

# God's immutable thoughts contrasted with mans' (Quality: Poor, quiet)

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

- [ 0 : 00 ] I will speak to the Lord's Prayer from verse 11 of the chapter of the day, 29th of Jeremiah. 29th chapter Jeremiah of Prophets, verse 11.
30. For I know the thought that I think toward you, says the Lord, so conceived and not of evil, to give you an accepted end.
30. For I know the thought that I think toward you, says the Lord, so conceived and not of evil, to give you an accepted end.
30. To be very clear that the grace of God's behavior and time is so. We have so.
31. The group creation has some ability to understand, some intelligence.
- [ 1 : 19 ] 31. One of the most remarkable things is that God created work, that there is a power and an ability to think.
31. The faith of God's power and an ability to think. 32. Christ of God's power and an ability to think. 32. And we have thoughts. 33. In God's power, as we have thoughts, as we gather in this prayer, we can one understand, 33. I know the thoughts that I think toward you, says the Lord.
34. Just as much as you know, and I know, the thoughts that we are facing, The thought that we're thinking at least is quite normal. This wonderful capacity to think is beyond all examination or understanding.
- This man has never been able to find out in this country the wonderful ingenuity of a human brain.
- So when we come to the mind of God, we come to a low pollen and awful truth. And we have this thought.
- [ 2 : 53 ] He tells us by a word that they are not our thoughts. The vast difference in this thought and ours, so that we are not in any doubt as to the vast difference between the two.
- The vast difference in this thought is that we are not in any doubt. It is a superiority of thought. According to the manner of the divine disposal of various abilities in men and women, so there is a superiority or an inferiority.
- And there is vast difference between the two. God's thoughts are not to be compared wherefore as regards their quality, their nature.
- and nature. I do not bear the slightest comparison in that respect. Although, they bear a very close comparison with regard to their uses.
- God's thoughts are full knowledge of the people. God's thoughts are full knowledge of the past and the past, but not of the people.
- [ 4 : 35 ] God's thoughts are full knowledge of children. This is largely what is kept to the eighth, God's foreknowledge of pre-determination. And in other words he says that he knows the source that he thinks and indeed he does, surely I do know the thoughts that you do.

Now, from that point we must come into the otis. The wonderful times about ourselves is this that nobody knows.

They'll resolve and they'll formulate it in a proper manner that they can be complete and yet peaceful.

It is true that a book can be read if you know a person whether. Even though you cannot guarantee that your reading is correct.

So, children told, told to the girls, have a related statement.

[ 6 : 10 ] And it is impossible for a dumb person to express their soul in the normal world through their life.

So that we come through the expression of the soul, and the telling of the mind. So that the mind is often alive for the heart.

In the scripture, in our conversation, the abundance of the heart can now speak it.

Or the abundance of the mind. Or, as an old testament word, an old English word.

Or then, to the rise. The Lord tried to rise, or the hope, of the soul in his mind.

[ 7 : 20 ] Now, this is, uh, if we read in the beginning a letter. If I were to announce the epistle of Jerry Maher, you would look up on Friday by the text.

In fact, this is an epistle of Jerry Maher. It is a letter, which is a quote, an epistle written, The text, which is, uh, to the church, and to the church, and to the church, and to the church.

You could very well call it, then, the general epistle of Jerry Maher. So, this means of approaching his thoughts, God used it very far off the earth by letter, and to do it by his officials through the 30th epistle.

Wow. And this prominent way of recording his thoughts, I've got recent call in the news, uh, on paper.

The church has been one of the most sexual ways of conveying divine peace to the church's trust. Kevin Maher was still conformed with the people that were taken away church.

[ 9 : 09 ] If he had not been taken in church yet, it was too long before he was. for the world, large majority of them have been already.

And it's er... courageous from me. This wonderful man, very loud, I believe I can crucially dare that and said more to him than any other prophet.

If ever there was a man that was despised and rejected, not as much as right, as God was Godless and in high, you children remember it because you might ever hear his mind talking about it is a problem among the ungodly.

Not a problem but a good thing, but a bad thing, back in the church itself, a study on the book of Jenny Mara would not be unprofitable.

