

Being allured by Christ (Quality: Poor)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 19 November 1978

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

- [0 : 00] We will speak to the Lord's help from the book of the prophet, Isaiah, in his second chapter, verses 14 and 15.
- Second chapter in the book of the prophet, Isaiah, verses 14 and 15. Therefore, the soul, I will bring her into the wilderness and sit comfortably unto her.
- And I will bring her to a ring of student then, to bring her to a door of hope. The people stand there as in the days of her youth, as in the day when she came up out of the land of Egypt.
- Not a familiar prophecy, is it? As the God's general reading, because of the difficulty of following her.
- It's given to her dear, the picture, plainly, of one of nature's most disastrous weaknesses. That is adultery.
- [1 : 25] It has led to so much to religious and still there in this usual day. To ruin and utter chaos that is found around us.
- And young and old brings us a sinful consequence. Zeeon was good to use her as a figure.
- Which is a way that God's people has succeeded in this. And has gone astray. That is, I am.
- Joined to his idol, he says. So, this is one of the reasons that the book of Hosea is not secretly referred to.
- On the other hand, there are passages in it that have really been significant with regard to the gospel.
- [2 : 37] As is the quote of the Holy Ghost, it hides away many precious points.
- Indeed, after the circumstances, one would think perhaps from time nothing of a spiritual nature, but this text and others that we read in the 14th chapter have been very much of a spiritual instruction.
- So, the words that cannot touch the context all together and is much more easily in the gospel than in the epistles, you can see that sentence in the words, for example, in the chapter brought out of Egypt, have I called my son?
- I shall be reckoned there is, shall you go in the Lord's heart as an infant out of Egypt, and he is carried there as a low as a binding rock, that there lay a precious fruit, the temple, and the Holy Ghost, and the Holy Ghost, and the Holy Ghost.
- And that comes from the Holy Ghost, and the Holy Ghost, and the Holy Ghost, and the Holy Ghost. So that in this text, we have a gospel fruit, we have a wilderness.
- [4 : 32] If there's no new thing, perhaps, some of you are flooring, if there are other, in the wilderness. You might never have been in the wilderness, if you will.
- Some of us never have. You might be so exercised in your mind, if you feel like this, a real barren place without the Lord.

There's nothing here that can satisfy, says the hymn writer. Nothing of a lasting nature. To travel through a barren land.

And you might be in that particular place, where you look on the right hand, and on the left, like so, which is sitting on on Wednesday.

And there's nothing that's really cutting, or matters to a gospel blessing. So, what we once saw, is a rosy box there.

[5 : 45] And carried with it, that's the Mound of Delight. And now, the Gint's Pire has got a very large number of storms in it. There are many things that are gradually being uncovered, that this pire of the scorpion, understand, of the desert.

And you're beginning to understand that this land is the wilderness. The picture of it, well, of all, is coming out of Egypt.

And therefore, the earth, how well in the wilderness, begins to enlarge in your eyes.

And begin to see and understand that this was a remarkable parallel of what God intended to do with people's village.

And you begin to mourn over it, and you see, that's the most important thing for God. Who will show us any good into your land? When can I find something that's going to really, and give me some degree of, uh, temper, light, fury, revival, to test her, huh?

[7 : 15] And I will give her her vineyard from then. And you, uh, are gradually drawn away from, uh, uh, uh, your own formiders of what is ruled and bent.

The pain is that you set your mind around the earthly process, and begin to realize that, uh, you'll be weaned from them.

They're not so much important now as they were there. And, uh, what seemed, uh, a golden process, and there's nothing like things to interfere with it.

And the Lord has now left the people. And what it was thought was going to be, uh, and clues why it proved to be a very rough one.

And you'll begin to find that, uh, the forefathers were right, as was the, uh, word of God.

[8 : 23] As a legend told by the right wife. Not in their judgment, the right wife. And in July, it's now gradually, and this is the meaning of the word, the liver.

Gradually, uh, a, uh, drawing in a way of these, uh, earthly things to something, uh, of a better nature.

