

The zeal of the Lord will perform this (Quality: Poor)

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[0 : 00] The Lord's Prayer will speak this evening from the Prophecy by Isaiah, chapter 9. The Last Sour in verse 7.

Chapter 9 in the Prophecy by Isaiah. The Last Sour in verse 7. The zeal of the Lord of hosts will return this.

This is the word that we had upon our minds this morning. The rest we did not see when we were to start.

Here we have the same message points before us that the secret means belong to God and the center of the field belong to us.

Here among the revealed things now, this child that is born, lying in the mind of the last ten modeling bands and clothes, is spoken of in the prophetic language, unto us a child of his own, unto us a son of his own.

[1 : 30] But the whole of these two perfect verses are underlined by this clause, the zeal of the Lord of hosts will perform this.

And we live to see it before. And we live to see it before in a way that we can believe and understand and live in accordance to the teaching of the Holy Church.

When every one of these doctors enters the earth and the Lord Jesus, he is every one of them who are his people now.

So, after the covenant of grace, God has performed, a concept, brought to pass.

That is what he promised for many years ago that still. But the word zinu is attached to it. The operator who say that man, this is the zinu of God.

[2 : 45] Jesus is said to have been eaten up by the zinu he had to have held, when he went to the temple.

The disciples remembered that it was lit, to see that man had to reach the field. A zinu is a divine act of nature. A determination to perform, not to be proud of the kingdom.

Yet, the inevitable measure of the third God is as the new man by his hand. Among the armies of heaven, the inhabitants of the earth.

And now it is revealed to us in these days of God's force he says, that he's very famous of being accomplished.

And accomplished by the zeal of the Lord of hosts. And with actual attention again to this vast circle, divine power that is over the church of God.

[4 : 13] And that Jesus having declared that he had lost none by Judas Iscariot, as the scripture might be fulfilled, that he has lost none by the time of the earth.

And the rain barrel of his covenant and purples, the glory of his birth. And it is a constant warmth of God. I came across a strange mind. I've never read or heard before, over the truth.

An old listener, an old listener, who said he was not great in terms with the sense of the creator of the word of God. or the preaching of it. In this text, because he believes that every one of us people would, irrespective of humanism, in this text, would, irrespective of humanism, call by God.

In this text, if I can believe that every one of us people would, irrespective of humanism, they would call by God.

I am not sure. I am not sure. I am not sure. I am not sure. I am not sure. There must be a doubt in terms of the spirit of the welfare of others is true.

[5 : 48] On the other hand, there cannot answer that number, much less take away his promise. The eternal purposes of God allow his church, our new, monogamous church, as exceedingly sacred, as well as exceedingly secure.

Preserve, who says they are in Christ Jesus and Paul, his companion figure, his companion figure says that they are pets, and the power of God, who pray, out for salvation, ready to be revealed in the last time.

And we must hope even more that the magic of God, it can ensure that the God everlasting security, that all have hope, and brave and small.

God's view is not only revealed, and I think I've heard it in the third of the Genesis this morning, in the fifth church, concerning the state of the woman and the state of the serpent, God has not only accomplished this, but he still is accomplishing it.

And this is the great hope. And here lies the secret of the continued house of the Holy Ghost in Christ in the Gospel.

[7 : 54] And there are still those who pray, people who deserve to be brought out of Manchester. and there are still those who are vessels of mercy, all of his head and the floor.

And still those who are growing up in life, who have yet to come to that place, that God will put his hand upon them in grace.

A young cow, let down, who, and his purpose is to remain humble. And this zeal is a libertarian zeal.

Not only the zeal of the farmer, but the zeal of the son, and the zeal of the holy ghost. And this zeal has accomplished a competency, this, perform.

He that has to be done as good work in you, will perform it, do it, unto the die of Jesus Christ.

[9 : 18] Now, before we look at these characters in these previous two birthdays, let's go back to their tumble manger, where we were this morning, and consider that, uh, rapidly moving the street, but couldn't have taken very long to, uh, being a natural.

It wasn't something lasting value, it was arrows. And they've all tried. The, uh, the, uh, the jealousy of error that was raised, the devil set about at once, seeking to destroy and precious life.

The wives then returned to their own country, the angels to heaven, and the servants to their cross. And, uh, the most important person there, Mary, mother of Jesus, kept all these things and hungers up in their hearts.

and what her death there must have seen in those humblers during the time that, uh, she felt new concerning her condition and the time that the Lord Jesus is born.

From this humble thing, therefore, we have, uh, that word to be concerning this child that he could be goody.

[11 : 06] And not have a child, but a son. See, uh, this is God. God's child. This.