The Lord that knew his soul, the woman's very mild, and before he was born.

[ 10 : 44 ] And he told him so, Wonderful thing you can get in my eye to me. And he told him so that before I came in the womb, I knew this.

And yet there is no more than what God has said about us. God's true. And this is exceptional. And this is the truth that it is necessary for Jeremiah and a native to be fortified with it.

Although the text has to do with the nations, the speaker is a great source for the writer, that he could be armed with this poor knowledge and of God, that God knew him before he was born.

He was born. And that he was called to be a prophet. This is one of the essential things that he says.

He says in one of his moments of sadness, as to me, a Hatha Iceman from being a pastor of the following.

[ 12 : 08 ] He said, He said, He is Jesus. And, as I have said, my affinity is a good prophet, of all his siblings, that it has been an unthinkable hunter for me to know that God called me from nowhere to the work of the ministry.

I can say it clearly now, or shall I say more clearly, that I've educated them or cried back to the glory of God.

And this has put me in good care. Thank you, Ted, all my ministerial days. And so that, I've been told, I've been told, that this is my right choice.

He had to prove it, and that's the law. He was armed with what God's faults were. And it was God's faults that he was pulled with the test, that he declared the apostle world, and all the apostles.

He was called to give me their opinions, and to suggest this, that, and the other. They were called to declare the whole past in God, whether men would hear, or whether they would compare.

[ 13 : 48 ] And truly, very nigh, had more on one side than the other. He didn't have a large congregation, waiting for the word to drop off on his lips.

No. He didn't have a host of friends. He had more enemies than friends.

And not the enemies from the lower ranks that they have. The priest, the conqueror, in the contemporary chapter.

The former Jeremiah began his prophecies, and he does no more than put Jeremiah in the top, in the public place, to make a spectacle of it.

The priest, the priest. How undetectable was the prophecy of the full-time captivity.

[ 15 : 00 ] But God revealed the source that he had, who were his servant Jeremiah. Not only the priests and the saints, who we know were other priests, who were his servants.

But also prophets, they called the antichrist. Forged prophets. Men who were, who were, who were, who were, who were, who were, who were, who were, who were, who were U.

Who Newton! who would be!!! who smiled kami, chapter 2 verse 2. He says that it will only last for two years in verse 3 of chapter 28, that in two full years will I bring a dying into this place all the vessels of the Lord's house.

So to have that awful contradiction to the whole God's hidden world is no small part.

To minimize it to certain extent that to make it palatable and to adulterate the word of God to the point of making it sweet.

[ 16 : 45 ] And it will still work for the work of these full prophets. But he now had to contend with them. And in contending with them, you might say his faithfulness.

How easy to give wise to the popular opinion and to run with the tired of God and to join with the majority so hard to stand alone.

And yet, this is what, who gave, who did. Some prophets, therefore, are being revealed to Jeremiah in two or three ways.

The first of them was personally. I know the folks that I think the wolves in such a know. Jeremiah would know the confidence and Spirit also who the ■■■es wanted students wanted.

Who the race of the people I don't know who the birds wanted, basically what it wanted to grant them. The first of them is that they had lost. Many Rock of Shivoines, We knew God's soul. We knew God's soul in creation.

[ 18 : 28 ] They saw Adam or Eve that God looked upon his creation and thought that it was good. We know the truth of the eternal sin is not us, like man in our own image.

Let us, the knowing soul and the eternal sin in the wonderful of eternity, the night, the night, the night, the night, the night.

Our own spirit gives in the mental, mind, capacity. And in this, we come right through all of our tribulations, those different things, goodness and bad.

Where he condemned trials, we know God's soul. Where he accepted the sacrifice of Abel, we know God's soul.

His focus, His focus, His focus. Where he chose now. You will easily follow the true that gets there, you will know.

[ 20 : 06 ] The truth of God's thought might know. By action and by work. For within the first place, that in I am new, God spoke to him.

I should bring this into the personal fear of our individual past ways. Have you really proved that God has made it known to you that he knows you?

