

The zeal of God (Quality:Average)

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Date: 24 December 1978

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[0 : 00] The God's help, we will speak this evening from the prophecy by Isaiah chapter 9, the last clause in verse 7.

Chapter 9 in the prophecy by Isaiah, the last clause in verse 7. And the zeal of the Lord of hosts will perform this.

This is the word that we had upon our minds this morning, from which we did not see the next day.

Here we have the same message point before us, that the secret things belong to God and the things that are revealed belong to us.

Here among the revealed things now, this child that is born, the Lord, lying in the manger, wrapped in swaddling beds and clothes, here he is spoken of in the prophetic language, unto us a child is born, unto us a son is given.

[1 : 34] But the whole of these two verses are underlined by this clause, the zeal of the Lord of hosts will perform this.

Have we lived to see it performed? Have we lived to see it performed in a way that we can believe and understand and is in accordance with the teaching of the Holy Ghost?

When every one of these offices mentioned here, the Lord Jesus, he is every one of them to his people now.

Under the covenant of grace, God has performed, God has performed, brought to pass, that which he promised so many years ago to do.

But the word zeal is attached to it. We often read in the zeal of man, this is the zeal of God.

[2 : 49] Jesus is said to have been eaten up by the zeal he had in God's house when he cleansed the temple.

The disciples remembered that it was with him. The zeal of thine house has eaten the earth. Zeal is a divine action, a determination to perform nothing which has been done.

The ancient king, who never could never declare that God did as he would, and none stayed 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 full teaching, that these very things must be accomplished.

And accomplished by the zeal of the Lord of Hope. So we direct your attention again to this vast circle, divine power that is over the church of God.

[4 : 17] And that Jesus, having declared he lost none, say Judas Iscariot, that the scripture might be hopeful, assured his church, his little flock, as he calls her, and that he shall never perish, and that rainbow of his covenant encircles the glory of his grace.

And it is constant work of God. And I came across a strange remark, that I have never read or heard before, only this week, by an old minister, who said he was not greatly concerned with the question of the spread of the word of God, or the preaching of it, in this sense, because he believed that every one of God's people would, irrespective of human age, be called by grace.

I hope I was right in putting it in those words, I would speak with you, God. There must be a healthy concern for the spiritual welfare of others, which is true.

On the other hand, we cannot add to that number, much less take away from it. For the eternal purposes of God around his church are viewed by his church as exceedingly sacred, as well as exceedingly secure.

Preserved, to change, they are in Christ Jesus and Paul. His companion, Peter, says that they are kept by the power of God who pay out of salvation ready to be revealed in the last time.

[6 : 52] and we might hope even more, but might be not. It is for the church of God's everlasting security against all her foes brave and small.

God's zeal is not only revealed and I think I quoted the third of the Genesis this morning the sixth and the sixth birth turning the seed of the woman and the seed of the serpent.

God has not only accomplished this, but he still is accomplishing it. And this is the great hope.

God and here lies the secret of the continued help of the Holy Ghost in preaching the gospel.

And there are still trophies of grace visible in this earth to be brought out of magic dust. and there are still those who are vessels of mercy for preparing and glory.

[8 : 22] There are 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 fellow and a child will and his purposes remain humble. This zeal is Trimentarian zeal.

Not only is it the zeal of the Father, but the zeal of the Son and the zeal of the Holy Ghost. And this zeal has this text says accomplishes this perform.

He that hath begun a good work in you will perform it, do it, unto the die of Jesus Christ.

Now, before we look at these characters in these previous two verses, let's go back to that humble manger where we were this morning and consider that rapidly moving sea that couldn't have taken very long to be inactive.

[9 : 51] It wasn't something lasting days, it was hours and it all was quiet.

The jealousy of Herod was raised, the devil sat about at once seeking to destroy the precious life, the wise men returned to their own country, the angels to heaven, and the shepherds to their flock.

But the most important person there, Mary, mother of Peter, kept all these things and pondered them in her heart.

And what death there must have been in those pondering during the time that she first knew concerning her condition and the time that the Lord Jesus was born.

From this humble scene, therefore, we have such words as these concerning this child that he should be given and not a child but a son.

[11 : 20] the gift of God, God's son, and this is how he was given.

And this is the manner of his presentation to his people. Among the humblest of the humble people, but there is a striking feature about this brother Christ, and that is the wise men, guided by the star, most mysteriously, and for that matter, inexplicably.

How one has told the mystery of the moving star, and stood still, over the stable, that, that it did, and that it was a guiding star, these men were Gentiles, and they came from the east, and that's all we're told about them, and that's all we need to know, they were Gentiles.

And they gathered round this manger, not only the Jewish shepherds, out of the Bethlehemites, and also Gentiles, total strangers to them, and in all probability, quite unable to exchange a word, not knowing each other's land.

Mary had already heard the voice of the angel, the shepherd understood the voice of the angel, there was no language that could be here, and they would go to the gate of heaven, because the whole sea is one of glory, the seal, the Lord of Hope.

