

Romans

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[0 : 00] The End The End The End

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The End The End What does the word mean?

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long that way, not too short that way, not overlapping or coming too short. Conforming perfectly to a pattern, a pattern which is in heaven. God makes me be ungodly. Do you want to be in their exact shape and pattern that his heavenly will, as decreed, shall be their last? Look in wonder at this world again. Let us pause and consider it for a while. Just admire the unrighteous. Not the righteous, not those who are strong in faith, not those who are walking according to the word of God. All glory and all praise to those who have been brought there. But it doesn't begin there. That is the end result of conforming to the pattern. When the Lord begins his work in us, as we were reading in the third chapter,

[7 : 01] God has concluded all under sin. He begins his work with us while we are yet sinners, while we are yet ungodly. For he has prepared for us and has a pattern for us in heaven, a perfect one. Perfect in holiness, perfect in everything. God has determined that every one of the it ■ Liverpool has appeared and ruled the text, for God's Word and does receive one another.

can't be justified for all the sins that we do whatsoever. Men seek to justify themselves, do they not?

When anybody's caught having a crime today, he immediately begins the seeking of justification for his life by saying, oh well, he gives her how I was brought up, the environment on him, and so forth and so on.

Or if he has murdered his wife, she's nagged me and this, that and the other. Any excuse to justify their awful and wicked actions? He says, by nature, do you seek to justify ourselves?

Seek to justify ourselves by saying, well, I didn't know any different, I can't do any different, I'm weak, I'm not strong in faith like some. And we seek to hear every means that the mind of man can conceive and justify ourselves.

[8 : 55] We look at our present state and condition in grace. And if it's not as bright as it should be, or as firm as it should be, what do we find ourselves doing?

Finding excuses. Seek to justify ourselves. Many things it won't be. Here is this amazing statement.

One of the most amazing ones in all of this book. There are seven others. Do equally. There are five others who worked in love. This prayer. Let not be above it.

to be above it, justifies the unbelief. Father, yes and God, God has brought a justification for them in the world of love.

No one has ever been caught up in that snare of supposing that by observation of certain principles, practices, doctrines, orthodoxy, dress, behaviour, pattern of life, we can in any wise justify ourselves.

[10 : 22] That's works. And works which hold another grace.

There's no grace in works. You can die in your works and perish in them. People are touched a great deal of importance to them.

They suppose thereby they will obtain some merit, and thereby they will obtain some favour in the sight of them.

Bless them to be done. They justify the young God. The apostle goes on further in another place and says, nothing works, lest any man should boast.

Because if some of you were more strong than we all, for more power in mind than others, you'd be able to throw over them as it were.

[11 : 26] You'd be able to do a lot of things that the others could not do. And how depressing that would be for those who couldn't do. How provoking to the natural pride of man would it be in the hearts of the strong-minded one to be able to say, I did not do that.

I never did that. And I'm never going to do it. I'm going to live a holy, righteous upright life. My yea will be yea, and my nay will be nay.

What about the rest of us? Poor, foolish creatures that some of us are. Our minds, they're like I said, they were made of straw.

No strength, no stability in us. There's a good income then from this, being justified by the work. I'll tell you what I have to say about mine.

Failure is written over the most. Failure, my dear friends. In whichever way I look at them, in whichever way I endeavour to measure them by the word of God, I have to write across it.

[12 : 42] Failure. Why? Because God will have all the glory. He'll have all the praise to your friends. If sin is subdued in you, then he has surprise you.

If not through any special ability that was given to you above any other man, why should you have more ability to keep yourself than any other man?

That's pride, my dear friends. Pride. And therefore, of course, you could write across it. Failure. Where pride is behind the thing.

Where pride rises after the thing. Failure. Failure. Beautiful work.

How much work have you done towards yourself? How much work can you do towards yourself?

[13 : 44] Can you do anything? You cannot. You're under delusion in this approach of talent.

Do you think you need to take one step towards your salvation, in and of yourself, your own strength, suffering from some delusion?

Because it says here, that believing on him that justifies the ungodly. Or as it says in another phrase, while we were yet sinners, God loved us.

And it is because he loves us, that he's justified us. I do want this to be made plain.

And we want this to be made plain for my own soul, that it is all of grace. Or if it's not grace, it's of works.

[14 : 50] And then we bring death to God. As it says here, it is written not of grace, but of death.

