

Signs and evidences (Quality: Poor)

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- [0 : 00] You see, we will speak of the Lord's Prayer from verse 12 in the chapter that we read. Listen to the second of Luke's Gospel, verse 12.
- And this shall be a sign unto you. You shall find the babe wrapped in swaddling clothes, lying in a manger.
- And this will be a sign unto you. You shall find the babe wrapped in swaddling clothes, lying in a manger.
- You might think that I chose this text, but I didn't. Not until this morning, in family reading, that struck me most regularly.
- Here, if I've been there, if I've been there, if I've been there, if I've been there, if I've been there, if I've been there. So, it's beyond all restrictions.
- [1 : 05] It is related to what we were speaking of last Sabbath, sacred things belong unto Christ. This is one of them.
- And Christ has come. It is in the third of Genesis and the sixteenth verse. For Paris has come, and under what circumstances, and in what form.
- Never related in such deep fellowship. And the truth is, and the root to spring out of the heaven of Jesse, which prophesies.
- But there should be one who should arise and be called the Lord our righteous man, also prophesies.
- A fifth is hidden in the title of Jesus Christ. This is a fiber of the self-absorbed in the total gracious mind, the moment to think of this.
- [2 : 21] God of a Prince himself.
- remarkable ways and place. However, we talk about the signs written in the time of Jesus.
- What signs there is there are that prove that it was. What evidence is there that the Lord is there.
- And there are many efforts to sign in Scripture. Truth, own fairness, if you'll fix the matter. Siddion asked for several signs and got them all. Only a sign.
- [3 : 40] More and peculiar, extraordinary, with regard to the clinic. How they have for a pedigree.
- You may be asking for evidence. Until I tell you where that evidence is going to come from, it's going to come from the mind.
- And that is in the lowest place for which you have. Where the Lord Jesus light the sign of glory and make itself of no invitation.
- And truly this, through your own walls, shadow and question. that's it.
- That's true. That's true. Neither, as yet, as common it is, and can be, as a fox, as you have just done, proud nature views it at school.
- [4 : 57] Very interesting story. Now, if you find others, turned into idolatry by millions.

After the power of God, there is something here of a very humble, tender, gentle notion.
to the good. Our nature is very, very different art.

And to those who are people of thought, an evidence, a truth, a testimony.

And all three things with a wide variety, I will be brought to such a place as this, to get the
very proof that I want.

[6 : 12] a looking higher than the truth. You might be. I will be asking more at the hand of your
world than he intends to give you.

They asked him a sign of old. And that he said, no sign to be written but that of the
prophet Jonah. So that here, Anna, the angel, give us part.

And this sign was really necessary. It was not just a sign, it was really necessary.

And so, of all sizes, that I would not look for this child, would be, the love would be a title,
or a reminder, in which, that I try to see this love.

It's not a lesson. How do you have in your own experience, you have lost a year and a
tunnel, by a thing that brings you into so much concern, that you are doing.

[7 : 53] I knew, and I'm looking in the right place. Do we picture to ourselves, like Naaman
pictures to him, sir.

I surely thought, Lord would come out, or the prophet would come out, and put his hand
over the flight.

Because this is what we know of us, too. The Christians come that extraordinary.

Those that wait upon the Lord, for an evidence of his mercy and favour, in several
respects, in the Christian church and pathway, to look in the wrong place.

A look where, a God has nothing for me, that's in the dark.

[8 : 58] And that's where they start in dark. It is hope of self, to be the truth.

However, the manger and the shine, no sweaters. And that's where they go. And that's
where they go. And that's where they go. And that's where they go. And what a good thing
it was given.

It did not send them off on some foolishness, hunting here and looking there for this
newborn child.

And they know what it means to identify us, to that same hope.

And until God bless you, and bless his own time, in your heart, in his own way, start to,
and the humble revelation of the Lord Jesus, already within your heart, the hope of glory,
you are not saved, but all and all, all and all, and being that which you have chosen.

[10 : 28] And which, because of it being so unusual, unusual, and trying, with this.

And that is, the great work of God in, going back to the last Sabbath, things that are
revealed belong unto us.

And this belongs unto us now, and that is, and this is, and we may use it, the good spirit, I,
to receive, the absolute happiness of this thing, and yet, the fulfillment of the Son of God,
whether it was the Sabbath, whether it was the Sabbath, or the Sabbath before, I'm not
sure.