And it's just a painful pathway for you. And, uh, you, uh, sometimes, you know, with the hidden writer, if you see everyday new space, a sense, and wonder where a painful edge.

But this is spiritual work. And you are not in charge of it. Neither can you control this.

But it is God for us. To a spider has called, to Timothy, and called us. But the holy course, this is part of this holy, or separating, calling.

[9 : 49] Away from this, uh, fleeting and vain world, with all its so-called senses. Uh, papers, not merely on paper, but in your heart. Things that are really, uh, uh, it's really, uh, it's really, uh, it's really, uh, it's really, really, you're called to come out from among them, and, uh, gradually drawn away from them.

So that what you once, uh, the past is life. If God's happiness becomes, uh, death, or unhappiness, unheathantly.

And as your pathway becomes, extremely crying, and peculiar. And if it was the word of God, in the Gospels, you would be that an utter lot.

And it is, you are not that an utter lot. You're perplexed, and puzzled, why things are as they are. And you look around you, and you compare notes, uh, mentally, and other people's lives.

And you, uh, feel that, uh, you've got the word. No one is, uh, so, uh, perplexed, and, as you are.

[11 : 29] And for him, we sometimes sing, let me, the word of God, and, uh, the word of God, not heaviest mastery.

So that, there's nothing but a spirit of despondency could possibly reign to this, unless, it were, for, in the word of God, which is very God, a new original.

And, certainly pulling you out of your, your, your den, your hole. Coaching you, so to speak, out of it.

So, being told that, if it's not your risk, and very planfully, very soon, you realize that, there is, no hand, uh, that can help you, or, and for that matter, if I, uh, really, within my heart, I not want anyone towards it.

But I do want to, you might well, if I give help, to, uh, see what the last chapter here, that if it's very significant, that they'd propagate, to end up like this, who is wise, and will understand, and tell others, and he shall understand these things.

[13 : 11] These are, uh, problems, and I'm not easily to manage it. And the problems are solved a step at a time, aren't they?

A little light here and a little light there solves the problem, doesn't it? Because our prophecy has line upon line.

This is natural, very spiritual. And you'll feel your presence there.

Advance a little when you see a little light upon your pathway, a gospel light. Is that perfect for that purpose?

Because it is very gracious as well to do it. And it is your mercy to receive it and not burn it.

[14 : 23] And not to put it under your feet in so well that that castle through. So the planet came to Ephraim and his solemn adultery, or idolatry, that is, to his nations.

And they brought by them into life. God is facing evil to lure her. And a very solemn ulcer in Jews.

And a very solemn ulcer in Jews. And a very solemn ulcer in Jews. And he brought the issue of it. And that's very extensive in the Islam here. There was such devastation rules, in light of which that there was in contemplation.

For the distance took in your loss, you surrendered the house of God today, feeling sure and losing power.

That things are going downhill with you. And that your pathway is getting rotten and rotten.

[15 : 39] And it's getting too much for you. You might have said, I can't fall. There are cases like this, which may not be yours, but bear a super festive sword in case, if someone else is.

Because in a time when your soul comes, you'll be glad that a sympathetic glance from a brain, and openly a sympathetic word from the God's people.

It is this environment that is so strong. Admit it. And the divine.

We should have made our homes in the world, couldn't we? I know very well, I should have done. The world says it seems well.

I have no complaints about it. A little rough music here and there, like everyone there. The pleasures of the world and that, in that time, in that time, that took a few years ago.

[16 : 59] And there were a tide of the pleasures of honorable then, but there are now. The temptations were the same then as they are now.

We should have made our homes in the world. We should have been quite happy to be without hope and without God in the world.

Harry Lester, where he found him. So, that's this alone, I don't think, is a very gracious word.

It collides with the scripture I just told him, who has saved us and called us. For whom he did for now, then he also called.

He called. He called his dark way of calling. And he called his people out of Egypt.

[18 : 01] He called them out of their idolatry by taking them into captivity.

And now, in the gospel day, he separates the people out of himself. And they've got very few friends.

Very few that can understand them. And they can't spread a door of their past and experience and expect a host of people to welcome them.