[13 : 50] Seal is a very remarkable thing, earnestness, deliberate, keenness.

What other words are we used to describe Jesus? It is an attribute therefore belonging to Jehovah related 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, although he is, in his eternal purposes, so that his apostles speak of such, in some terms as these, as before the foundation of the world.

It's a mighty saying when you consider the atheist, and what he has to say, especially when you consider the number of years today that made a tribute to creation, and the poor children are taught it at school, in its so many millions, but not so the gospel.

It gives us an outside picture of the age of this world. In the beginning, God created the heaven and the earth.

[15 : 53] And the greatest of all scholars called is by faith they understand that the worlds were made the fingers that did not appear.

created from nothing. And this is one of the great temptations of the devil today.

Nevertheless, it stands perfectly true that before the foundation of the world God knew his people.

love and they were full of day unto eternal life. And these truths need repeat.

They ever have been and they ever will. And they need repeating in the love of the gospel for the comfort of the Lord's people.

[17 : 01] Though they are high, they cannot attain to them as regards their natural reason, that they are believed and received by faith.

So that the zeal the Lord opposed is magnified in our eyes. It becomes greater and greater and greater.

More unworthy guilty sinners lead himself in the center of this glorious gospel.

And his hope is fixed in another Christ. And upon him he lives and rests for eternity.

And more does this shine with meridian glory and memorial silence as he stands before him like those who would name it of old Daniel for example and John of Patna who were silent before the Lord Jesus in his revelation and that is the of the people as regards salvation and his counterfact and that counterfact is that the wicked shall be cast into hell with all relations and potential he are.

[18 : 55] Reserved in change he says and everlasting that is preserved are not only a reserved people in glory but he has a reserved people in hell they are reserved and that death and his zeal is all zeal to commit them to have a last extra punishment no wonder that this brings a human eye into a state of almost insensibility yet there it is in the words of

Peter fear him rather was able to cast both body and soul into hell the seal is therefore in respect of these two things but here in this chapter and in what we read this morning and this season of the year left we could be carried away by all these meaningless things and this mother to ten times of this we should remember the vast realities that lie behind these planets the birth of Christ now his name is given by Isaiah here in this ninth chapter as nowhere else it's a very difficult chapter to read for that reason

I don't read it I don't mean it's difficult in the words that to gather the meaning of it you would want at least a girl by your side to teach them and that is not uncommon in the word of the other there are some chapters that you could read from the first to the last verse other chapters that you cannot follow through there is a break and the connection is most difficult to follow and you read it it shall listen if you can follow and I doubt not when you come to verse five you will find a stumbling stone for every battle of the warrior is with confused noise and garments rolled in fire but this shall be with burning and fuel of fire and then come to the sixth verse for unto us a child is born unto us a son is given and the government could be a finished old now from the time of his birth therefore this government began to appear upon the shoulder of

Jesus in 1812 they hear he was in the temple with the early pen answering their questions and in turn questioning them and they were astonished him the government of this kingdom in that day of darkness sickness of partial insincere worship was the object of the Lord's rebuke and his kingdom and what a dark track was very high head of the life of Israel and he appeared in this humble position and grove and he went back to

Nazareth and with his parents and his Mary and Joseph was subject to him and was subject to him the Lord of home in the remarkable youth of the Lord Jesus as he grew in wisdom and stature and in favor with God man and for thirty years if he walked in and out of that humble abode as a ordinary individual and during that time the zeal of the Lord of hope and I called it just now that trinitarian zeal the spirit of the

[25 : 08] Lord was with him and in himself that sinless body his father's eye was constantly upon him and he was without sin and he lived without any spot or blessing and this was accomplished 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 law in every detail and honour it in its every point and thus magnified and honour it.

to this end therefore we were going to see the hand behind this matter and the purposes of God ripening and his purposes being so quietly and effectively accompanied and the further point lies in this that he said nothing during those years of silence and yet great activity regarding himself.

It was not really until he came out into the public ministry that he became recognised as some extraordinary person so that the zeal of the path hid his son away with a little back corner of Cernium and Nazareth to accomplish a righteousness divine that was perfect.

he took responsibility terrible responsibility the government the whole government was appendix code and he began to feel the weight of this as he grew from day to day and he knew for what purpose he'd come how he was to attain to this government this control of this mighty holy Lord God which had been broken to pieces by his people and which he was to fulfill his honor he extended to you as we go on that his life would be called wonderful holy

God that the night after this night to see the seal of the Lord opposed wonderful and that is what he is that is what his name is given to the church of God and it much could be said with regard to this word wonderful it is associated with the angel in the time of Manar when the manar asked to know the name of the angel that spoke to him he said that is the angel said why askest thou my line seeing it is secret and Martin says wonderful and you know that the noun is why are credited with standing by and seeing the angel of the Lord do wonder is and the glory of this name and person of the