And I suppose, the circling hand of God, over all events in this world. Everything
underneath his control. Look at his circling hand here, why here is the great Caesar of us,
and Esther of Rome. the great Caesar of Rome. Like, the great Cyrus in the world. The
great Caesar of us, and Esther of Rome.

the great Cyrus in the days of old, before the final captivity. And the great Caesar of Rome. The great Cyrus in the days of old, and the great Caesar of Rome. the great Caesar of Rome. the great Caesar of Rome.

[11 : 56] And the great Caesar of Rome. like Cyrus in the days of old, before the final captivity.

And now the decree. I am now to decree that all my sons could be tapped.

He was going to sell his coffers that are impressed with coal and money. To do this they had to go to the place where they were born.

Here he is, but no one else knows it. This is his decree. And this dear woman, Mary, in this condition, obviens.

If ever a woman had good reason to say that she could not undertake a journey like that of four days in Nazareth, to Westley Heaven, for the four-day journey, and not quite crying or crying, and this journey had undertaken.

[13 : 34] The hand of God encircled the whole matter, influenced the mind of the mighty emperor of Rome.

He passed his days, his commands on to Herod, his underling in Judea. And he did not, of course, his obey.

He had a glimpse, these two thoughts, both of them. Everyday possibilities of what's going on in the earth today.

The way we see these things, and as they look to us, must necessarily be imperfect.

You please come, you find it again, tweet me, rust me, pon at all LD in Judea. And as he widz his, of many women, will let's speak. Even if the Bible Jenny will furthest in all born cly blind people.

[14 : 40] This believe it wasn't this, a Carolyn who told me Now let's see, though Joseph nor Mary offer any resistance to the distant decrees of Rome.

Oh, they tell, on this journey. This time is being prepared.

God is getting it ready, like he does to so many of his dear people. He gets the style ready for them, and then ready to receive it.

So that when the two come together, there is no doubt forever as to the significant prophet in their ninth.

It was her firstborn son. Her most joyful is her son indeed, but under what circumstances?

[15 : 54] And the circumstances, as of course, you all don't know, are far, far deeper than being expressed publicly.

And here is his path in this place. And the angels, or the angel of the Lord came upon them, and the glory of the Lord come round about them, and I was so afraid.

He is a humble shepherd. Of course, they were so afraid.

And this is our next step upon her. It's a heavenly messenger come with such tidings as things.

He's reading by this in verse 10, fear not. And then she is giving with such a hand. Good for behold, I bring you to tide into great joy, which comes to all people.

[17 : 13] This is the sign they're getting ready. Who is the heavenly messenger defending?

Not to Herod, not less to Sheba Augustus. No, not saying the hand of that great man in Rome.

And not all things are free or forcing it, but letting it take its course. That God does the course of sinful man, and lets him take its course.

Oh, God has stopped you in your course, your man's career, and taught your heart to hear his name, his joy, and something at the end of it.

But there was no alteration whatsoever in the natural circumstances. There are so many things that one can think of that must not change.

[18 : 27] The sign is quite capable where someone should consider these circumstances. Related in, what did I read, some 20 verses.

That's all. And the angel gives this direction to the shepherd, and tells them that the evidence of the sign shall be that they shall find the babe laid in swaddling clothes lying in a manger.

Now we must go back to the name. The person they've got to look for, or unto you, is born this day, in the city of David.

Thy little Bethlehem, little Bethlehem, prophesied by the prophet, and the silent prophet.

Oh, thou art little among thy size, yet as of thee shall come a stranger, who shall rule his people Israel.

[19 : 55] Bethlehem. Thou Bethlehem, Judah, there were two. And this Bethlehem is identified with her accuracy.

And our little Bethlehem, that out of thee shall come a stranger. Here he is. Here in this humble, we cannot stay out of the way place.

The Almighty God sends down his beloved son, to the human flesh, and to be human there, or rather the atmosphere of this earth, to live, to fall.

And what is his name? Christ the Lord. Christ the Lord.

The city of David, Christ the Lord. And we're so much here to that biblical scene in the Old Testament, and maybe, when he was sat before the Lord, and when the Lord promised him, that he was so overcome by the Lord's remarkable words, that he went in with home, and sat before the Lord, and said, Is this the manner of man, O Lord?