Because I just do not understand. And they're out for cutting it out for themselves. So they just cannot do it.

They are separated unto the God's talent's front. You know how poorly separated. With one blow.

[19 : 00] There is with a battle. There are those who are separated at this first. There are those who are allured, drawn out, and called. There are those who are allured, drawn out, and called.

And it is really wonderful in its working, and one of the great things that the devil must do about, two of us, especially among those who hadn't had a beginning like Paul or others of this time.

But it is quite impossible to say where the godly in the scripture will be done with by grace.

His heart looks at where the work of grace began in a number of hearts.

We don't know when Bligh's first litters. And we may not be able to say where and when, and by what means, it's going to take about, but we know that it has.

[20 : 16] And there is one picture about you that you love your brethren. People that you once despised and laughed at felt sorry for them, felt rather deeply.

They are brought into a kind fellow that presents. But this is the moment.

But the moment is the inner walking of God through His grace. And there is a mighty trouble going on within the heart to bring them out of the world.

And into the barren wilderness. It is one of the most important places in the history of the wilderness.

Because God does have silly calls there. And the first of our time speaks of the wilderness rejoicing and blossoming in the road.

[21 : 38] And that He will make rivers of water there. It is miraculous. Except for God's wilderness will make even the most outspoken, fruitful, profitable.

So that just seems to you that means there is a world of encouragement when you think of that.

There isn't a great deal that this world can afford. And as you grow older and nearer to eternity, you see the manatee of the same earth.

If you were left in them, you would realize it's a very unbeneficial to your soul.

You see the manatee of the world. And the manatee of the world, the love of the Father is not in him. So you are a general epistle.

- [22 : 57] It is our plan through, picking circumstances. And the manatee of the world. So instead of trying, I would lure her and put her into a land called the open honey.
- Or a goodly land, or a prosperous land, I would lure her and put her into the wilderness. This is the central beginning there, the convictive of the state.
- And this is where you begin to feel a different curse. This is where you find something of a vastly different nature from what we thought of religion and prejudice.
- A wilderness that's been as it was cold. And yet, without it, what life is there?
- What dependence? What proof? The ever-ruling, guiding, and the cross, the providence, all the timers of the wilderness, and the tentative manner.
- [24 : 20] Do not then pass away your conscience. Perhaps this morning you may be in great danger of doing it.
- And I tell you how I really feel it all up. I really feel that there's nothing in me, and that I might just as far as many in the world, taking shoulders, just to have my two feet out of it.
- If this be your position, then you will know. If you're on the edge of the pressure, then you'll know. How do you step to the right?
- To crawl next. And these are the places to which God allured his people into the wilderness.
- And the thing with the young people, God begins in that strange way of death. It comes to a line, or a little, just a way of life, but it's fine.
- [25 : 45] It is perhaps a long time in one place. And it is too. It is something it will reduce.
- And something in the way of God, of a nature, which is full of room, full of growth, pretty great.
- It is just found that it's full. He died in Jesus' air. He died in his head. And a young person, who is now in his embrace, he begins to realize, through that prayer, that there is something, something, I cannot see it, a groom of the woods.
- And this is how God puts it through his servant, how he is here. And as far as I know, it is the only time that occurs.
- He says, Behold, I will allure her. And this is the tithe of every vessel of mercy.
- [27 : 16] This isn't something that comes across our lives. This is the general of the church of God.
- All have to come at work. And we show the barrenness of the wilderness. It's unproductive nature.
- And it's overwhelming lessons of complete dependence. This is one of the first lessons the Israelites ever learned, and they cannot believe it.
- Normally, when a person doesn't know the reason is made, the reason is made, well, they had made a certain amount of decisions, that properly guards everything, water in particular.
- they have been treated. And they came to the first world, the wolves, and the dead, that they found, they were treated. And that was the first lessons of complete dependence.
- [28 : 34] And this is one of the first lessons in the many of the scales of State, because of true human beings, these define repentance.
- There's almost all darkness. You feel like the my mind. And ■niya is by my heart, it's way to be■ et al, and long and enduring others. Dependent.
- This means the killing of a independent spirit. I'm not going to be totally dependent as a Catholic person.

