

God revealing His secret purposes (Quality: Average)

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Date: 17 December 1978

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- [0 : 00] In the Lord's help we will speak again from the 29th chapter of the book of Deuteronomy and the 29th verse.
- 29th of Deuteronomy and the 29th verse. The secret things belong unto the Lord our God. Those things which are revealed belong unto us and to our children forever, that we may do all the words of this Lord.
- Moses was limited. The stars God had illuminated him through the fulfilling of the actual covenant noted.
- And he saw here, as we noticed this morning, the things that remained in the purposes of God and the covenant of God was given away causing secret.
- [1 : 20] And now we have lived to see the fulfillment of so many things that constitute the completion of the work of Jehovah.
- And yet there is much to be done. And many things to be done. Among them, the salvation of the residue of the Lord's people.
- And that we have lived to be done. And that we have lived in the gospel home. The Lord, who, the King of His Word, under the preaching of the gospel and bringing out of His people, and their native and lost state.
- And that His kingdom will come. And that His kingdom will come and His will will be done on earth as it is as it is. Otherwise, He could never have taught His disciples to pray. And that such might be the case. And that His disciples will come. And that His will will be done on earth as it is as it is.
- And that there is always hope in these secret purposes of God.
- [2 : 55] That they have about them several very clear standards. The first is that they are for the glory of God.
- And that what He does, He does with His glory in view. He did it here. He has continued to do it.
- And the giving of the old law through Moses is to the church of God and a prudent proof of the inability of the human heart to obey.
- And the total depravity of man in his lost condition in Adam is conclusive. So that we refer, without the slightest hesitation, to lost sins.
- Meaning, sorry, that they are hopeless enough, without any possibility, of effecting any salvation out of themselves.
- [4 : 09] And, though it was not known fully to Moses, though he was the subject of it. He himself was a lost sinner.
- And, though, Jesus Christ said, for twenty years afterwards, those who should declare the same truth.

And Christ Jesus came into the world for this very purpose, besides those that were lost.

So that when Moses speaks of secret things, and we speak of secret things, there is a line to be drawn between the two.

And because there has been a progressive revelation of God to His people.

[5 : 09] Among other things that we did not speak of this morning, was the fact that they were chosen people. And, from among the nations of the earth.

They are told that they were not chosen for any betterment in them, that they were any better than other nations.

But then, He chose them solely and alone upon the ground that He whooped. And it was His holy, divine will to do so.

Therefore, He called at His people from the very beginning. In the very time of Adam's call. Adam was a sane soul, possessed of grace, and others after Him.

And those in between and before the blood, as well as those after Him. And Moses constantly viewed people beneath His child as a separate people.

[6 : 38] And there is one outstanding feature remaining today on them that they are, without dispute, a separate people.

Not separate in Christ. There are not people who love the truth by any means. In fact, they liked Jesus Christ.

And their enmity is still very evident. But they are a separate people. And the dying Jew is still current.

It is beyond question. So that Moses had these twelve tribes beneath His care.

And he speaks to them very, very faithfully. But he would have told them this, that he knows, when he is dead, they will turn after evil things.

[7 : 49] And so it proved to be. And so they went on and on until the time came for their total captivity.

And all their beautiful things were taken from them and they were utterly destroyed. They were brought from nothing.

And yet they were denied. No suffering, at least until recent years, bearing in mind the suffering of the Jews in the last war.

And I was not afraid for forever. People there, up until that time. So that these things were revealed, and are being revealed today.

And we are witnesses to the revelation of the constant friction between the Israelites and surrounding nations.

[9 : 06] But this is natural. Spirit inside of this matter is what concerns us. The things that are revealed.

Now how is God trying to deal with such a nation as this? And what is the outcome?

That is why the outcome is this, that there is now no difference between Jew and Gentiles. Now though it's one in Christ Jesus.

This remarkable point of union and oneness. Is the life of the Apostle Paul to preach. And he says to the Church of Rome in his opening chapter that he is not ashamed of the gospel of Christ.

And this is what he means. Well, there is the intrinsic value of worth and all the blessings of the gospel.

[10 : 17] He is not ashamed, though a Jew, and thorough of you. Not ashamed of the Christians, through the Gentiles.

And he tells the Church of the Enthusus, that's the little wall of the Christian, broken down. This wall that Moses erected by divine command is now completely taken away.

It was contrary to us, he says, in the second of Ephesians. And it is no longer in existence.

For what reason? Because it was pleased God to make both Jew and Gentiles one in Christ. And Moses didn't see this.

This is one of the secret things which belonged then unto the Lord our God.

[11 : 20] And were hidden in his eternal purposes. And that's beyond this was the eternal purpose that it should be so.

And from before the foundation of the world we have scriptural words to dictate to us the course of events that they would take.

And so the secret things are very precious. And that they are for our observation.