[21 : 42] Yes. The joy in every path, of these ancient accounts.

Here is the reception of it, for David is so, David's son, come, yet David's Lord.

So that the city is identified, or the town. At the person, Christ, the anointed, long looked for one, anointed by whom, and for what purpose?

The anointing of the Lord, by the Holy Spirit, God Isaiah said on it, how this anointing is, for a particular purpose, nothing to do with the ancient Testament.

There are a thousand of anointings, as of the Lord God is upon us. For he hath anointed me to preach the gospel to the poor, by liberty to the captives and power.

[23 : 09] For this is the anointing. Christ, it's mainly anointed. Christ, the anointed of God.

I, the shepherd, the man of great experience, the people who know nothing of you.

They know nothing of you. They have to be in every one of these mockeries, that's what we say about. And the children are taught to make dummies of, and the other choppers.

But oh, what glory in the person to whom the heavenly angel first came.

Watching their plots by night. And then no question as to whether they were right or wrong, or got the message correctly, or incorrectly.

[24 : 23] Far from it. For unto you is born, born. And could make no mistake about this.

Far from it. Far from it. Far from it. Far from it. Or the events of, unto us a child, which is born.

Unto us a punished citizen. born. That main prophet's head. And that fish was quite poor.

And that being born, he would be alive. And that he would be found in the city of
Bastieham.

Outside of which the shepherds were minding their sheep. And they are affected public.
And you see, they say for one another, he has fed a stir.

[25 : 37] After the angels of the fear, they came at age. And the second divine consummation.

Second meal. They carried not any longer over their sheep. These now became the
second regard and consideration.

I went with hate. And found Mary and Joseph of the day lying in the night.

Now, here is the star. The mind.

The lowly mind. And this is where the sweetness is, I believe. It is, in its lowest sight, as
the charm says, to remember that in our lowest sight.

[26 : 57] And if we do this naturally, and don't obey Joseph of the heart's instruction, for, for, for
around facts and reasons.

If we let facts and we, to gain the day, and we will show the trouble. If we let facts and we,
to gain the day, in spiritual things. If we often do.

It's a sort of make of a train. You think you're not coming down low, because you are. You
are. You may not have come low enough yet. And all feelings with you, and your spiritual
exercise, exercises of concern, are excellent so far, as a come of God.

But you know that you're going down, and not up. You know that you've got to keep them,
before you can act them. in your own heart.

And by that I mean, before God, as a guilty sinner. You hoping to get better, or to remind
passion, that.

[28 : 31] Well then, you're looking at, the wrong place. This is, according to the law, and the
doctrine.

The law kills, the spirit kills life. Oh, if you could be cherishing, some put out in the law,
and simply holding the law, and secretly holding the something, the groan, and that could
get me a happy Christmas day, or service, if God, completely cut away that put out
underneath, and tells you the light.

Tells you the absolute low degree of the law. the which He brings His people, ere He
blessed them.

Christ is the name of God. Wouldn't it be a dare of reality to you, and God's divine, either
to you?

You come at this, look for it, pray for it. You might come down as low as your Saviour
says, for your sake.

[29 : 59] But truly, this is what Paul meant when he said, he made himself of no reputation. the
church is the place, and the church is the place.

And the church is the place. Why this, is the very secret, of the work of the holy spirit, in
pulling down, and then building up.

But it's his power. A time to help. A gospel time. The Lord will make you poor, and be
equal amongst us.

So this man, when I look, is poor. So are we poor? You really poor. I don't think I'm
actually a saint.

Are you really poor? Are you really poor? I don't think I'm a saint. I don't think I'm actually
a saint. Are you really poor? I'm a saint.

[31 : 11] Well, you are. And, in that first day, that you found, cold, lifeless, poor Lord.

And just where I was before, before the first day, I said, Lord, I have as hard as I can possibly be.

I fear that unlike the season that I can be, and then the world is followed for us, cold, lifeless, poor Lord.

And this is an extremity, which is God's opportunity at his end. And it is here, although the poet, of course, was wrong in saying that Christ was born in winter, you'll see a question mark in the hill, which is noted.

I think that is a prayer, for the issue, you see, people have loved. Oh, if you could not get this, and God substitute this, at its time, as a poet, in bankrupt, healthy family.