Is it possible? Is there a sacrifice? For in this, I am the first denominational today.

I can't know individuals. Because they are set in its contagiousness, you might have the answer to the Lord Jesus of all that thou hast given me.

I have lost now. When you come down to this first question, it is in fact the what we have been carrying over the past few weeks.

[ 21 : 32 ] Who that has done a good work in you? Let God know if you did it will. If you mind, that includes the most minutest in the religious context.

What's in here? What's in here of your hell of us? What's in here of Christ? What's in here of the Holy Church?

Let us make man. This is not the place to branch off into a source about the revealed knowledge of the eternal covenant.

And we know that this covenant is made and formed. Holded in all things and sure. And it is the covenant of grace.

Peter. So that in the past place, we know that God knows individuals.

[ 23 : 00 ] Whom he did poor know. Now this is where true religion must really concern us.

This is a great question. Generalized notion won't do. It is the whole point of the gospel that Christ made a people for whom he died.

And that he bore their sin into his own body on the tree. But he did not die from an un-tuccified number of people.

Who may or may not decide according to their wills. But he died for his own.

For his own. I was given him. Of all that thou hast given me, I've lost now. Now the promise beginning of the whole thing of the gospel, there is an untold number of people who died.

[ 24 : 28 ] And it isn't something brought to their minds by human beings, but by divinely.

They are brought into a concern about this great faith. That you could not eradicate it from their minds.

Not even if you tried. Hard to say by all manner of means. Well, don't think like that. You must act tight.

You must believe. That's all you've got to do, believe. But this doesn't satisfy them in the soul.

Because when you approve, as revealed by the Holy Spirit, you did, that there is, in the sense, a prayer is in your legacy.

[ 25 : 34 ] That no grace of yours, but that my children, walking now. And they're walking, and being a power, born.

In this very night, I'd be assured of God's glory. That's why he needed it.

He needed it. He needed to be that fortified set of works. To call, how shall they preach, except they defend?

Utterly impossible to be here to number what they may, or they may, who they may be.

Utterly impossible to preach, unto God's blessing, except they defend. And in the days of Jeremiah, utterly impossible to prophesy the truth.

[ 26 : 42 ] The fact, the mind, the force of God, compare Hananah's two years, with Jeremiah's seven years, and you will see which is right and which is wrong.

So, in the days of Jeremiah, the truth is that Jeremiah has to deal with God's judgment upon his people.

Not a very happy thing to stay in and out among them, and to declare what's intentional is that, giving the name of the human being, maybe you could know this, who would come and conquer the civilization.

And not in a week, but over three years, and who would not only conquer, but take away the people into Nebulun, for their peace, for their death, but he also had to command them to repent.

And this is, great, cold, and repentance, under the Lord God, for God's, uh, ten-righted mercy.

[ 28 : 10 ] Did that you say? Can you find the slightest grain of evidence that, as a nation, or the path of a nation, or the tribe, there was any repentance, whatever?

This only stirred up the full process all the more. And they, uh, and they, uh, there was no time, indeed, uh, so great with their opposition, and, uh, the path of a nation, that, uh, uh, Jenny Meyer was brought, uh, in the, uh, uh, 40th chapter, uh, to, uh, uh, stay with.

As for me, I have not taken from being a path for the Father. Well, uh, it is me.

He was brought to the same place as the proper full cast of, but not destroyed.

And yet he went on, and yet he went on, pleaded. And God, at last, said to him, uh, in the time of coming, he said, I'm in this world, trying not for this people to agree with.

[ 29 : 56 ] I'm finished. There is the Divine Soul expressing word. Don't try to make any more, stay in mind. I'll do come then to, uh, into that position, where the Prophet himself, without any word to help him.

We do not read, uh, at this day, we read LeBron, uh, the, uh, uh, Crown House and Units helping us.

But we do not read a silly word helping their God. And there were thoughts that I took toward you, Pastor Lord, who had to pronounce those thoughts.

And there were thoughts that, just. And then there were thoughts that, intermingled with these, uh, awful denunciations, both of Israel, and of Babylon, and the Calvaryans.