And we are participants in them. We have the Gospel. We have the grace of God that is still there to be preached.

The throne of grace. The work of the sinners. The salvation of sinners. We have the church of God upon earth.

[12 : 32] We have the ordinances of God's house. We have the throne of grace. And all things that are bound up in this gracious matter of what was once called the secret thing.

We have the Lord our God. We have the Lord our God. We have the Lord our God. We have the Lord our God. But we want to come a little closer with regard to this. Because His salvation, his secret thing, have been so astonishingly personally, birthday, that you.

God had a secret and you who hear His name. The psalmist says the secret of the Lord is with them that fear.

He will show them whom His covenant. And covenant Consists in His love to them before time began.

And this grace statement constitutes the very sum and substance of the gospel in all ages.

[13 : 55] We love him for the sole and only reason that he first loved us. And then his poor knowledge, though Moses had so much acquaintance with it, look at the remarkable work of God now in revealing those secret purposes of individuals.

But you will say, in what way? And the answer is this, by the call, by grace.

In the chapter that we read, the 30th, there's a reference here, which Paul takes up in the 12th of Romans, Say not in thine heart who shall ascend into heaven, to bring Christ down from above.

It does not say that he hath in the 12th verse. It hath not paid Christ. It does say this, It is not in heaven that thou shalt say who shall go up for us to heaven, and bring it unto us, that we may hear it and do it.

Neither is it beyond the seas, that thou shalt say who will go over the sea for us, and bring it unto us, that we may hear it and do it.

[15 : 36] But most beautifully, the apostle in the 12th of Romans, speaking of this, the argument of pen, for the Lord's people even, he says, Say not in thine heart, how shall it come about?

How shall we get to heaven to bring Christ, all these blessings that are in Christ, down from above?

The word is nigh thee, says the apostle, even in thine heart and in thine mouth. And so it is.

If we had a larger and more gracious view of the Holy Gospel, we should see the fullness of this grace.

We come to chapel, we read our Bible, we make a profession. But the days come, when the vastness of this purpose, Christ in you, the hope of glory, or Christ among you, as the margin reads, the hope of glory, will be seen in its brightest glory.

[17 : 03] And the whole ransomed host of God will see. And they were upon earth, they were covered by a mighty covering of divine protection.

And they were called. Whom he did for know, them he also called. And they were called.

This is the secret of the Lord. That is for those that feel of him. And this is the covenant that he has chosen.

But who could foresee this? The secret is, hold up, the Amen, we look up and down in Pisgah today, tell us what's seen as hoje...

With marks.. choked with grace. Wonderful characters, blackers, called out of nature's darkness, are finding will or effort of their own, but they could differ.

[18 : 20] Men in and out of the scriptures, remarkable for their knowledge of God and God's teaching to them, but not only those who take the deed and those who pay for more hundredfold, but those who bore thirtyfold, using the distinction that Jesus says.

Great and small is the word in the scripture. This remarkable calling of poor unknown, and I want to use the word humbly, it's a mythic word, like you and I, like me at least, paid from nowhere.

The remarkable work of God, and great, which I think that he is an astonishing name. And yet, if not revealed, that really comes apart by God's call, whom he did call them now, that he also called.

And he could not call them until they were born, and that is, into this world. And the children are spoken of in this text.

They belong unto us and to our children. This is why we have every hope, and constantly pray for the succeeding generations.

[20 : 10] I told the ones are not satisfied that we have lived our lives, and things are nearly finished with us, and we should be soon out of this world of sin, and we trust faith in and in.

We are deeply concerned about those that are following on behind us. And to them also shall the mighty works of God be proclaimed.

And this has ever been a dominant mark in the life of the Church of God, the concern for the children. But they may be made partakers of divine grace.

One's own children first. It may be in the order of nature, but not merely them only, but all of the rising generations.

There must be land in the fold, and rather it always provided us. And this was His gracious, proper hidden away in those days, the secret things.

[21 : 36] They belong unto God, and they still do. And this is where we must stand. And this is our defence against all free will, and creature righteousness, and creature ability.

and all those evil teachings, which even imply that man has power to save himself, if he will.

That if he accepts Christ as his Saviour, then he will be saved. And if he doesn't, then he will be lost.

We deny this, as emphatically as we can. It is not the Gospel. It places the creature in a position of equality with the Saviour.

There is no such thing as a disappointed Saviour. But this is not only written, it is confirmed in the life of the people themselves.

[22 : 52] See, they are not dummies. They are not people that are made up. And it is structured and taught certain catechisms.

If you are called by Divine Grace, you have got a testimony, and you can say how it came about. You can say at least this, that there is a difference.

Lord has made you a difference. You cannot recall carefully. And if anyone should seek to resist this truth in your life, your simple answer must be this.

