

The effects of grace in a sinner (Quality: Average)

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- [0 : 00] We will speak to the Lord's help again from the Bibles of the Hebrews, chapter 12, and the last two verses.
- The Bibles of the Hebrews, chapter 12, verses 38 and 9.
- Therefore, we are saving a kingdom which cannot remove, let us have praise, whereby we may serve God acceptably, reverent, and godly dear, for our God is a consuming God.
- The only evidence that we shall ever have of serving God acceptably will be the answer of a good conference, and that will be published upon the word of God.
- So such as a man, is he that provides us to it, or is this appraisal?
- [1 : 20] There is this one right truth. God can lay a service that's actually to a promise.
- God can look for this man that is poor, to come by with it, and that's the madness of his work.
- So that this picture and others like it, give up his work, that's where we will be, an acceptance of his worship and service, according to the word of God.
- And all outside of it will be, turns out, how God is a consuming God.
- Religion is a very precious thing in so many aspects. Everyone that has a religion, a perfection, in the greater or less of a degree, can use it.
- [2 : 40] And so that's, if it's actually been brought up, or destroyed, or taken away, it's no meaning that's good. But to the Apostle Paul, there is radical change in his life, and the Lord to provide his confidence in his own little bit of it.
- So that the things that he bullied in and then will provide telling them to him in such a way that he's ready to cast them alone into the past and staying useful.
- So that if in this life there is such a thing that losing their religion or being their profession of it, there is a solemn awakening comes to us when this happens.
- But not without remedy, of course. Because to lose the fourth religion and gain the true one is, of course, the greatest blessing we've ever had.
- the scripts of all our past and goodness to approach the great I am, as his writer says.
- [4 : 21] So that this work is something found on through himself, and yet accomplished through human instrumentality.
- Found it upon the word of God, used by God to let one end to bring people into trouble, to wound them, to hurt them, to question, to give them something in its place of a mellowing, shock in nature, whereby they are healed and have something to better and admit to have a conscious sense.
- But this is all part of the good spiritual truth. And that's when he was speaking of the last part of his text this morning to help of the acceptable service.
- the more that collective service, it is an individual work.

The only responsibility is my responsibility. This service is not to send your life. It's not everyone that's blessed it up to punishment.

[5 : 56] There are those who are endlessly with God. And they are speaking to our Sabbath morning, I believe, the cross with them.

We will not have this man to learn their work. And God will be high to their choice.

In the parables, they say, they will not have this man to run over. And this is the language of this Arnold Mars.

The source of God running over us which is a faithful source.

We love to be our own master, independent, is ingrained and we have sinful nations. And as far as independence as a characteristic is concerned, we're not ignoring them.

[7 : 05] We shouldn't get very far in life that we were not independent should we have acted as individuals.

When it comes to the kingdom of grave, the whole thing is different. this service, as we said, first of all this morning, was one of freedom.

And the other was love. These two great slimes in my nation must ever be drawn for a kingdom race.

One is the Lord, the other is the doctor. one is bonded, the other is created. And the prime motive of the first is fear, and the prime motive of the second is love.

So that it is something that is of a god-fifteen principle that brings his people to desire to serve him in their generation.

[8 : 29] And for this life of service, this is another subject of itself, but Mark Harold would not have lived. a prophet church.

How earth people are moved from one place to us even to the ends of the earth. Okay? Mount heaven Lord answers prayers and bring the fifth of one to get the place there so that they are enabled to see the fact of God's guidance and leading them in the mind that they serve.

And all this in the course of time, the is the thing is the pattern that I it salvage is over time.

And within that we call this is the work of God and the work of God. And this is God by his old good head.

So in these things service we find that service is one of the great calls of growth. Not to idolize internet and carelessly but to activity, movement of a God-commanded nature.

[10 : 15] here, here, therefore, we stand this morning to speak of this reverence and and the God of it.

There in that is speaking of the great example out of the Old Testament of the man who willingly had his ear at board with a doorpost of his master's house so that he may try.

And all witnesses that he loves his master and that he's willing to serve us for the rest of his life. I have decided that it wasn't another five years not an extension of previous service of life.

and this remarkable figure which God gave in the old days and I don't see much if at all in the history of the different peoples.

