it is combined to the initial stages. This is the thing that I believe we shall learn more of and more painfully as the days go on.

[8 : 47] I'm not prepared to say that one has one large lesson and learns all about oneself. That would be to contradict the scriptures absolutely where we read that you'll see greater things than these.

If you like the terms the book of Job will find in connection with sin and secret sins there is this petition recorded there that we just see not teach thou me.

There will be this teaching because we'll be kept humble in the sight of God and it takes you before it and repent not once only and leave one had the right view of this that was graciously taught as I hope some of us are or will be graciously taught equally.

Daily I repent of sin daily watch in Calvary's blood. This is exceedingly solid but equally needful when we know someone who wants we're capable of and guilty of too.

It is written in the prophet that they shall be all fault of God. It means to say that through the mercy of God all will come under this instruction which will be preparatory.

[10 : 39] I'll try to explain clearly what I mean. I don't believe that any sinner sees any beauty in the Lord Jesus until the Spirit has shown that sinner that there is no other way on his gate for him or her, no other way of mercy, no other way of grace, no other way of pardon, no other way of eternal life.

God. But I do believe that the righteous Spirit will teach the poor sinner all these lessons in due course and clearly reveal the Lord Jesus Christ to the sinner in a way which will have a most blessed and double effect.

The double effect being, as I'm sure it will be when it works rightly, to the exaltation and the magnifying of Jesus and the relief, the deliverance and the presently the eternal joy and eternal joy of the poor sinner concerned.

What a blessed teaching that. Oh, I believe we could apply suitably grace and comfort that God was enabled.

God lets word him look. Fear not little cloth is this will cause good pleasure to give you the kingdom.

[12 : 31] Now what I can is in that word the part from its surrounding that prayer I mentioned just now. For if we are conscious of their lack of knowledge, this is exactly what we shall need.

That which I still see of teach thou me, lest it be my solemn torture when I finish my course here below to be waiting to the passages of Panamuani.

This will not be the case where the spirit is structured. If blessed work once begun, if you do not quote a short time ago, you will never leave undone.

It will be finished finally and completely to the glory of God and the salvation of the election of the great this evening that the word should be helpful to us.

I want it to be the means by which we shall find it now establish and be under divine instruction. That is what I see as the real benefit of this word.

[14 : 03] To know that there is going on within us something which no mortal education human education can ever do all us.

I was a little encouraged by the first word of the Hindu Cheser. It should be to understand that it should include learning with will the word.

None of these things nor learning that we may boast of an actual source can lead us to Jesus. I don't want to say anything this wrong but it does seem to me that the more high education is available the more the mind seems to be taken away from the structure which is needed to save the soul.

At least I do see clearly and some of all who are observant the soul that however much we may attain the way of human knowledge it will bring us one step nearer to Christ.

All then have essentially said that this good word should be yours and mine. They shall be all told of God. This is mercy sheer mercy because it will be performed because it is according to the mind and will of God.

[15 : 50] He has predestinated those whom he will call and begin this instruction with always settled in his holy mind.

This should be establishing truth to us and cause us to hope that since there has been some indication of a change brought some difference to what there used to be do hope we come into that work do we not to make it be to differ and what have done and thou have not received but what a mercy to have some precious indication that we have received is something which causes us to differ and I believe honesty of heart will propel us to freely admit that it was not there before it was entirely it has been given we couldn't forgive it and can't maintain it as I rest just a moment very frequently friends say to me

I am mourning because I do not enjoy the sweetness that I did in the past how I wish I could bring this about again but I am thankful that I can't and I believe if you live this right you will see what I mean is it something that we could produce again it might be seriously questioned whether there was a little to work in the first place and therefore if we can't produce this change for the way this handiwork again or another lesson from him so much higher and greater is the mercy and another confirmation that the work is divine then may we hold past to every indication we have that the Lord is teaching us in his truth now the word says every man therefore that hath heard now this of course means heard prophets so many of us have heard didn't hear with the outer ear for years

God wondered seriously when I tried to reveal my life and obey the word God they shall remember all the way the Lord I got led me all the way I tried at times hard to lay hold of some period of real hearing mind is there very very few very few but at the same time what a wonderful mercy to a first soul first the word says the dead know of anything and then it is equally certain that the dead cannot hear and so the work of God has been wrought first in quickening then in opening dead ears to hear what was in need for friends referred to it the other evening concerning