Well, I had no hand at it. I did not ask God for safety. I did not want to serve a high world in enmity with God.

You will find this to be the exact confession of every one of those who are thus revealed as being in the purposes of Divine Grace.

[24 : 13] And you will know what a heartwarming truth this is. You will be able to sing quite a few doxologies. One of them will be not unto us, O Lord.

Not unto us. It is not any credit on a much less glory due to me, you will say.

It is for this end that God reveals His secret purpose. But this calling is not only to follow through from the 8th of Romans, who He called, may He also justify.

This justification is a very blessed word, a firm ringing word.

And this justification is not some mere shadow.

[25 : 27] if Heier was in the 13x 14th God■. So if the LODS foreign and Dan Sons theémont etc. It was an entry- Jonathan 25th red praises of God.

which the whole of that sacred festival devolved when the high priest went into the inner court.

That plan is now revealed in a far different way. First of John's Gospel, John Baptist seeing Jesus coming, with the utmost quietness, confidence, he says, Behold the Lamb of God.

And this is the Revelation of God, Jesus of the Lamb. Go to the final Revelation in the book Revelation.

You see there a Lamb saved in the figure before us, and he is surrounded by his heavenly earth.

[26 : 52] Now the belief therefore of these things that Moses had and had belonged to him, and his chosen people, and all their sinfulness, and all their departure, and the final closure of his law which he never saw.

Because it was in operation when Christ died. But it was closed when he died. When he said it is finished, the Lord Moses was no longer operative.

We are therefore favored to see a gospel of the finished work of Christ in satisfying the Lord God.

Jesus didn't have anything for creation. He didn't make a new kind of tree, or a new sun, or another star.

He did not create something that had never been in existence before. He had not created in the slightest degree.

[28 : 14] And what he did do was to suffer and live under the law, magnify it, honor it, and die under its curse.

This awful rape of the curse of the curse of the broken law was neither than Christ.

No. This is outstanding. This is your ground of hope. You may be striving to fulfill that law in its path, and seeking that inaccessible place.

Do your own do it? I know that. But the teaching of the gospel is this. As Sir Joseph Hart puts it, cease from your own world.

Bad or cool, and wash your garment in thy blood. As it now is not unto us.

[29 : 33] Her own possession. The church's possession. Her joy and treasure. Her only hope. She needs no other.

And in order that this might be set before her with purpose, it is likened unto a spotless robe of righteousness.

A covering from head to foot. Without wrinkle, spot, plebis, or any such thing.

And this belongs unto us. It is ours to preach. It is yours to believe. It is your ground of comfort.

It is yours to prove to you that all efforts to whiten this robe, or add to it, will be future.

[30 : 39] And therefore, it is a revealed secret. And Paul often speaks in his epistles of the things that were kept hidden from the foundation of the world and for other ages.

Why even the holy prophets decided to look into the things that they wrote.

And did not see the full meaning of them. And they write. Therefore, it is a day of gospel tidings. And these tidings are tidings for sinners.

And they point them to those things which are now revealed. But there still are secrets.

Look at the world today. Was it ever as a world I mean? And with the rapidity with which news travels.

[32 : 03] Was it ever so close? The north and the south and the east and the west.

You can scarcely breathe in one pole before the news is told in another. The islands of the sea have broken away as it were.

Our nation is almost unified with the continent. And as we go out the spread of intelligence and news look at it.

But look at the terrible things that were going on. The rising up of the rising up of Antichrist. We cannot say, we can only think, we see references to it.

We do in Ezekiel. And Daniel in his life. We used as a prophet. To explain some very remarkable things that were about to come to pass.

[33 : 23] And we could now just read them. And Daniel interpreted them. Much to the astonished bunch of all.

The astonished king says that this God is a revealer of secrets.

And so he was. And when Daniel prayed. His long gracious particular of the ninth chapter.

The angel Gabriel was sent to him with further intelligence for days to come. And they were given dates. And time.

And although these are not saving. They are in themselves. Matters. That have occupied the calculations of men of ability for years. And still the earth rotates.

[34 : 39] And still they go on. Daniel's vision and interpretation of it came up. The Uphrates did dry out.

The Uphrates did dry out. The vast, powerful, terrible Turkish army did dry out.

Come to nothing. The Messiah did come. His ancient people were destroyed.

His ancient people were destroyed. His ancient people were destroyed. His ancient people were destroyed. And, as for the present. This is where we stop. Because we know that hidden in the secret purposes of God.

Is that which godly, able and wise men have never agreed upon. One of them is the return of Israel to their promised land.

[35 : 46] Why some would say, in the second advert. That it will be in the land of the promise.

God gave it to Abraham to perpetuity. And, O sayeth that now is the day of Polyglia.

The reign of Christ upon earth. This is the gospel day. The grace reigns supreme over sin in the hearts of the church.

