

Peace procured by the new birth (Quality: Poor, quiet)

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Preacher: Broome, Leonard Robert James (1905-1986)

- [0 : 00] Prophecy by Isaiah, chapter 26, and I'm speaking again with the Lord's heart from verses 12 and 13.
- 26th chapter, prophecy by Isaiah, verses 12 and 13. Lord, hast thou wilt ordain peace for us, for thou also hast brought all our works in us.
- O Lord, our God, other lords, besides thee have had dominion over us, but by thee only will we make mention of thy name.
- It is clear from the second verse that a remarkable change has taken place.
- Other lords have had dominion over us, but by thee only will we make mention of thy name.
- [1 : 20] Those other lords that had dominion have now been subdued.
- And now there is just one name that will be mentioned.
- The simplicity of it is outstanding because it is so real and so true to mention that one name.
- That one name is the name of the Lord Jesus, quite clearly.
- The root and ten of Jesse is Christ, born of the woman, of whom we spoke this morning, in all his duty and practice to the sinner, bringing into this sinful world the very fountain of the atonement.
- [2 : 41] As Isaiah prophesied in the ninth chapter that we looked into this morning in connection with the peaceful atmosphere of the opening words of this class verse, Lord, thou wilt ordain peace for us.
- And if this day we shall be favoured to catch the sacred atmosphere of this blessed truth, it will be indeed well with us.
- Peace from your own words sounds easy, but in all realities very, very difficult.
- To depend entirely upon this one name alone is a matter of divine teaching. But how many thousands do it?
- What a remarkable company of people they are. Not many wise, not many nobles, there's poor, poor, solid children, the foolish things of the world.
- [4 : 01] Things of the base, the things that are not, bring to naught things that are, like an unto sheep, which isn't a natural term in comparison.
- Yet to know that they are the sheep is their heart's desire. And to be found among the sheep of Christ's pasture, they regard as the greatest of all earthly knowledge and faith.
- So that they are the sheep of Christ's pasture. So that they are not people that are highly spoken of, or highly esteemed by the world, but they are people that know the voice of the food chapel.

And know it in a strange way, they have never realized before. No, they can't say much. Yet they know the truth.

And feel the impression of truth upon their children. So that by these things they live.

[5 : 21] Live in that remarkable way whereby they know the voice of truth. And they come to a place here, it's like the 23rd Psalm, He maketh me to lie down in green pastures.

He leadeth me beside the still waters. This text, the sun rose waters. Waters of quietness. Feet. The peace in believing. In listening to, in receiving.

Feeling the port of truth. Cheasing from your own efforts and work. When they come to the second at all of the cross-burst.

That thou hast, uh, wrote all our works, you know. They come to activity, work. That wonderful outcome of the peace of God.

[6 : 49] That response. As I, uh, repeated our deacon's hymn this morning. Lord, take my all this, work this out.

That's their response. Make it how we do. A sense of deep indebtedness. Begets in them the, uh, earnest need to, uh, return.

Retire. Not in the sense of a debt, but in love, like children. There's no real sense of indebtedness to their parents.

Until they get older. And when they arrive at years of discretion. And, uh, perhaps, uh, have a family of their own.

They begin to realize what, uh, debt they owe to their father and mother themselves. And, uh, final to realize, uh, how indebted they've been.

[8 : 02] And, indeed, how ungrateful. Especially where grace is in their heart. They're not, uh, driven to repay.

They've got no slavery or sense of doing something for the sake of, uh, doing it. And, uh, as an uprising, a sweet indebtedness to his mother.

How many? How many? How many? I mean, purely a natural thing.

Much more so well as grace. How many a daughter has realized her indebtedness to a parent, father or mother.

So, with the Lord's healing, teaching, work. There is a desire to recur that thanks.

[9 : 12] To, uh, acknowledge his goodness. What would I render unto the Lord, says the psalmist, for all his benefit unto them?

So that if this be so in nature, it is doubly so in grace. But this takes time.

And we must not expect this to go on young children in the kingdom of grace. Because here, the church of God becomes the place where there is an earnest desire to return.

Hundred each fence of prophecy to the Lord for what he's done to you. And there's a lot to be done in the church of God.

The benefits that you enjoy. Though there are only a handful of people.

[10 : 25] That would mean considerable amount to be done. Oh, yes. A lot to be done behind the scenes. Unobtrusively.

Though it is with the church of God, it was with the Levites, typically, though.

They were the servants of the sanctuary of no one else.

But where this sweet spirit of gratitude is felt, and a desire to recur, it's a very moving spirit.

And it makes the labour not. It isn't anything to do with merit.

[11 : 27] It's merely and only a sense of gratitude. So, look, this again is the calm atmosphere of the gospel.

And we find the spirit of this. In the chapter which we read this poem, at least part of it.

For thou hast brought all our works in us. For, as we may read it in this case, for us.