[30 : 02] Lord Peter lies in this wonderful work of salvation words cannot be found to describe the fullness of the meaning of this glorious name but undoubtedly it is wonderful but and name means something children don't call their father father for nothing and name means something and the name wonderful is attributed to the Lord Jesus Christ in one particular way perhaps above others and that is this wonderful place to you and he saw you lost in your sins and ruined in the book and how wonderful it is and in turn you can say of it that it is a wonderful word you can offer it if you like to amazing words and if you ever use the word what a wonderful thing it will be to be right about and in whose name will you thus be brought to you if it is not him who is wonderful and will not this be the outcome of the work the zeal of the lord of hope counsellor hold of the believer's pathway rests upon this great title as regards his direction and what he shall do when he shall do he is no longer a creator servant of satan but he obeys from the heart that form of godliness which was committed unto him or that mold into which he was cast and he needs a counsellor look at the sacred council

I spoke a little of it this morning of humility we could never be more safe than in the valley of humility nothing in ourselves can we can you believe that some of you do you find here your only resting place I make sure to say here when you are nothing in yourself and you are near to him and this low desire ever endorses this you ready to be of no reputation exactly as you are just in the line you seek among men that is to you vanity thus the

Lord's people are found calling their Lord and Master their counselor God does and has accomplished the mighty God there are times you see when you're brought face to face to the mighty God I know that mistake that mighty God that he can do with you as he will have not the power over the clime that mighty

God feel that you have that he is mighty almighty all mighty and this the title of the Lord Jesus Christ the very born in Bethlehem stranger fear and fear will accomplish and perform this calendar you may yet have to learn more of this mighty God you can't put all your trust in at the moment and you can't lead all the weight of your internal safety I can guess because your trust is not complete and your faith has yet to be tried still further if you come into this nature in weakness but the time must come when every one of his people will own the

Lord Jesus as the mighty God and the zeal of the Lord of the host will perform and it shall be a matter of universal agreement here on earth and those assuredly in the kingdom of Lord the everlasting Father Father what name is this is this holy not they escape past human nature the Lord Jesus shall be called the everlasting Father what does he say I and my father are one he that saved me has saved the father how say so then so then shall the father that is the answer of the this is the answer to the church of

[37 : 31] God that there is no way whatsoever between the eternal son and the eternal father there are one and the church of God knows the mighty God the everlasting father the shield of the Lord of hope here they are in their sacred united office accomplished there there is no difference no great whatsoever in the heart besides the father and the son are co-equal and co-eternal and it is upon this head rod that he rests his hope in the blood

Christ as in the 20 of that apostle speaks of those who are saved by the blood of God in this therefore we own God has revealed the kingdom the prince of prince of peace prince of peace you could well understand that word well might die over in speaking about sacred matters of these are have you to stand in my place would you not feel safe that this child that was born and given two distinct things would be the prince of peace and that in this peace there should be an absolute certainty as to what this peace was and that is through the blood of his body in that body as it lay in the manger that flowed the precious sin of blood punch which had had no existence until the moment that it or trapped in the womb and the boat and this fountain is the only fountain where we find peace by this cross as

Jesus knows he's the prince of peace if there were degrees then he is the higher but this is his name the prince of peace or unworthy guilty sinner is it not glorious title I said this morning the main courage the low brown isn't it the low if they is what the is but it cannot say with regard to that he take it from the downhill and set it among the princes of his people peace is strong as

Jesus may let see you let me emphasize the word let see you untiring and staggering energy within it accomplishing this even now and right down to the end of time of the increase of his government and so on there should be no age now I've said enough to take you from the height to the height of glory for that glorious one who took upon himself the form of a servant and was exalted and now is the right hand of his father in eternal glory and these are his names and this is his well deserved title the increase of his government as is what the church prays for the influence of his government he taught his disciples to pray for this

Aww one is the king has her man who fear his life and know something of the terrible carnality of your power if it isn't the increase of his government are you not willing to be lower and lower that he might be higher and higher decrease, as John Baptist said, whilst he included it.

[44 : 02] I'm not willing. Cannot your heart bring out a sincere yes to this? And if it can, how come should it go?

Where did you get this from? From whom came such a willingness to fit? If not from the Prince of Peace, from the Counselor, from the Knight of God, from the Babe of Fenton.

How did it come about if it were not for he who is wonderful in counsel and mighty in his working and has reduced your skill to that of a child?

So that you are willing in the day of his power. These ratchets and many more then resound in time and never have done them.

The zeal of the Lord of Hope will, will perform this. There's no doubt about it.

[45 : 23] It will be done. And the new work in whose heart it is done, will prove to be exactly what this declares.

The new work in his life. Now to our subjects of such a saviour as this. Born is people to recover.

Born a child and yet a king. But the subject is unlimited and unfathomable. May God, if you can, I am with you.

May it preserve your spirit and mine over the ensuing day. May God bless me my house.

That is related to my mind. Got a new life and open your eyes to the same. Stay up to my■i, too.

[46 : 29] So then 5th. Leo,■ ■■■■■■■■ awak to the same capacity as aaudi plot Floraliyet the too ■■■■ to■■■■■■■■■