And this is how he will shift. And this is the manner of his presentation to his, uh, people.

among the hungriest of the humble, but, uh, there is a surprising teacher about this, of Christ, and that is, the wise men.

guided by the star, most, uh, misteriously, and, uh, for that matter, inexplicably, how one has told the mystery of the moony star, of the truth still, over the, uh, table, uh, as it did, and that it was a guiding star, these men were Gentiles.

and they came to be deceived. And that's all we're told about them. And that's all we need to know as a Gentile.

[12 : 28] that's all we need to know that is not only a Jewish chapter, undoubtedly, that's their night, at all, Gentiles, total strength, and, uh, in all probability, quite unable to explain a word, not hearing each other's name.

Uh, Mary, had already heard the voice of the angels, the shepherd's land had heard the voice of the angels, there was no language that it would be here, there was no language that it would be here, and, uh, there was no language that it had, as the whole thing is one of glorious, continual, the Lord of Hope.

The Lord of Hope is a very to be part of the church. the church. Arabic. In this way, he, what other words can we use to describe he?

Uh, it is an activist, therefore, belonging to Jehovah, related to his promise to his promise.

Had he not promised, he would never have committed himself. That promise he did, in Eden's garden, and that promise lay in all those years.

[14 : 32] In his eternal purposes, though his apostles think of such, in such terms as these, as, uh, before the foundation of the world.

But there might be signs, when you consider the idea, and what he has to die, uh, especially when you consider the number of years to die, that made a tribute, uh, to, uh, to race, and the four children that thought of the school, it is, uh, so many millions.

But what paradoxical, that gives us an outside picture of the age of this world. In the beginning, God created the earth and the earth.

And the greatest of all scholars, Paul, is by faith, he understand that the worlds were made, and things that, uh, did not appear, created from nothing.

the world. And this is, one of the great, uh, temptations of the devil today. Nevertheless, it can perfectly prove, that before the foundation of the world, of, uh, a new distinction.

[16 : 20] of the people. And they were full of that, unto the eternal life. And they didn't prove many of the people.

They ever have been, and they ever will. And they did the people in the love of the gospel, for the comfort of the world.

So they are high, they cannot attain to them, and they cannot attain to them, and they are not for reason. But they are believed, and they should be by faith.

So that the, uh, of the, uh, of the leaders, the Lord of hosts, magnified in their eyes. They become greater, and greater, and greater, and more than I'm growing, guilt and bitter, and more than ever.

And they will be sitting in a daily bed of love. In the center of this, Lord of hosts. And his home, and his feet, his name, and the sun, and upon him, he made the breath, for eternity.

[17 : 40] The more than this time, his meridian glory, and the more silent, and his hands before it, by those, two men of old, sensual examples, and young, and young, and young, and young.

The silence, the thought, as a Lord Jesus, into revelation. and the light of the earth. And that, the three years of the earth, the preserved salvation, has been counterpied.

And that counterparty is saying, that, in the years of the earth, the earth, that the hell can be in the heart, into the valley, and all the nations, and the potential.

Reserved in the time, the earth, and where the last instant is, reserved.

Now, it's not only a reserved people enjoy it, but it has a reserved people in hand.

[19 : 00] They are reserved, to take that chair, and to be able, with all the things, to your permission, to have a lot of others.

No wonder, when I asked this, bring the human eye, in this place, of her, almost, impensibility.

Yet, there is, in the world of Jesus, here, his brother, was able to carve, both bottles, and souls, in the earth.

and the earth. To heal, is therefore, in respect of the two things, the fear, in this chapter, and in what we may be told, in the past of this thing, to be here, unless we could be carried away, by calling, a meaningless thing, in this mantra, to spend, in such time as this, that he should remember, a vast reality, that lies behind, inside, the earth of Christ.

Now, his name, called Jesus, by Isaiah, here, in this, it's the ninth chapter, and nowhere else.

[20 : 43] It's a very difficult chapter to read, for that reason, I didn't read it. I don't think it's difficult, in the world, but to gather the meaning of it, it was what, at least, to deal by your side, and the relationship.

And that is not uncommon, in the world of God. There are some chapters, that you could read, from the first, to the last word.

Other chapters, that you cannot follow through. There is a bright, and the connection is, the most difficult to follow.

I do read it, if you're a little bit, that you can follow. But I doubt not, when you come to verse 5, you will find a, a tumbling tone, for every chapter of the warrior, is with consumed joy, and charm of frozen blood.

Not this, your thing, is burning, and too high. the most difficult to follow. And then, the sixth word, for unto us, a child is poor.