Oh, is your salvation a death? You'll never pay it. Work, work, work, search one. Run, run, run. No, not in any way.

You'll never pay that way to God. But if it's of grace, it's all of grace. The free unmerited favour of God to hoard our soul in his justifying us while we were yet undodd.

While perhaps we never had a thought to our thoughts. While we cared perhaps for none of these things. Justifying them and making them.

Make them conform to a pattern exactly. Having the overlaps or coming shorter than there.

[16 : 01] Why would it have left us to very trim up the pattern as it were? We'd make some gloom. We'd make a mistake here or there. Or we'd neglect a little bit there or a little bit here.

Didn't it? Only the utmost perfection pleases God. And therefore this campaign or this justification we use to work in the scripture.

Must be absolutely perfect in the sight of God. It must be perfect.

God cannot be faced with anything less than perfection. And there is no perfection in the flesh.

Because Paul had to come to that place. There he said, when I would do good, then even is present. And the things I would not do, I do. And he would protect me.

[17 : 06] If any man sought perfection by the works of the Lord, he would see him from St. Paul.

He said, I've kept them from my years upward. He'd given his whole life to them. And what he had to come to is conclusion in the world.

And I've done with this. Not to be casual thought, very valuable thought. Disperfection.

God requires. And therefore he must be the sole author of God. And our God is a perfect God.

All that he does is perfect. All his works are perfect. Therefore he requires perfection from us. He sees just as we are.

[18 : 13] He sees all our imperfections. He doesn't cut it out. He doesn't describe a relative.

He doesn't say to you and I, look, here is a wooden room. Now you keep them and we'll get there in your life. Now you're done with it.

And one thing he says, follow me, that's all. Just follow me. He doesn't give a long list of directions to the disciples anyway.

He doesn't give a list of directions to you. He can't give a long list of directions. He knows that we are absolutely incapable of following the directions.

The Apostle Paul said, if there was directions, if there was that which could communicate life to us, then the Lord verily would.

[19 : 16] But because of the weakness of our flesh, it could not. It could fail. Did God know, for a seed, that it was going to fail?

Yes. He knew. God made no mistakes.

You may have seen in my great books where the men have declared that God had to change things because man did not think of it. He does not make them mistakes.

Here is justification for the ungodly. Justification. God himself.

The author and the finisher of the work of that pattern. What is this pattern on? What is the original?

[20 : 23] Because if there is a pattern, there must be the original. Like as we tell, God showed Moses the pattern of how to build the tabernacle.

And all the things that were in it, he saw the pattern of it in heaven. The tabernacle is based upon a holy pattern in heaven.

And so, our justification is based upon a holy pattern. A reliable pattern. An acceptable pattern. Acceptance. Acceptance.

And as it comes from God. That pattern contains all that is necessary for our salvation. All that is necessary for eternal life. Without justification of where would our eternal life be. And without justification of where would our eternal life be. But do you think it is? And do you think it is? That's not a good thing. It is, that is not a good thing.

But do you think it is, that is not a good thing. Do you think it is, it is done what will we get unmer savor? Stop it! The all thatahah a noisy■, oops for Ben Dartberg, you think you do.

[21 : 23] Well, the natural thing about wanting to be important! Should I think it is wrong? If I am going to give you commandments of how to bring back to the pourquoi you buy and who they are, I am going to accept something.

You think it is, to an■ números. You think, that is not bad. Sometimes we're a kind of lullesopon, but we are not going to believe it. I'm not here. God had the pattern.

He had the real thing already for us before ever we were born. And while we came into this world conceived in sin, there are going to be some places that work begins while we get children.

In others, we are allowed to go on to various ages according as it pleases God. But whether we were called by grace even in the very infancy, there must have been such a time when we knew not that.

You might have heard about it. You might have been growing up through the Word of God. You might have committed lives easily through the Scriptures through all memories.

[22 : 49] But really, you should you might have been still doing a start when you knew not that. You may be still ungodly.

You know, as with me, there was a conformance. And there could have been a great deal of trust in that conformance. And in fact, we can't do it in one way.

And look at the grace in front. And justifying us while we're in such a condition. And I see the necessity of it.

justification doesn't follow the beginning of the work of grace. It begins with it. And I want to look now to let's go to the attention to God.