Lydia whose heart the Lord opened that she attended unto the words spoken by Paul Paul was in the hands of God his servant the means by which he was speaking and giving instruction and Lydia was a willing receiver of the word of God well we find that if we have heard one more thing I feel I can bring before you here you'll find it in the epistles of the Hebrews we go to give the more earnest heed to the things which we have heard less than any time we should let them slip Martin says through the meek vessels and so may we at this stage pray that we may be found among peaceful hearers who through the mercy of

[21 : 05] God retain that we should say here learn to profit and seek to hope past through all that God in his mercy had spoken another word that tried me on one occasion I'll bring in just here it was a very encouraging word in the first place that he brought so much self examination afterwards rest in the promise he has spoke in all things ordered well for thee most encouraging that I had to start seeking and searching for the promise he had spoken and I had to remember to discover this lesson that until the spirit proved to be my remembrance sir

I lost it it was gone again you see it isn't possible unless the Lord intended to have left the sinner can't produce that form of promise to his soul can't even retain it in his memory need when answer day these came from God and you may raise upon it and you have learned who it is that spoke to you, and what in some of the measure it pulled out toward you.

How would the poor sinner receive a promise from God, which he might or she might firmly rest upon if it did not come from the almighty giver of the wonderful truth?

So we learn that what God does, he does it actually, but I quote now a word often brought before us by early pastor, but then cross with it.

He used to tell us so frequently if you have a word from God, it will be very frequently and sometimes very sorely tried. And this needs not to alarm you, it will be the means by which finally it will be established in your heart as the word of God.

[23 : 46] Because the word of the Lord is tried and will be tried. And you may be sure that if you've got a word that the Lord is trying, it will be a word which you will make a blessing to you presently if not now.

Every man therefore that has heard, he's a favorite individual and I believe this, it will be the means in the Lord's hand of keeping him very watchful and keenly desirous of hearing more.

I believe I may quote here the words of the psalmist, I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints, but let that not turn again to folly.

Let the word be a preservative that they hear. Let it be a means by which they are unable to walk circumsidely, not as fools, but as wise, redeeming the time because the days are evil.

And so you see, I believe we may now say that if the Lord gives you a word at any time, for you will need it, then it will indeed be true of blessing to you.

[25 : 27] You may depend upon it and you may need it. This is useful, you will find, when you come into differences. Jacob said, when he was in trouble, and thou said, I will surely do thee good.

And if the Lord has given you some indication of this, you will plead it with it. When things look adverse, or complete the opposite, you'll say, Lord, thou said, it should work well for me, or it will, he said, and you will plead it with it.

Thou may said, repent of the word unto thy servant, upon which thou have caused me to hope, been a comfort in thy affliction.

Thy word hath quivered me, made me lively, caused me to live. Every man therefore that hath heard, well, my desire is that the Lord will continue to speak to his people.

And if you are in the case that you need a word this evening, I thought in my whole prayer to seek for words of guidance to those who need it.

[26 : 51] the Lord will drop that any who feel to be in a dark path, he may so call it that the entrance of his word may give light, he can.

You will be perfectly at liberty to ask him to grant you a word which will be as a shining light upon your heart, which will make his way plain before your face.

And then you will realize that it is the voice of God that you have heard because it will deliver you from all your indecision, relieve you of your fears, and call you to see that with this word you may proceed.

On occasion, some years ago now, I was interested in and tried to speak of that word we read in Exodus.

Speak unto the children of Israel that they go forward. And I believe that the Lord on that occasion was pleased to make that word not mine, but his in one case, so that it went to where the Lord had appointed it.

[28 : 18] Its voice was heard and acted upon. I believe it has proved this to be clearly the word of God in that case.

So now, having reached this position, position, let us all ask when we come into the house of God for fears that are open.

Now there's so much which will have end, disturb, distract, wandering calls. These interfere with hearing.

and may the Lord help us to lay aside. I say, well, is that expected of us? There is a word which says let us lay aside every way.

And it says it does so easily if it tells us whatever it is. And this is particularly true as we run air rights because part of air rights should be and through mercy it is.

[29 : 34] They cannot with the worship of God go in the grave a very important part of it. And consequently it is only the case that we would hope to be enabled to lay aside everything which would interfere with hearing the word.