As we do see here that this was one of God from I'd like to the ordinance of Billy with that push where the all witnesses the professional made of the Lord claim in love willing that to serve heaven.

[11 : 58] And it is not the power to prescribe what manner of me this will be done because God appointed all that pierce the ear of the man nothing else would have been difficult.

It's not for man to describe what I would like to serve God and walk his life or dignity and power. It's not for him to say well he will do the one not the other.

Move by love is directed to the one great principle that is God to one. And there comes the reverence and God is here.

So this is part of the whole text that leads this twenty night birth before we receive a kingdom which cannot be moved.

There's something attractive about this. What is this? What does it make? Jesus spoke of the kingdom very much.

[13 : 27] In fact he introduced the word. His ministry he introduced the word kingdom into his teaching, into his parables and how often it is so hear not that the flock for others because he your father is who pleasure to give you the kingdom.

Our view of the kingdom is very vast. But there is a kingdom in the scripture which contains exactly like a natural kingdom as that is a ruling mother and a royal subject.

and this kingdom is known in the world of God as the kingdom of life.

We have a picture here of those who inherited this kingdom of life and those who didn't.

we have the coast cited here of Israel who for one walk of life of bread told me birthright for you know how that afterward when he would have inherited the blessing he would reject her for he found no pleasure with her so he thought it carefully with her faith changed his mind his father's mind he lightly explained his inheritance under the old rule and as is a common expression he sold it for precious pockets treated it with deliberate contempt there was no fight of repentance fell for his changed his mind so he gladly would have done if it was so too late now in this kingdom therefore he was so difficult but we read to the grass rabbit the centuries of John concerning the world I say not for the world but for those who have now given me out of the world there is the cane the tables there is the

[16 : 34] Jacob of the peaceful there is a child division which Moses didn't think up relating the facts of history by divine inspiration declares these divisions to be made the divisions between so many others and this kingdom therefore is so will be done and the sovereign has a perfect right to do as you will with his own as he taught it a powerful and I demand about receiving each a penny then he said am I not right to do as I will with my own so that when it comes of grace and this

Paul is speaking of no one knew better the sacred meaning of this division than he did and this is where God knows his child is not giving us a theorist to write a thesis on what he thinks should happen but giving us a practical man who has himself proved what he said and that no one knew better than Saul of himself and he cannot find words to describe himself his old nature proficient than he to tell and all this is so called the sovereignty of this divine grace that this rules in the kingdom this is what he is referring to receiving the kingdom he did receive it and we know how and when we know the outcome we know that it is exactly upon the side line that

God brings his own people into this kingdom of grace and it is a kingdom of service it is not some nice and fashionable place where there is a name to live and yet it is it carries with it good many responsibilities and it has in it tremendously walls and its promises are exceeded grace and precious so that as regards the kingdom itself it is one to be highly entreated and coveted and praised for and a place in that kingdom here all refers to the kingdom of grace and the dangers that are found in this kingdom it is not one uninterrupted pathway without any lions in the way it is not something that one hand hurt is smooth how from it he mentions this in verse 13 and makes great paths for your feet the margin said there even paths for your feet that which is lying be turned out of the way but there is rather being healed in this kingdom there are a lot of 14 people nine people there are furthermore some of dangers that have to be removed and the wire has to be cast out and all this embodies grace or the need of it and without this grace no steps in this pathway can be negotiated at all so that grace becomes the ruling factor and the controlling element issuing from one source that is for the

Lord Jesus Christ himself through the instrument of the early spirit let us have grace I think I left this with you this morning as a prayer let us have grace do you find the desire arising in your heart let us have grace it was not a private word of the apostle let such a short little word let let this mind be in you that is also in Christ Jesus let your conversations be started to be covered to prosper by let you can ponder it out of your mind far better than I can express it this is so simple that is why the people can understand it too let let us have grace whereby we may serve God effectively and this

Christ are called in the heart of a believer not in an Esau nor in a Cain nor any other solitary but it does try the living called in the heart of one who has been called into this kingdom of Christ how called so often desire that this might be his happy thought to possess grace precious grace daily grace because he has such constant need of it as it was such a pathway of activity demanding not mental effort ability only but grace sanctify mental ability to this end therefore this kingdom is a kingdom of life power earnestness zeal and it is to this that the apostle exhorts the