The original from whence the pattern comes. that perfect work of God which needs nothing added to it nor anything taken from it.

[24 : 00] Eternally perfect in the heavens. I believe this points to none other person but the Lord Jesus Christ.

In all his works, particularly in his life here below the earth, there is perfection. All that he did was with one object in view as Heavenly Father's name.

He did his power. The only man that has ever done it.

The only man that was ever capable of doing it. For he is filled with grace. He was poured out upon him without measure.

He did all things with holiness in view. There is the pattern of the earth which is based upon us.

[25 : 17] Which we are made conform to. What a word of the earth. To make us conform to the image of his son and his son.

So that when God looks upon us and looks upon his son because his son covers us perfectly.

And even another verse too. His sins are covered. Covered by the Lord Jesus Christ.

Standing between us and our holy God. So perfectly. But nothing of us is seen. Nothing of us is seen.

And it's been just because by a holy God while we were yet ungodly. Chosen in God before ever the world is.

[26 : 28] He could have He could have so pleased God. He could have caused us to grow up in holiness and not suffer anything to come in upon us.

He could have trusted us. And it's not for us to inquire and reason what or to say unto God why has there made me that God himself makes this church.

God himself reckons to us his just divine grace and God. And these ungodly ones are given faith which is the gift of God.

It's the gift of God. This faith which enables them to believe for he that cometh to God must believe that he is God.

This will be the first action of faith in our hearts to believe that he that he commences to is God.

[27 : 58] And therefore he is part of us a conformity to his holy will. And through the work of faith in us there will be a willingness and a weakness.

It will not be perfect willingness to not be perfectly beaten because that is all in Christ Jesus. That is already all done for us.

Faith may help and believe in us. what God has said. In fact, we just can't be to believe what God has said.

That Christ Jesus has forgiven, has covered our sins. This is the important of our life because it's so necessary for us to believe.

It is so necessary for us to believe. In that faith, we can't believe. It's impossible.

[29 : 24] Because faith is the gift of God. It is not found by nature. We're not born believing. We're not born like that. faith.

There is a time known to God, a set heart, known only to God, in every individual place, some early night, some in middle age, some late in life.

It's this wondrous gift of the grace of God faith. Faith comes to us through the unmerited I ever have done.

It's just the way. You see, it's not in any way at work or of merit in any way. We've done nothing to deserve it, nothing what's here.

We may have to be different from another.

[30 : 43] There are men of great faith, like Abraham, who had been not weak in faith, who considered not his own body, now dead, which is about a hundred years old.

As he wasn't weak in faith, the others are. Others are weak in faith. And there's every degree imaginable between the two that no matter how weak your faith may be, it'll be still God's gracious gift to you.

it'll be good. Some people expect me to over Israel out more time. Well, what did you do?

Do you really think God has kept you short of time? And careful thought. You refuse God not giving you enough time.

It doesn't matter how little it gets you, it'll always be sufficient. Because in his sight it is perfect. In your sight it may have many imperfections.

[32 : 01] You see, Abraham did not stagger at the promises of God. But some others do. We stagger to and throw, as Psalm 107 says.

We stagger to and throw like a jump of man. We can't even walk in a straight lane. He first lurched that way, then that way. Or maybe by God's grace you will pull in the sway that what God has promised he is also able to prove.

There's all the difference between one and the other. Just as one, the poor staggering soul, and the one that sometimes sinks down to the bottom, the depths of the sea, when all is done, fight, he maintains that little spark, the small in wax, which is only a little spark in it.

He says he will not quench life, of course not. For he is fightful, that's promised. He is fightful, as he will keep that little spark, fight of life in you, may be so small that your friends cannot perceive you, and they wonder where your fight is, and they feel like they're upraising you for lack of faith.

There's only one person that can do that to you. There's only one person that has the right to upraise you for lack of faith, not me, not your people, not your friends, not your husband, nor your wife, nor your daughters or sons, nor Jesus of Christ.

[33 : 55] He's the only that. Because he is a little adoptive. And the century of disciples won't only a little fight.

wherefore did you dare? But he didn't say look, look you men, you've got some little fight, I'm going to make it stronger for you.

He didn't say that to tell you. It's a growing life, and it is growing the knowledge of the Lord Jesus Christ.

And this is just part of the Lord Jesus Christ. This is part of it. Please, only God is God a self-raciously justice.