[22 : 13] Unto us, a child is poor. Unto us, a child is given, and the government, to be a country's soul. Now, upon the time of his birth, therefore, his government, again, is here, upon the shoulder of the middle of the, day to twelve, is here, he's in the temple, with the, grody face, asking their questions, and in terms, that's been then.

And they were, the government, of this kingdom, in that day, a dark, sickness, of, uh, powerful, uh, insincere worship, was the object of, uh, the Lord, his Duke, and his Jesus.

That was a sharp, that was, the very, very end, of the life of Israel, Christ the Spirit. And he appeared, in his humble position, and rose.

And he went back, to, uh, uh, with his, uh, parents, and his, uh, Mary, and Joseph, and with some of his women.

And, uh, the Lord of Holy, that the remarkable youth, of the Lord Jesus, as he, through his wisdom, and capture, as a spiritual seller, and his father, and his father, his father, and his father, and for a certain year, as he walked in and out, of that one Lord of Holy, as an ordinary individual.

[24 : 31] And during that time, the field of the Lord of Hope, called it Hope. And I called it just now, that, a vegetarian leader.

The spirit of the Lord, the spirit, and with his child, that, his father's eye, was constantly bonnet.

And he was, without sin. And he did, without any honourableness.

And this was a conflict, according to the promise, and now, revealed to us, and belonging to us, as the gospel, of the wonderful grace of God, in so quietly, and unassumingly, providing one, who was able to fulfill the Lord's every detail, and honour in it, to every point, and just magnify, and honour in it, to every point, and just magnify, and honour upon.

To defend, therefore, we rejoice to see, the hand behind the matter, and the, uh, the, uh, the, uh, the purpose of God, right against him.

[26 : 09] And his purpose is, uh, so quietly, and effectively, accomplished. And, uh, the, uh, further voice, rise in this, that, uh, he said nothing, hearing those years of silence, and yet, uh, that, uh, won't actively, uh, reserving himself.

It was not really, until it came out, into the public ministry, that, uh, he became, blessed now, as some extraordinary purpose.

So that the zeal of the power, could he cut away, in a little back-forth, of, and Spurgeon, and Nazareth, the rightful sense to God, that is perfect.

Now, he, uh, he, uh, took responsibility, terrible responsibility. The government, the whole government, the whole government, is a country's spirit.

and he began to feel the voice of this, as he grew, uh, from day to day.

[27 : 45] And he knew for what purpose it comes, how it was to attain to this government, to control, of this mighty, of this mighty, of the Lord's role, which had been, uh, uh, brutal defeated by his people, and which he was to, for a period of time.

He, uh, he said, he revealed, as he goes on, he said, he revealed, as he goes on, this land of the soul, wonderful.

And he goes on behind, this land, he sees the feeling of the Lord of the power, wonderful. And that is what he sees, and that is what he sees, that is what he's saying is, uh, written for the church of God.

And that could be shared with regard to this word, uh, wonderful. It is associated with the angel in the time of the Noah, raised from the Noah to know the name of the angel, and the angel that spurred to him, he said, that is the angel said, why ask me, sir, my name of the angel?

And Marvin says, wonderful. And you know that the Noah's wife of the angel is, standing by and seeing the angel of the Lord, to one way, sir. And the glory of this man and the person of the Lord, to one way, sir.

[29 : 29] And the glory of this man and the person of the Lord, Jesus, lies in this wonderful work that shall be said. words cannot be heard to describe the fullness of the meaning of his glorious man, but undoubtedly it is not the truth.

and the truth is not the truth. But and knowing means something. Children don't call their father, father, and others.

And knowing means something. And knowing wonderful, and to be attributed to the Lord Jesus Christ, in one particular way, perhaps above others, and that is this wonderful Christ, to you.

And he told you, lost in your faith, and your disciples. And how wonderful it is. And in turn, you can try on it, that is, a wonderful work.

You can call it, if you like, a magnificent work. And, if you ever, used the work, what a wonderful thing is you're making, to be right at that.

[31 : 09] And in whose name, would you like, and also be true, that it is not been, who is not been, who is one of them.

And will not this day, the outcome, of the work, to be here, as a ruler of faith, and to love.

He is no longer, the agent, servant of Paton, that he obeys for the heart, that could, that, that could, that could, that could, that could, that could, be good, and to love, that he arrived from the heart, that poem of godliness he would have given him to it.

Or that moment he would be the child and he would be the child for love. This is the type of child that I saw a little of it this morning, a little bit of it.

But at the end of the north side, there is a barrier of visibility. Nothing in itself can live. Can you believe that, some of you?

[32 : 38] You find here your own investing plan, I guess, for the side of you. But when you are nothing in yourself, then you are near to him.