[24 : 49] Hebrews hitherto he has laid down the whole plan of salvation and the covenant of grace unfolded the virtues and merits of the blood of Christ pinned it down to such a fine point that the Messiah of Christ entry into mediatorial not without blood and to bring the atoning blood of pride into every sermon post and make it a vital reality the only possible means to cleanse it was sent out from his daily corruption this is the let this grace let us have grace let us see grace the grace is so large in its extent that we can only mention two or three things the grace of repentance this was mentioned as our prayer meeting the grace of repentance the value of it was spelled repentance let us have this grace the grace to follow the princess the grace of God why the subject is too vast to introduce here

James touches it upon the right point when he says the spirit that breedeth in us lusteth to envy but he giveth more grace here you have the true nature the spirit dwelleth in us but lusteth to envy and the spirit desires more grace and this can only be measured by you your daily life and the honesty of your own confidence whether you can start your day without seeking a supply of grace is best known to you but if you can ponder you step very close if you could plunge into a day's work be it at home or abroad in the world with your own home without asking for supply of grace then think twice as to what your profession is worth because this is the very beginning and first breath so to speak of the beginning of the day letter as right but the kingdom implies a vast body of people not just a mere handful of us like there is here this kingdom is worldwide and there is a uniformity in the teaching in this kingdom it could not be otherwise there could not be half a dozen different doctrines and some of them saying well you don't need grace and others saying you don't need reference in God's house and towards his word and his maxims and his precepts and others saying you do not need godly fear it must fear worldwide nationwide and it is would be veritable impossibility and the utmost confusion if there were even two doctrines about who is going to teach and who is going to lead and direct into these things and make the grace available vital and through among the millions of saved souls in this kingdom this kingdom of grace you're going to say well I managed without grace look at their description here in verse 23 the general assembly and church of the first soul which are written in heaven this is always taken hold of

me the general assembly assembly so first thing at school used to be anyway I suppose it is now assembly a general assembly now the church of God is a general assembly you called laters incompchio white differentiation here.

No, not the one with the general assembly, but, and church, the called out assembly, but it's general.

In this kingdom, therefore, you may expect to find friends, those you could work with, walk with, have, to use the word of right, fellowship in the gospel.

[32 : 13] And this is so perfectly real and true that you have to look far for those who can say and testify that they feel union and fellowship and love and harmony under the greater influences of this grace.

And this is the text of it all. The word fellowship is used very loosely today. Very loosely.

Not merely going through the same church or chapel door and sitting together.

That's not the fellowship of the gospel. The fellowship of the gospel is described by John, the general epistle, that if we walk in the night, as he is in the night, we have fellowship one with another.

This is the gospel fellowship. The blood of Jesus Christ, his son, pleads it, us, and all, you see.

[33 : 41] You could have people under the same roof and living together. They may be relatives, but they do not know what fellowship in the gospel is. You can have total strangers, vasting social scales of life.

You know what fellowship in the gospel is. Their hearts float together. In this kingdom, there is a gracious, mutual understanding of the sovereign reign of grace.

And it is for this reason the expectation is, let us have grace, that we may serve in this kingdom.

In this kingdom of grace. Now grace, which of no means favor.

And if God bestows the sovereign favor of divine call upon you and make you a new creature in Christ, the sovereign reign of grace, you certainly will know what it is to be free from boasting.

[35 : 09] You will certainly be willing to take the low of grace. There is no competition in the kingdom of grace.

There is no such thing. Except it be to take the lowest fee. But the word competition doesn't apply then. It was a mark against James and John that they sought to take the highest place.

They learned different afterwards. But there is no such thing striving to be greater than the other.

Why? Because of the nature of God's free faith. It's in pouring in brought into the heart.

Whereby one is brought to the evil head. Total awareness of God's people. They think of angels.

[36 : 19] They think of kings. They think of kings. They think of idols who by a half of the more acceptable sacrifice than kings.

They don't really belize the people. They don't really belive the people. They believe we love the people.

They believe we love the people. They believe we love the people. They believe the sacred distinction between characters. They have the evidence before their eyes that this kingdom contained in it such characters of some widely different virtues, natural positions, as Ray had the harlot and King David.