Nobody can impute sin through the cause sin. Righteousness is in the truth.

[35 : 12] Righteousness is given to these justifiabiles, complete, perfect. Righteousness.

Look where you are in this world. Look in the eyes of man, through the eyes of our flesh, our sinful flesh. Will you find the perfect man?

one of old in the word of God says, no, not of a thousand. Yet, of course, God speaks for these who are justifiably being about the one of having a righteousness which is not the works.

It's imputed to them. It's something freely bestowed upon them. And this righteousness which is bestowed upon these is perfect in the sight of God.

It needs nothing to be added to it or taken away from it. They are known as the righteous in the world. God is bestowed upon us because he sees the weakness of our flesh prevents any possibility of us ever being righteous by our own efforts.

[36 : 41] How many times did you promise to be better? How many times did you promise your mother or your father that you wouldn't live such a thing again?

And so he goes on through our lives. as it were against sin, fighting against it, oftentimes being overcome by it.

When we have righteousness for people to be left to ourselves, no wonder the world dances with us, none righteous, no, not one.

Surely you can say, well, Daniel was righteous, who had a wonderful life, he got. Job was righteous, who had a wonderful life, he made. Samuel was righteous, who had a wonderful life, he made.

Not for you, you're a man also perfect. Personal examination of their life revealed that they were men of life passions with ourselves.

[37 : 54] nothing of so. So this righteousness cometh not on the flesh, without any words, without any strings, as it were, attached to it.

God doesn't say, now, I've given you this wondrous, perfect righteousness. Now, it doesn't do sound so, it doesn't work like that, it doesn't do this, it doesn't do the other, nothing of the soul.

It's imputed to us without words. We cannot work out to righteousness. It's too holy, it's too pure, it's too acceptable to God, whereas if we put our things together, whatever we put our hands to, we mark.

We give an example of it in the book of Exodus, where we're told when they make an altar to God, that is used on huge stones. So should you lift up a tool upon it, or do any work upon it in any way whatsoever, it's mine.

And you might be to make you look better. You might say, well, if we square all these stones, or smooth all the rough edges, all, how much better and acceptable would it be?

[39 : 19] And the world of God said, that's nonsense. It doesn't make it any more acceptable to God. In other words, it makes it less. Because we are then supposing that by works of we're done, works of righteousness we're done, we're making ourselves more acceptable to God.

But we're not. we're deviating from the works of God. Those natural unfused stones were not handily though.

They needed nothing more to be done to them. Drown stones for to be shrugged to be to take them just as they found them.

Each stone left full representation that I have once seen in the type of God is declared that all my people are righteous because he has put it upon us.

He has imputed it to us. Where there is righteousness it can be no sin.

[40 : 43] Or Harris opens up here first epistle of John where we told that we sin not if we are in Christ. It seems such a contradiction doesn't it?

To pay to thanks and reason that we sin not taking us out and pull us and we are there because God will come in like that he sent his early begotten son into the world to take away our sin and therefore he looks upon us with delight because he has justified us.

Is it my delight? Is it with the sons of men? How could he take a delight if we were a massive corruption and infurity?

He could not. It be contrary to even our sense and reason that so holy a person of God could take delight in one and that of sin and corruption.

This is why he justifies the ungodliness because he wants to take a delight in one. All of grace is first announced I'm so glad it's all from grace and so glad it's all of God because I've never succeeded myself.

[42 : 29] I should always be on the fidget that I might have failed and not noticed it at one point. For he that break the law in one point is guilty of breaking it all.

And so how easily we could be out of table with God in a moment. He is not just the time and just defy them.

They must be therefore eternally in his favor. Just think of that you were troubled and bare down. That truth, the work of the Lord Jesus Christ, you're eternally in his favor.

You're not in the favor of God today and out tomorrow. Look at his non-patience with us, his forbearance with us. Read the characters in the future, David and others.

We should consider their lives most unacceptable to us today. For instance, you take the occasion of when King Saul gave Michael his daughter to David for his wife.

[43 : 50] He only wanted a ransom, not gold and silver. he wanted to ransom 104 skins of Philistines. And David went extra grand, build a hundred to get them.

Is that flexible? To please the imagination of a monster? No, no. Though he was a friend of them, he was justified.

by God, not understanding all his follies and failures, all his practices which some of them we would condemn, all of he'd join in himself for a season to the enemy.