I'm going to have my own way in this and that. And nobody's going to stop you. The language of a newborn soul is often very romantic.

If it's not understood you, that Father will come through it. You can hear me say this, but you can't understand the word I'm saying and it's hearing it's not that you can do it.

[29 : 46] But if you're in it and walk in through it, you know how your independence spirit is being dealt with.

And you don't mind it. And you are saying I'm not all this. I'm not going in this way.

And you have a hand you may say within your own heart, why is it? Why am I not to walk in this way? Because it happened very much from resemblance, murmuring.

God's, uh, uh, requested them, that him rightly said. Why the serpent thinks about them. Oh, this spirit of, uh, murmuring against God is, uh, the death of God in eternal life.

It's rebellion. By a rebellion in their hearts and turned back and touched like that.

[31 : 07] But the mercy is that the magnetic or alluring influence of divine grace continues to do its work.

And although Israel often wanted to go back, they never did. And although they longed after the Ambulance and Daleks of India, that strange way now, they never got there.

They had that plain manner. And although you may laugh after some of the pleasures in life, you've got such a relish for it.

And I believe this is one of the innermost meanings of this plain word. That is where I want it to be onion, it to be garlic.

They stand out, uh, predominantly as something to be rummaged. It's not the quantity of it.

[32 : 17] It's the rummage for it. The taste for it. You don't want a lot of garlic in it. But if you've got a taste for it, as, uh, a million pounds, it is a relish.

How is the world? You might have got such a relish for it. Such a tiny taste for it. You might have a sound easily embedded in your natural desire in which you could get back to it.

It's a very, very, very, very deep. And, to come through this wire is to stick sympathetically.

And move that lovingly. Because if there's any of you who are feeling a disgrace, I don't often stick like this to us, that you just long to get back to the onion and the garlic that you're free of luck, steady, you might enjoy that you're being drawn away from.

I've got every sympathy, though I must warn you, that it is the alluring power of praise that's going to go in the mix of it.

[33 : 53] And these onions and garlicks from these flavors of the world, which we pull our hanker after, are gradually going to get less and less in your extreme until the fire becomes a miracle.

You won't have your soul. Your face is just following on your soul, which is right across there. It doesn't matter what they are, really because the effect of the crazy aspect, you've got a good idea over here.

Banner here is your favorite no-air. And once you see that on it, you won't want it. So that God's wonderful work of alluring his people into the wilderness has a splendid parallel in the gospel of his growth.

He does just the same faith. He brings his people there to make them feel they are complete dependent.

And from what? He's got two branches in the word of God. He'll answer that question. One is for providence.