And yet in their hearts they were both the same. They were both vile sinners. And yet they were by true free fiber or free grace brought into the kingdom of grace.

They were my possessor of grace. Now this will keep them their right trust. So that there will be fellowship.

[37 : 43] And this wonderful control of grace will accomplish what nothing else can.

And that is the subtle thought that nature often brings with it, that I'm better than you. I'm a step ahead of you.

I have more grace than you. Paul speaks on this point that each is the mother better than each other.

Here is the outpouring evidence of grace. How many of us here have been to tie this thought that you are better than us?

How sweet is the thought that through grace that you as an individual, and I trust myself too, while also then have been able to bear with it?

[39 : 00] Real heartomme with it? It depends on you. And if it is better than it is the hope that you have discovered love to the Lord, the Lord Jetton team Saturdays, that you were a half a complete mourn of Christ so much as you say." half above the name for just a bit better than that.

Now, the free favour of God in the kingdom of grace brings its general assembly into a general experience.

And that is, but for the free grace and favour of God, they would have been there in the world and left without hope and without God in the world.

Now that by this, the kingdom is ruled quietly with such a merciful saviour as it is.

And the apostle, quite aware of the dangers, he speaks of a root of bitterness springing up, whereby many are defiled.

[40 : 21] John found this with those who will be right in his general epistles. And that's one desire to have the preeminence.

The other was of good, good force. We are faced with solemn dangers in the kingdom of grace for which we need grace.

And that grace can only be given one source. And it can be asked for, sought for.

And is asked for. And the necessity of it grows with the growing years.

Let us have grace. This general assembly and church of the firstborn, written in heaven, God the judge of all, and to the spirits of just men made perfect.

[41 : 45] Here you get the word perfect in its complete relationship to maturity.

Be holy, try and holy. Or let us go on unto perfection. Or, as it is here, spirits of just men made perfect.

I've reached the God. I've passed from time and eternity. There are the spirits of just men perfect.

Absolutely perfect. Lord, right, is at one time justified freely by the righteousness of Christ.

They were both haters at one time. They are now God and love with all the intensity and the grief possible for them to possess.

[43 : 09] Now the spirits have just been awaiting the great day of resurrection when God the judge of all who they worshipped acceptably on earth in the kingdom of Israel the great with reverence and with God in the fear who's now being accepted into the loving but not in any other ground whatsoever but alone Christ Jesus in the chapter that I read here in Corinthians Paul argues brings it to a fine head where he says near Christ that he must stop and Christ is God.

The very fountain head in the union the church of God is general assembly and church of the firstborn written in heaven were by one in Christ and perfected by his righteousness.

there'll be nothing to consume there'll be no fire there to burn up their false religion dishonoring him for here below and their lips all be forgiven and their heart being far from him this cold and indifferent worship of which they were guilty upon earth to which they were brought to repentance all their failingness and mortality all pardoned and blotted out by the sin atoning blood of praise they will stand completely here and that completion will be an acceptable completion to the

Father and certainly to them they will want nothing else to this end therefore they are being destroyed and to look to this great blessing which is said before them in the gospel meanwhile their labor and serving is to go on they are called to serve men and women men and see how the church of God has been thus nobly serve or side great daring souls all through the history of the church as much as we can ascertain on it has been grace all the way through it no effort of theirs nothing that they have done their own initiative and great all the work shall crown through everlasting days lays in heaven the topmost hope and well deserved surprise wherefore we are now this is very close isn't it we of any hope of being within it we receiving the kingdom which cannot remove hope here a guy is a subject you might refer to

Haka and say God's promise of an innumerable thing and there is nothing that is innumerable to picture this divine to us cannot be shaken it will not be shaken it will be enduring let us have grace having received this kingdom which cannot be proved thereby we may serve God accept with reverence that joy reverence oh the sacred quietness sanctity of the thousands of look at the reverence held in horrible look at the difference between reverence and irreverence and how quiet is the heightened and sanctity of God when there is reverence of sanctity majesty the holiness of his world godly fear coming with godly fear entering the doors with godly fear going out of with godly fear for the final sacred word powerful is a consuming fire amen