He still justified in the sight of God. nothing can change in love of God.

And it was because he loved this that he just did it. us. Oh, I like that word covered.

[45 : 09] It means separate ones. We can cover a thing by relying on something else on the top of it. This is the sense I believe this word is used to.

God, just cover that. taking upon himself a body exactly like everything, subject to all the things that we are subject to, say, say.

He's righteous, holy, and everything is covered by him. He stands between us exactly and our holy God, that our bodies are concealing fire, and out of Christ Jesus we have no safety at all, that he stands between us and that God can't do us so that not we are so that we can't see.

All our imperfections can fully be covered here. Right. Can fully be covered God is only seen nothing I dare not be seen by heaven no man seen God anything to see Jesus God is only to see God the sinner's friend healed and willingly came to undertake to work out this pattern of justification for us to make us commendable God our loving vicarious to the physical way our life instead of us doing for us all the things we cannot build ourselves pleasing

God at all times. You see are all our actions pleasing God at all times? Is this the three eminent dominating thoughts in our hearts and minds at all times to please God?

[47 : 49] self to please self do you not? You can put self first before everything else at all but man Lord and Savior Jesus Christ live here below to that one glorious end and live the will of his power which is in place.

Doing it all is let the Lord touch the people and everything is critical. No branch of it was left untapped. Nothing for God has required of man was left undone.

For with that holiness no man shall see God. And if we are justified then holiness has been imputed to us and the Lord Jesus Christ was perfectly holy before God.

Therefore that holiness covers us too. Every action every thought of our Lord and Savior Jesus Christ is holy and despite no other words that the words of this Father had given him to speak is that I speak not my own words.

All that is spoken must come to his father and keep in his world in absolute perfection which we cannot understand because we say it is the imperfection.

[49 : 43] Everything can touch here below there is the imperfection in it. We may be taken up as something we possess at the first and it seems such a wonderful thing doesn't it?

It seems long before his imperfections become manifest. The young woman and the young lion come together they seem to be perfectly seated to each other they see each other all of their desire is long before imperfections come to life and only love will bear with it.

Conquer our Lord Jesus Christ in this never shadow of imperfection. This is an gift to us.

This one is perfection and is just to face and given by the grace of God according to the measure of the grace of God and this wonderful gift of heart to light and listen to believe.

That's what this man says to whom the Lord will not include sin. I see what it is. So he has been blocked as sin.

[51 : 07] God didn't see no sin in us. And again in the book of Exodus you will find the word of the Lord there will tell you this that God saw no iniquity or perverse in Jacob.

And that was the end of their forty years wandering in the wilderness when for all sense and reason they were perverse love.

Gruntle gruntle gruntle all the time all the while so they lack of that then we don't hear any more gruntle. And God says so no perverse message no iniquity now he loved the people and the only way you can look at that is looking at them through his dear son Jesus Christ and looks against the son sees no perverseness or iniquity even some of us perverse some of us are some of us have wonderful perverse natures and some people strongly suppose in some favored hour that perverse old nature will be gone it won't I believe it has survived the death come that will be the end of it for when we rise from the dead of resurrection we shall rise not because of how we live but as

God has just to rise with no perverseness no enictiveness no sin in it we shall rise like that and actually arise in life in every sin but all sin and all forgiven all granted all what a blessedness to be found numbered by the grace of God to those who worketh not but believeeth on him but justifieth the unrightly when we come to really preach you could really set this wondrous truth before you justifieth the only one no wonder it I think John even wasn't really at this amazing grace as he looked back home his own life most unbarkly as he was willfully running in the ways of sin while he was yet in that stage all sins past the blood the death all sins present and deal with wonder sins the time because it makes him more willing careless and prayerless in the way of sin but these views rightly considered and held in the soul more prayerless so that we have time more after

Lord keep me keep me from those sins which so easily beset me keep me from falling for is able to keep us from falling for when we stand and see sometimes most secure than I find you fall the most easier sometimes I feel very solemnly with you I can't pass on the way of life of another person and be told very shortly I find myself in the same time get life all jetzt before it next and rose again for our justification in the work of life.

[55 : 32] But believe it on him that justified the ungodly and the righteousness of God. Thank you.

Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

[58 : 07] Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Amen.

Amen. Amen.

[60 : 23] Amen. Amen.

Amen. Amen.