[32 : 45] blessed, and thank God, till the church. It would be a happy Christmas day to you. You could really lay hold on this, by precious faith, and believe it, as such, lay hold upon God's healingness, not only with his people, but with his dear friends, as he brought him down to such a low blood.

And this will be a fire, unbelievable. And look now, and see the circumstances, that have brought you to this flood.

As they brought Mary, oh, there was no room for them in the air. Clouded in like Pinot's heart, says the hymn writer, oh, ignorant extreme.

For guests, of various thoughts, had room, but none for him. How real, that religion of this age is.

And he takes hold of you, you see, your only comfort, will be from the revealed word of God. Christmas with how revealed, belonging to us.

[34 : 25] And how blessedly they do. And you'll never make a mistake yet. You'll be well rounded and pounded, upon such a rock of this.

God's Zuji. And how blessed in the Shapes. The Lord was a love of Jesus.

God's ■■■■■ng is a ì opvoirsî. hill is about the Word from the Lord in the Galvest Boy last year. Some with the grace, some with the grace.

Some say, I want a word from the Lord. I want the Lord to speak to me. Excuse me? I want the Father to speak.

What now, you ask, you say, well, the Old Testament faith is. Yes, you're not an Old Testament faith.

[35 : 31] I never liked it again. Do any of the New Testament faith start her for the inevitability? And the old rule was finished when the Gospel began her prayer call.

Tithers are called by a divine grace and given a new nature. Was not that a complete evidence?

Have you been doing the new nature? Can you say, no, I haven't? Or have you been brought to ask for things now that at one time you never think about before?

How often do we ask for the very things of God? What time shall we ask for the end?

For those that if and that and may be. For I and the Lord will give me the death of sin.

[36 : 50] an accountable for then I may■■■■■ down upon the mind of Robert. Or have you done With Washram for heaven?

No way. Nonetheless, there was any time that there was anything better because there was no things there was.

But this is the time. And the humble picture is this. And when you see this, says the angel said, this is it.

This is it. And when you come down to this in your soul and spirit, and have made nothing in your soul, see that what you are, you are by the grace of God, nothing else.

And the love is then and over there, as you will see, the preciousness of such a text of this.

[38 : 10] We shall find the way we shall find it, and find him made evil. That is the squabbling soul, lying abate.

Now, no other details are written up, as you can see, of any detail, thanks for that, any soul.

There was a tight deliverance of the Lord Peter into this earth, who they chose after.

There is a tight deliverance of the Lord Peter. There is a tight deliverance of a believer by divine grace. It was all as all.

Not of the will of man, not of the will of man, or the will of death, but the death of his God.

[39 : 15] Now, this new birth is the believer's only speech from time.

Any man being Christ-gated is a new teacher. All things have passed away. All things have departed. All things have departed.

Is that parry? Is that parry? Get a little self-entamination, to your emotions and experience this morning.

But tell me about our Lord Lord, under such a gift, your heart is not stopped. Who were whole-putter, a faithful religion of this.

God didn't discover the sight in the mind. With all his humility, his wisdom. To strength of God is owned by all.

[40 : 29] They chose a part. But who is wisdom? And it's a common thing, isn't it? Those palpters of the bay. For an after.

And can it be that the Lord Jesus died, son of David, Christ the anointed, the son of God, the Savior of the sinner, came down, and got a place of gift, and the Lord Jesus died.

Or is it merely hypothetical? Is it some mysticism? That will make you stumble, won't it? The thought of that. It's the reality of this, in which you are holding this first figure. But these things are really true. Why not? Why not?

Why not? Why not? Why not? Why not? Why not? Why not? Why not? Why not? Why not? Why not? Why not? Why not?

Why not? Why not? Why not? Why not? Why not? Why not? Why not! By putting these things beyond their voice, their meaning, here they are before us, as the abundant evidence of the good growth of God, bringing us worthless fillers to change the foundation of our own science.

[41 : 35] Here they are before us as the abundant heaviness of the good growth of God is bringing us worthless sinners to see the foundation of our hope by cause.

In your heart the hope is yours. And so, add the angel to the temple, and this will be a sign unto you.

This is the sign, and find the call. And this, by all living days, applies and proofs in your heart without recognizing the sign.

If it should be the case, how merciful for the Lord who paid it like a million times.

So bright, O Lord, so bright, the sea's wet and the sea's dry. Amen. Amen.