Then, of course, it is necessary and I do hope my friends will do this constantly and regularly pray that the Lord will speak took about the means of everything.

Ong the Lord to be the one who gives the word across the blessed spirit and be the one that is vital. you see, there is severe result of hearing the words I was trying to come to you.

Hath learned of the Father is not all together even to the way of salvation. Notice now one's great need of that salvation.

This is something which will be accomplished as a result of this instruction and this hearing. I'm returning there to every man and therefore each one that has heard and learned from the Father come and come to me.

[31 : 06] me. Now the Lord Jesus Christ and his teacher made it exceedingly clear that salvation in this sense depends upon coming to him.

The negative proved the positive because on one occasion to unbelievers he said that he will not come to me that he might have life.

You see the point? Then if that is the reason why we miss this blessing how essential it is that we come to him, he has himself said so.

Come unto me and that remains a basic truth and a dire necessity missing this we miss salvation.

I'm sure I may take this stand. It's essential that we be found coming unto Gives.

[32 : 22] But I have in the text every man time before Jesus to say here's five next stay here a moment.

Here's the work of God to put the instruction of God. Here is his drawing power. No man can come to me except the Father which has led me to all him.

But as the result of that blessed drawing, this word comes in, shall come. Well, you and I each know, must know, whether we have taken our troubles, that deep troubles, that time of Jacob's trouble to the Lord Jesus.

A letter came before him and clearly expressed before him our desire to receive mercy from him and pardon from him and grace from him that being pardoned, having changed mercy, grace may prove to be the mean by which we become two things.

True believers in it, true followers always. He needs his right for this and he to give it.

[34 : 20] Mercifully he will give it to all who come to him in that sense and in that way. every man, therefore, that has heard and has learned of the Father come to me.

well, we have the scriptures very largely they declare experiences of who have come, when they have come, how they have come, and how they were dealt with, when they came, where they are.

So we have every reason to hope where they are as a result of coming unto Jesus. So now we are having this verse with its lessons and instructions and the necessity of hearing the word prophet narrowed down to the effect which this instruction will have.

It is to be the means however many lessons we have to learn, however severe they may be, however long they may last, however much we may rebel against them, they will finally be the means by which we are brought to give.

Come it unto me. Peter, as one of the sermons often referred to, tells us why, neither is there salvation in any other.

[36 : 22] It won't matter in what direction you live or to whom you would lie, other than lying to the Lord Jesus Christ.

there will be no salvation in any people. It is to him we must go before him falls and call upon him and believe in him.

Now, there were those about him who, as I list you, said unto him, what should we do that we might work the work of God.

Jesus answered and said unto this, this is the work of God, that he believes on him whom he hath sent.

Well, how clearly it is necessary if we read the tenth chapter to the Romans carefully that we should know it. You see, we must know it and hear of it before we go to it.

[37 : 41] But the word is clear there. They did hear, we have heard. Now, of course, the few minutes are left for me, I must exercise the truth that we find in the first chapters of the Colossians.

it is sufficient to come once and receive some indication that the Lord is gracious.

Nor is it that search of nominally state, I believe, in the word of the Creed. Very wonderful to be a believer in all that that Creed declares, but at the same time just declares, it's not sufficient.

The word I am referring to in Colossians says, if you continue in the faith, grab it as settle, and be not moved away from the hope of the gospel, which ye have heard.

this is Solomon, too, this is Solomon, to begin to think of any more. that this was here and fall away there.

[39 : 02] Prove of say, this is Solomon indeed, but I do not believe that this is meant in the verse which I have before me this evening.

It is a nominal hearing, and it is that kind of hearing which the Lord brings before us in the parable of the sower. there were four times of years, three were actually unprofitable and untrueful, but we breathe.

Night is the air portion, some fell upon good ground, some did and rose forth fruit, even a hundred hope in some kind.

Well, let us hope then, seeing that there are these degrees of hearing, we may be found in the hope of God.

I can't sit down and leave you after the impression that anyone will be told of God and not be a prophet. His word will enter.

[40 : 15] His word will accomplish his purpose, will prosper in the thing whereto he has sent. so I feel that I may end on confidence now, if all who are taught of God and be worded, they shall be, they will hear and will learn in such a way that they will commit themselves and all their concerns, especially those concerning eternity, into the hands of the precious Savior, then they will be in the same condition as the apostle Paul.

For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that sin.

.....

..

Thank you.