Uh, such wonderful lines of loud and tender mercy. It must have been much happier to, to share their existence.

[ 31 : 18 ] And, uh, the Lord speaks, of peace, writing up, uh, a bride, and a woman shall comfort a man, and that is his birth.

I said, Mary, dear, in the first place, my Lord Jesus, it must have been much, much easier for him, that he had all of us to do.

How I know the thoughts that I take toward you, just the Lord. And these thoughts are, therefore, exactly like me now here, written down, folks.

And how a feasible for me, common condition of our night and the day. What role will we, upon the world of God, are bound to me, and the unprecedented condition of our fire night and the day.

When there is a prince, a prince, a prince, naive, who despised the sighted mind of the Lord Jesus, in such a way that he has to be brought into the court of justice.

[ 32 : 48 ] And the ancient Lord blasphemy in faith, mercifully with success. But on the other hand, there is nothing too bold for a devil to stir up in this context.

I think you, these words in very mind are not applicable to us, and what are not the events, on such a night and a day.

■■■ and a day who is very new, at sight of his life. Whatd your mind is.

And there are other things together, and all branches of life that you know everyone has brought us, the common branch that always sama.

[illegible]

[ 37 : 36 ]    How do I worry anything that looks a peril? Where do you stand in regard to your life? And where do I stand in regard to my life?

And she is plentiful in mercy. It was very mild and comfort that we could declare this with the final coroner just festival.

Now he did declare that he did not alter one wits of what God has said.

I would commend to you this careful reading of the prophet. And the voice, the blessed promises that God has now and for the God, a mighty false prophet.

There may be illiquity in high places there is. It's what the God may be in a low place and in a low, thin, lukewarm condition.

[ 38 : 49 ] But the mercy of God endures forever. Endures. At last, it doesn't break with all the sins of his people.

He told them that where they came in Babylon, they were to build himself healthy. He gave his trials to say this that they were to pray.

When they were in Babylon, they were to give up, they were to adapt an attitude of desolation, though we know they sat down by the rivers of Babylon and hung their hearts upon the willows.

Yes. They were to live as normal and life as they possibly could. Why? Because God was going to bring them out.

They were to live as normal and life as they were. This is the other part of the church. I know the thoughts that I have come towards you, the Lord. Talk of peace.

[ 40 : 08 ] Not of evil. My wrath, my judgment, my holy indignation is going to fall out here. There's going to be terrible stuff in an angry.

I know the way. Just take a look at one particular church, talking to God, man, and individual, dear Esther.

What has the hand? And the power of this great captivity to be Father and Lord. And that little God, is they can tell what they want by the time they are on.

And that little God. They can tell the people behind their own. Lord, it's how I have to hear. Who God has heard in that grace. Grateful God.

And is not just just so strong. And he's not just distorted by me. Do God believe in this chapter that I will have mercy on whom I will have mercy?

[ 41 : 32 ] For yes, I know the thought that I came toward you. As for some wise, if he knew, God's highness, his grace is all to people.

His mercy will gather out his last one. Those that hate him and despise him and reject him, he will bring them out.

His mercy will not die. There will not be a crisis when the door of grass will be shot. But for the while the gospel guy is admitted, I know the depth of his promise.

His promise. He's put his thoughts in the world. And I'll have to see my abilities for those at which they live.

When the proper lines and the sprawling beings and blasphemy grave bold as the hymn writer says. He has this, God bless the Lord.

[ 42 : 45 ] God bless the Lord. I will leave none of you. Oh, that the Father did with me, shall humble me. Without a question.

When you're coming to me, and in no way, can't I? I know the hope that your people will admire. I know, be how this is in love, and if you will, be how this is in love, it's time for mercy.

These very places that have that blue, green, feeling, and all. They look much on them.

And now, to that point, that we can see the same mighty-handed joy, overruling, to vain honor and glory. We just leave it to the moment.

So, the captivity we live in. And God, for gracious mercy and love. So, not without hope, we thought.

[ 44 : 01 ] I know the thoughts that I think the world is that the Lord took us to. Not only will you give you an acceptable chance, or a common chance.

Thank you.