And this low side, and you can't do it. You will be able to be of no exercise, but that's not evil.

Isn't the name you think among men? That is true, that is it. That's where all people are found calling their lord and master their counsellor.

And God does and has accomplished a mighty girl. Or a kind, you see, when you all go sight to sight with a mighty child.

I know that there is a mighty child. I know that there is a mighty child. But he can do with you as he will.

[34 : 09] Has not the proper power over the clay. I know that there is a mighty child. I know that there is a mighty child. I know that there is a mighty child. I know that there is a mighty child.

In the name of the Lord, Jesus Christ, the great boy in Bethlehem, mighty heaven, I know that you are transferred to loi German, the corner of heaven, tube human life, You are too young among priests, You may yet have to learn more of this mighty job.

You can't put all your practice at the moment, and you can't read all the weight of your eternal society, I'll say yes, because your craft is not complete.

And your craft will get to be tried still further, till you come into this language, in weakness.

But the time must help every one of his people, allowing the Lord Jesus as the mighty God, and the deal of the Lord the Father will perform.

[35 : 44] And it's rather a matter of universal agreement. Here on earth, and most historically in the kingdom of glory.

The everlasting Father. Yes. Oh, what man is, this is his story of a tight-ass man and man.

The way Jesus is called, the everlasting Father. What did he say?

I am my Father, the one in the world. He would have saved me, that saved the Father.

How did thou doest thou art the Father? That's the answer to the first one. This is the answer to the Church of God.

[36 : 56] That there is no hope forever. Between the eternal Son and the eternal Father.

Where I was one. And the Church of God knows. The mighty God, the everlasting Father.

The freedom of the rule of the Holy. We may have been planted by the United States.

The Holy Spirit. There is no difference. No waiting whatsoever in the heart of the Father.

The Father and the Son are so equal and so eternal. And the pureb thousand Blessed Lord.

[38 : 12] This runs pure rose. In this, therefore, the own, God has revealed the presence of the presence of the presence of the presence.

You can well understand that where I am not by everyone, it's speaking of Christ's message of giving about.

Have you the standing of my sight? Would you not feel the sight? That this child that was born and given to the same thing, to receive a presence of peace.

And that in this peace, there is an absolute precipice as to what it seems to happen. And that is, through the blood of his soul, in that corner, as it lay in the manger, there is a throne, the precious, thinner-toned blood of Christ, which has had no assistance, but for the bone of earth that is a wound and a bone.

And this fountain, is the only fountain where the inside is. The peace by his soul, as Jesus knows.

[40 : 13] And he is the Prince of Peace. If there were a degree, then he is the Highest. But this is his name, the Prince of Peace.

And I said this morning, the man told him it's the low ground, isn't it?

The low is like it. That's one of this. But it's an aside, as it goes on to this. That he, uh, that he, uh, take it from the downhill and set it among the pictures of his people.

He, the highest is the cross. As Jesus was. He was singularly. That's the answer to the word, the singularly.

How power and how steady energy is within it. He accomplishes this even, uh, now.

[41 : 35] And right now, to this end of time. Of the increase of his government and so on, there's to be no age.

Now, I've said enough. To thank you from the night shift to the heart of glory.

That glorious one who took upon his shoulders of all of the earth and was extorted and now is the right hand of his power and his circle of glory.

And these are his signs and this is his well-deserved silence. He came free for his government.

That is what the birthright says. He is with our very government. government. He told his disciples to pray and pray.

[42 : 44] Now what is it you desire, and do other than anything else, to fear his name, and know something of this terrible carnality of your power?

It is in peace of his government. I am not willing to be lower and lower, that he might be higher and higher.

Be free, as John Baptist said, while calling people. I am not willing. I am not willing to be higher. Can not your heart ring out a sincere yes, for you?

And if it can, how come to the birth? Where did you get this from? And whom came such a willingness to be?

If not, from the Prince of Peace, from the Counselor, from the Mighty God, from the Babe of Bastion. How did it come about if it were not for he who is wonderful in counsel and mighty of his worship?

[44 : 01] And has reduced your fear to that of us, by. So that of us, willing, in the Diary of the Town, be such that the many more of them resound in time and ever have done than the fear of the Lord of Hope.

will, will, will perform it. There's no birthright yet. It will be done.

And you, in whose heart it is done, will prove to be exactly what this declares.

Those who are hundreds of Sundays, of the faithfulness born the people to the Father, so all the child, and yet the spirit.

But the topic is done, in the field, is unfathomable. Take what if you can help with you. and may preserve your spirit and mine over the entire day.

[45 : 26] Amen. I Don't Anna insist. All O to the Aust You and the Queen of the Ruby moments to the