And so, we like our forefathers stand still. And that there are gracious secrets. Yet to be unfolded is undoubtedly true.

And your children. What gracious parents are. Not to be afraid of their children. Not to be afraid of their children. They do not know.

[36 : 56] But you wouldn't think they do. But what a mournful day they do.

For gracious parents as they look at their growing families. And know the scripture and the secret things of God.

And the diadish order already filling the world. And the latest means. The dissemination of evil.

As it is said in our prayer we can move once. In ear gain. And eye gain. To quote from John Futter. To have a day to life.

These things don't belong to us. They are not our oath to stand here and say yes.

[37 : 59] And know. Or it would be the height of folly as well as arrogance. To make such a declaration.

In any shape. Or to any end. But. With an undoubtable policy. We may declare. That the secret purpose of God.

Is to gather out from this world. Is elect people. And call them. And this is the prime object of preaching.

And this is what he is doing. And the marvellous things that now exist. Whereby. He can harness them to his own use.

And those who are called. Out of this. Sinful world. And made possessions of grace. These things. These things may.

[39 : 01] Well be proven. And we trust they will be. In the lives of those. That we call children today. Secret things. Things belong.

And how much we realize it. That. That. Not only are. But. Peter. Paul. And those early apostles.

spoke in their day. That the day of the Lord was at hand. James says the same thing. And the day of the Lord was at hand. And the day of the Lord was at hand. And the day of the day of the Lord was at hand. Before John. Don't before.

acity. which■■■. And the days of the day of the Lord was at hand. Jesus. p.m. And the day of the day of the Lord was at hand. With so many things. And the day of the day of the day of the day of the Lord was at hand. To. And the day of the day of the day of the Lord was at hand.

James says the same thing. James says the same thing. But then it was. And it was ever being declared as such. And it was ever being declared as such.

[39 : 59] It will decline now. And so there thou.gilet own us. Well. the awful persecutions that just as the suffer ere their bodies were called in the grave, aren't they?

And such it was free, and such it still is. And God has much yet to reveal. But come back with a personal influence.

The little couplet in the hymn comes to my mind. In thy fair book of life and peace, O may I find my head.

The vastness of all this, the individuality of it. We are obligated not to talk about things collectively or denominational it as if we held the key to the truth and no one else did.

In this wide, wide world of universe, God has it in the people. Out of every country, nation, tribe and earth.

[41 : 23] And these are all our worlds. They may be buried in the world now as I tell the swore. In prayer, you may have heard it.

The Lord will call it the drunkards, the blasphemers. He has done it. The terrorists who are now rising up.

And those who carry human life as value it. And all the dire disorders in our lives.

The gospel stream flows passionately alone. Sinners will still be called out of darkness. The Lord will find ways and means of bringing them in.

They shall come into contact with the truth. There no need of revival in earthisms. No need for men to spend their thousands and issue their thousands of Catholics.

[42 : 38] Proudly boasting of the conversion of fifty thousand other people. It will prove fine before, it will be proved fine again.

All that the Father did is they shall come to you. Now, could you come in here?

Let the spark of hope rise up within your breath. And you have been brought to this place, this hope, this room, this secret.

And Him that cometh unto me, I will in no ways cast down.

You may not be able to lack of faith to grasp the magnitude of this last blow.

[43 : 47] That this belongs to God. He does not promise and not for all. His word is with divine authority.

All that thou hast given me I have kept. None of them is lost, save the son of the mission, that the scripture might be fulfilled.

We have every ground of hope and comfort, in the midst of a sin-stricken world. That this glorious gospel will indeed continue.

And you have to say, I am now to the end. For God committing your children to the Lord. Seek the Lord while he may be found. Call thee upon him while he is near.

Let the wicked forsake his way and unrighteous man his thoughts. There is a gospel message. This is a gospel message.

[44 : 59] And it is directed to everyone that thirsteth. Come ye to the waters. This is the true evangelical.

God that penetrates the world. The world will penetrate it. Until the last vessel of mercy is safely gathered in.

Then we'll cut the end. Now the secret of eternity, of heaven, is also revealed just a little through the veil.

There is not time now. The preacher is there. The ezekiah were able to. But we are told.

Of the spirit of just sin. Beyond that veil. May it perfect. We will not come to Moses fiery mouth.

[46 : 06] But to the mediator of a better covenant. And that covenant. And that covenant. That total standard.

You are thus brought. You see that. Whilst God gradually revealed from this time of this text and onwards.

To his gracious love. He still has much more to reveal. And what that pertains. Is known alone. To him.

It is our hope. Of what. And prayer. Amen. Amen. It is our hope. It is our hope. Of what. And prayer. Amen.

Amen. Amen. I pray. Amen. My life, Oklahoma, lather, and earth. It is our gentle life not just start with in our ■■■■■■■■. Again.