It means the same thing here. Inner. Our work inner. And our work for us.

And that is the work of Christ. On the behalf of his people, which to return to his birth was capable and possible only because we had a human nature.

[12 : 41] Sinless. It was taken into union with his divine nature, in which he ruled that it was essential to salvation, a realm of righteousness.

It was necessary that he should be made under the law. But the teaching is this.

Here it is a matter for seeking souls to dwell upon. The beauty of us.

That he humbled himself to this remarkable degree that he might be in the place of his people, bone of their bone and flesh of their flesh.

To see it therefore in this prophecy. To see it in its true life.

[13 : 58] The glory of Christ. Under this passage in our hands.

The Nej. their works in us. What works are these? They're works of absolute perfection. There must not be one through in all things.

There. There must not be a single blemish in them. There are works that will gain the eye of the eternal father with the greatest apprehension.

And where would this come from? Where shall this robe of righteousness be found? If it be found not in the working out of the holy law of God by this blessed man, Christ Jesus. What if you do for?

And the more you see this the less you will trust in your own. You won't throw caution to the wind. You won't turn over a page and say, well I must live and can live as I lie.

[15 : 32] Because you'll be actually chained by this God of love which will forbid that. this destroys all charges against the creator of the believers.

The righteousness of Christ the perfection of his human nature under the law constantly under the eye of his father is the ground of the believers hope.

Thou hast ordained peace. And in ordaining peace for us thou hast brought all their works in us.

they must be strong holy trustable and joy. Now this is found out in the parable of the wedding garmentist and in the prophecy of Malachi like a wise silk garment brought him and told him with a train of rose of faith there is he is.

Lord Lord you take after this this belief in your heart this faith in the righteousness of Christ what are these works in detail how are they worked out what is it to be one of these who thus believe in the righteousness of Christ proud whorty independent individuals competing with one another as to who shall have the first life challenging one another as to who is the best Christian and who stands like King Saul their head and shoulders about everybody else is this it what do you believe what do you know to be the truth there are innumerable precepts upon this voice what apart from the

[18 : 11] Old Testament teaching where God foresaw and foretold not only in the spirit of the Lord rest upon the Lord Jesus but with righteousness shall he judge the poor we read the eyes and the line of his actions is very clear he shall not judge after the sight of his eyes no that's what you and I do needn't reproof after the hearing of his ears and he didn't finish and he would hear upon earth he didn't type things as we do at this I stand and what he heard he didn't accept it this is the

New Testament teaching also whilst we look not at the things which are faith but at the things which are not faith so did the Lord Jesus this was his line of judgment and in viewing things externally like when Samuel went to the Lord David he felt quite sure yes Shammur and the other brothers were the Lord's Jewish and the prophet had to be told that man looked at the earth with a hill but God looked at the heart heart heart and the accomplishment of this heart which is the outcome of the judgment of the

Lord Jesus is found in the strange words in the letters of Isaiah where we read the wolves shall draw with the lambs I hope you never understand me if there's a sort of teach of anything about this where it is not for the day quite in this wide world and how many thousands of hearts and not but the Lord is feeling and quite able to do with wolves you know with many wolves about tonight who will one night be lamb yes even here tonight some of us can remember the days when we were wolves yes what is this remarkable transformation what does it mean is there any explanation to it of course there is the work of divine grace the changing of nature giving a new heart and a new spirit and the holy ghost compares wolves with lambs these are the work that the

Lord has worked in as well as for he works within his people changes their nature so that unless we've got proof of this where do we stand unless we show well epiphany or explanation of it I don't believe a word on this but can God's holy word tell me son of age man and bless it to find yourself in the path where these things are being done in you and you have the lightest idea what this fits you so you might with it what it happens to the peace of change of the desperate and took him down by the side of them and had me

I have ruled all in us is there a child is there a softening from the grass to the smooth from the distrust to the beard and this is you know that it's not something that's gone overnight the other figure does like say meaning you find a leopard from my arm of the tree here you have contrasted nicely there's no many different lines or habits but either leopard will move open your land here is the lion tree a new heart the animal eat his nucleus and

[24 : 25] I put him in mouth and if you can see if you yeah and there is and why the pu church come to the front God will verify this.

Right for the whole. The great and the power of the religion of the spirit that is doing this for you.

What a concept for it. This is your religion. This is to be more with the kind of Lord. Lord, addressing the Matthew, the Lord shall have worked.

All I've worked to know is I still knew. Not my own mood. A big trouble is starting and leaving. Not at my own, I see them.

The car from the young life and the party together. That's the same thing. But I am all in harmony.

[25 : 48] Never seen them out before. And now, harmony, the little child believes it.

What is used as that? Concerning this. That will be converted into some of little children.