- [35 : 17] One is for prayer. Complete dependence for providence. By pulling you can cut your own way through.
- Can't you? You've got a thing you've did. Ability. You don't need to depend on him for your own friends, you. for your early bread, do you? Or have you got to go to your book, Terry?
- Have you got to have some lessons left? Have you got a widow woman who could claim your death? A fancy prophet of the Lord who could crawl far down from heaven, going to that woman's house, leaving her outside the city, gathering a few steps to both her last few years.
- To a start of that another proposal is being told much about this, blood-dare and death. And he is delighted, and practiced by God might do with you in holiness, here is some of us, and teach you what it is to be utterly dependent upon him.
- Yes. And the other branch is of course dependent in grace. So what you hear from outside, you can obtain a pretty good supply of by doing this and doing that.
- [37 : 17] Do, do, do. You'll find when it comes to the reality of it, you haven't got a very big supply of by doing it.
- And it comes to facing, you know, Lord Jesus, the God of grace, you can't hurt. You're harboring something. And it comes to rolling your burden upon him, you just can't do it.
- By, by the global pain, it's yourself. What is this then, in this world of men?
- Surely there must be something there. There is something. And, er, it's very mysterious. How did her, her vineyard from then?
- Well, her vineyards are not had in the desert. Everybody knows that. Her vineyard is some particular, peculiar place, walled in very often.
- [38 : 40] It's certainly a place that, er, needs, er, huts and man. It isn't a wild race.
- It's something that's going to be, er, usable. And, of course, it is, a bit of an artwork of the academy, quite an honest piece.
- almost a universal plan, in the olive tree. A universal dream with the, er, divide, the section of those and women.
- It is a similar kind, find something that, if it's going to, the life-giving, or business.
- Okay. And I wanna' say, I've mentioned one, the love of the president. The biblical hidden hour as well as hidden verse The biblical ■ inclusive Two poor souls, 18 brought to walk past by a spiritual descent, living there nothing there, there's no need is.
- [40 : 01] So I'm worried, isn't it? There is ability to create a good source. They come together. And one begins to sigh, they say the other, and say, how are you getting on?
- The other says, I am not. I'm not making any progress. I can't even cry.
- No, the other. And not critically, you get on, yes sir. From the other hand, would I do, such one said, how can't cry.
- The other said, yes, I know what it is, but in here. It is invigorating that it's someone of a character like this.
- This is what Paul enjoyed. The disciples enjoyed it. It was one of their greatest pleasures.
- [41 : 15] Though they fell out among themselves at just time, and wanted to be the greatest, and even Paul and Barnabas had a disagreement, yes.
- They have been trying to judge with it. So this invigorating fellowship in the gospel. It's not in the wilderness, but it can't go anywhere else.
- It's not in the wilderness, but it's not in the wilderness. But over it is the most pure brain world. And it is. We know we have passed from death after life.

So it's because we love the brain world. And so we love the brain world in Chinese. We love the brain world. We love the brain world.

We love the brain world. We love the brain world. Everything is going to have its two ways, but the fact is the same is. And fellowship one with another.

[42 : 26] A fellowship, one with another. This is the real wine of the message. Fellowship in the gospel.

Right into the Philippians, Paul speaks at this fellowship, which is lost from the first day until now.

It was a very happy day, and it was a joyous, gracious day.

Hello, sister you got me. I will give her her dream yard to her. Let me have a word to you, I'm grateful to you.

You will lay on my mind, I'm not a good day, but I'm grateful to you. I've got you, because I'm growing up, and I'm getting old. And I know that the time will come, and you'll hear my words no more.

[43 : 36] That you, that's the feeling of you, will begin to see the truth through the peace of life. You will be willing to, one, a certain, to mind if you're supposed to be in the house.

This fellow, sister, between young and old, in the gospel, and in the wilderness, is a wonderful church. And I believe God did this to his people, the days that they used to them.

People would never think of having any conversation with. But it is a new, trying to do it, that is, Jesus.

It isn't on common ground, it isn't about, without a same perspective. It's upon one ground over, and that means, gospel work.

It's about the truth. And beginning to see, what these old little ones really can.

[44 : 59] And of course, this is made, a foundation, their life, it is going to be a such, great value to the major of it. because, and there is none of that, which■■■, it's got from a close, their ones, until they year■■, we had fun, this joke, But either that too would be a great or bunches of great or what you like a vinyal.

You may say it's a revival. You meet someone that you can have your face with. And I have to admit, you can't hurt and open your mouth everywhere. It's a hidden mystery.

But it's not hidden mystery, it's hidden from Christ. And this is one of the reasons and proof of it.

But they are fellowships. If we walk in the light, as he is in the light, we have fellowships one with another.

And all these texts have been sub-dividered issues. You may not be able to come to the last clause, which I have not mentioned, and exist, the blood of Jesus Christ, his Son, and the hearts of all souls.

[46 : 52] You may not have all the dark, the divine truth, the bright and wicked man, but you will feel his union as you walk in the light.

Behold, I will allure. I wish I could get that word allure, more into my own past, and a better question of it, but you think about it.

You can take up your hand on a little of us, and that is love.

And there's enough words to sing about, you're right to the day, as you say, would be possible. And you've got to the day, thanks to the Lord for the new one of life.

Lord, draw a psalm of this in heaven, my revival. Amen.