The child loves temperament. Distribution. Dependent. Humble. You've got to prove. The outcome, which is what the prophecy was called to, our old child has wrote, how old child has wrote all our works about.

This is what the prophecy was forced to. I also have brought all our work to that.

And we had the captain tried to fly on the hole of the ark. And we decided to put his hand on the copperflat again. Now he's not there.

[27 : 01] Now this story, in all my holy maps, that they were on the field of Macedonia and the other.

That's what they were in a hole. That fear, the most extraordinary things. And this is entirely what it gets to story.

I knew that these colors gained the air in this work of the ark.

Look at the pinnacle, the pinnacle of independence. How do you think of the world?

What the doers, after the master's sister, being blinded, who lies even to the ground, who's even to the back?

[28 : 03] Oh, how do you forgive me that the sister that the fine world, and the fine world? The perfectual air for the kingdom of God, and these kind of things?

Why not be thankful? Oh, the preserving the past. God wants to see to never last. you, God Chris Noises.

God wants to hear that. I just hope to bring it back. And one of the main three is that the Lord Jesus is covenant.

Cothold is the continuing of this word. He can't but have covenant. That's how the confirmation of the word of God is it.

[29 : 20] It is the word of God and a mountain covenant that shows that in the most difficult time circumstances, even in bitterness and grief and sorrow and bereavement and nature is a free, only a possibility of the Lord Jesus is being good out of it.

That's how he was in the case of the pastor when he flew the line and returned. Sometime afterwards he found the peace of the maiden nest of him.

And there was honey in the process of the land. The same way of God was able to do treatment. The same way of God was able to do treatment.

And to prove this, it will bring in your heart, who still described my mother's hand. Because it's rich blessing.

A lesson, a lesson, a lesson, a lesson, perhaps, a person too narrowly. That is bringing you God.

[30 : 48] To a more childlike spirit in the matter of living faith in the word of God. The tender here, you can find grace and providence, meet the word of the devil, go through the word of God.

The gentleman says, I have mercy on this gentleman. My brother's kind of word. The man who is happy and comfortable and settled, that is God's best to say, you're happy and comfortable and settled.

You're not going to say, you're happy and comfortable and settled. That is God's best to say, you're happiness and your sorrow, and mingled into brother, weaved into brother, and don't have any effect to trust.

Consider the work of God, and God's best to say, and he's following him. And he can make that choice if he is my Christian.

He can. In the day of prosperity, he yields it, legitimately.

[32 : 24] Don't counsel upon the day of prosperity, as if it were soon. God wants to find a day of prosperity, all this regards to his people, that people work wonders in their hearts.

God might and cry, that they can say, that you who come and say, they are my will to the Lord, oh no. If honor of the good earth, will be their first divine.

The time of the God is rest, God has sent, that if one over the dead, the honor, and what God says, is not the sun, and you can't move.

the peace. This blessing, is divine, for the balancing of the cross. But the point of history is, is that God is such peace, being a God, humble, as God knows.

You can see it in the lives of the Apostle Paul. You can see the God's words, the peace, the hearing of the night, our faith, have you got old.

[33 : 51] And the last contestant, the God is talking to the truth of the children, who previously spoken in the entire faith, the faith, blessed in the least of the old church.

And too dear to that, he's talking about being not worthy of being a pastor. And he calls, and he told our youth to say, he's a believer today.

And, although he's been black and white for the story, he's got a letter for the fellow, who's been black and white in our hearts, it's true.

And this will come only, by learning the lessons. And these lessons, as I said this morning, you'll find later on, chapter 28, I'll see.

Line upon line, that the word of the Lord, we want to then, to come through. and hear God's word, at least that's God's word. You are the word. God, if you start looking to have, Christ's God, to get your word, I will go down and please start.

[35 : 09] For I, hope I have to have all our work today. For God's word, if you start looking to have, Christ's God, to get your word, I will go down and please start.

For I, hope I have to have all our work today. The Holy Spirit is therefore to much praise.

Then O Father, Holy Spirit, of the fruit of the Spirit in the heart, a childlike bleak and tender spirit, say Lord, O God, O Lord, to find me and have dominion over it.

Then, that is the greatest Lord of this evil world knows, the loss of the flesh, the loss of the eyes and the pride of the eyes.

The God in the earth has absolutely dominion over you, your heart, your faith, your eyes, your ears, your pride.

[36 : 22] What one member for you, you desire to a proud state of the past, a youth.

Dominion is dominion, full of self. From this point therefore we are today.

What is the meaning of the self-reported? The Holy Spirit is a remarkable confession of some, my soul, others.

Other nodes decide to have their dominion over you. And God knows people to the peace in the earth.

And God knows people to the peace in the earth. And God knows people to the peace in the earth. And I'll just say that we both are in time when we make a confession.

[37 : 30] Oh God, God, God. God, God. God bless you, God bless you, your options. Would you mind? Or would you mind? Oh no.

And God's all the sinners. He's no longer away. No. Grace is a firm but friendly hand put forth their God to say the no.

Lord is. Lord is so often about it. The Lord is rule for all that he said. The sinners will be in it.

For it. And he calls me my grave. I would make a job of all that he's done. It is good for him that he's got to learn the gospel word.

The very nature that's law, thinking of God. How there's a spirit man who's good.

[38 : 36] Just to read the words. In the adoption of a million of children.

And it talks to the apostle and writing to the Romans. There he says, But he will not have a million over you. For you are not under the law.

That is your own work. Medicine, salvation, working with heart, the power. You're not under that law. Why not?

Because that law has been fulfilled. Fulfilled by faith. And therefore, it is removed from the church as well.

Because I mean the power that I can live is alive. A dyingness still operates. But in justices. That the Lord God, honored and magnified by the portion of Christ, is now to me.

[39 : 43] In so far as the believer is brought to believe in me. The master of the Father's life is brought to you. The master of the Father's life is made of Christ.

Are here. We are not under the law. Yet. How for this is the law of our land, how it?

How for this is the law of our land, how it? How for this is the law of our land, how it's free that name is possible to tell me? Oh, they're not under the law. Yeah. The law of our land.

We can't drive down a road here at a hundred miles an hour and it's been stopped. How for the Lord, I'm not under the law of the thing. Yeah.

Very much so. We can't refuse to tell our rights and say, law are not under the law. You know, that's fair.

[40 : 44] But in the prison of grace, a believer is not under the law. That law is honored, and that is paid.

Just as it fully satisfied, God is honored the person's grace. He's under grace. And in the form of grace, in the word under, the law is under, just as not grace, it is, woe under the Lord.

And for that reason, he did not have to abandon over him, and the truth on it is that he helped him. And that effectively effectively, only thought that he could still embrace their death.

Paul, specifically, found in his point, in his articles, where he could see quite clearly that in the proclamation of this God's law, of the big race of God, there would be so many willing to say, well, if that's so, he can live a relaxer.

And more at once, there's Paul come in with his interjections, and put a stop there. Tell the thing that raised my bow, God will be.

[42 : 16] And the answer to this, one of the answers that is, both parents is a believing country. See, he found out many of you, but he can't out now deliberately say, but just like a guy.

Did he? He could be a fixed-order, I don't know, the country would have their union everywhere.

Oh, that's a terrible union. And it was a union to rule that very Christ, and that's a terrible union.

And it was a union to rule that very that that the kingdom of grace, the Lord of grace, that by the grace, that we might want to die who want no other man, and the Lord would die who would come over and put in this position and this position and this position there is no unknowing that we think and no other person that we desire to honor.

All is this mind that might mention all. First of all and most of all in Christ.

[43 : 54] the Lord is this who holds the authority of the Lord and the Lord is this God?

God is this God to to all we are taught to affirm him.

Jesus says who holds will follow me there to control Jesus Christ.

the ground blind beside Jesus by Thomas David has mercy on me.

When our Lord was speaking with the publican and the publican he used this word as the publican Christ.

[44 : 57] because the servant of his father the Lord Jesus Christ was honoring his father God who must be with him.

After no of mention and this the believer is the heart and it's a free hold now and it's the Lord Jesus Christ and it's the Lord Jesus Christ and it's the beginning of the light of the the first word when he was cut down at the master's state to do what the father had to do the next word that he had and he had been to he was in the cross he doesn't face cross to the most of the grace of our

Lord Jesus cross he did you the of the history of the cross of the ages and and the of the the the the the the the the the the the the the the that it's worth it now.

Just the strength. A right of praise to the Lord Jesus. Very simple teaching is this. For formalities were so given to the youth of the divine mind and other groups.

Thoughtful prayers in this teaching from Sundays ago, A right of praise to the Lord Jesus. Remember that God is in heaven and thou upon the earth.

[48 : 17] Therefore let your words be true. It was the Lord Jesus and the mediator's prayer. It was a prayer who sent his disciples give up nothing in my name.

No. They hadn't done. Now he prayed. I, in my name, use my name.

It was of offense to my Father. There's one cause of order in heaven. There's one heart, found that these things of our culture are up and down.

Use my name. ■ back, of the heavenly to be for us.

And that was the true Christian of the world with the quietness. Lord, there is thy hand.

[49 : 47] Thy will for them to be for us. For thou, O thy house, rule. O Lord, our work, sinner.

Never in those peace of your own work, nor in those peace. Wash your garments in my blood. O Lord, our God.

Here is it's all this matter to the Lord our Christian. O Lord, our God. O Lord Jesus Christ.

And O Lord, beside thee and have thy million eyes, beside thee and live, so we might mention as thy name.

O Lord, ask you to take us home, O Lord, ■ ■ ■. A love.