

Experiencing bitterness and darkness of heart

(Quality: Average)

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- [0 : 00] Speak of the Lord's Prayer from the Book of Proverbs, chapter 14 and the 10th verse.
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- The heart knoweth his own bitterness, and a stranger not intermeddle with his joy.
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- This is one of the texts that you will not be able to hear for another person. You will not have to listen for yourself, because it deals strictly with that which is absolutely personal.
- The heart knoweth its own bitterness. You cannot look into your neighbour's heart.
- [1 : 14] You know not the secret sorrow or bitterness. Yes, I alone know, as the text wisely says, that the heart knoweth his own bitterness.
- A stranger not intermeddle with his joy, which is equally secret and quite secure.
- None can interfere with this blessing. And we will look at it not naturally, which it has of course a natural application.
- All men have this sort of thing. Plenty of people carry about with them in their daily lives a bitterness.
- Plenty of people carry about with them in their daily lives. No one knows anything about. They are not likely to. Some of them carry it with them to death.
- [2 : 35] I feel in the spiritual meaning how true it is. The things of God. When God begins, He leaves a mark.
- And that mark is one that has in it the element of bitterness. As I say, prayer meeting on Wednesday, speaking from these words, the wine settles on the leaves or the drakes.
- That wine is the sediment and it stops there and is meant to stop there. It doesn't like the purifying of gold or silver where the draught rises to the surface.
- The wine on the leaves, well refined, which Isaiah speaks of, at the bottom.
- And if you shake a bottle of wine, you make a big mistake. It's not intended. It is there by virtue of the working of that wine.
- [4 : 02] So from this figure we may consider some of the, I don't want to use the word in the wrong place, the sediment that is in the heart through grace.
- The thing that is not meant to be disturbed, that which you carry about with you every day of your life.
- And feel, oh that it wasn't there. It is a figure that we mustn't press too closely of gold. Because in many cases, the bitterness, the Lord's dealings with His people, is entirely removed.
- Others carry it with them for a long time in life. And yet the prevailing factor of Biotic is this, that they can't talk about it.

One of the greatest exercises of the Lord's people is that they cannot talk about certain things.

[5 : 33] They have to carry it alone. So the husband can't tell his wife. The husband can't tell his wife. He's not disloyal to her. He's not keeping a secret wrongly. He's not hiding something deceitfully.

The child cannot tell the parent. And often the parent the child. He's not hiding something.

But in most cases, there is that secret something which is bitter.

You wish it right there. And yet it's the workings of divine brain. It's brought about by the fear of God, which is the beginning of wisdom.

It is not natural. It is not something that you can put your hand to and remove and say, yes, well, I've ridden yourself of this.

[6 : 40] It's not a bitterness like Jonah had that you could throw yourself over the side of the ship and say, well, I'll finish with it. It's a secret something put there for a good purpose.

So it was with Solomon who spoke these proverbs in the earlier days of his life.

But as we were speaking last Sabbath from the book of Ecclesiastes, he came a wiser man later on.

He says, keep thy foot or feet when thou gist into the house of God. Be more ready to hear than to give the sacrifice of fools.

And that there is, in Solomon's case, a lesson learnt, but a very strange one and painful one.

[7 : 56] And that when he speaks so many things as he does in the book of Proverbs, evil minds and evil hands can distort it which way they lie.

And the reality of it all is this, that the fact remains. And so it does, especially in the kingdom of God.

God, and I doubt not, but there are those of you here who have this bitterness at the bottom of your heart.

Now, to try and explain it or unfold it would be unwise because there are so many causes.

But it won't be difficult for me to say this, that you know that it's there.

[9 : 02] That doesn't need any telling. You are well aware that the heart knoweth its own bitterness.

Now, the purpose in the Lord's dealing with us in this is to show us what it's there for.

We have many scriptural examples of the Lord gradually revealing it. Perhaps you've just been delivered from bitterness.

So that you can look back on it with a clearer sight and you can say, How true that is. You may have carried this bitterness for years.

And to you it is no new thing. Others of you may have the experience still to go through a deliverance from it.

[10 : 12] But the fact reminds that whilst it was there, you knew it was there. And you knew it had to do with God.

And you knew it had to do with sin. And you knew it had to do with yourself. And you knew it in various ways.

Because the Lord began it like he did Paul's thought. Well known subject, I suppose referred to every Sabbath day somewhere or other.

But like these beautiful scripture figures, never wears out.

You get a thorn. You know what it means, especially if it's in a tender spot.

[11 : 17] And so with this unease at the bottom of your heart, in the things of God I mean. I'm not talking about your work or your business.

That's there in plenty, isn't it? You could put the whole office right tomorrow, couldn't you? The whole factory.

You had your own way. What's the other thing about it? The things of God, that are quietly carried about, bringing with it...

What we call exercise. A scriptural word. No chastening for the present seemeth to be joyous, but rather grievous.

Nevertheless afterward, says the Apostle Paul, yieldeth the peaceable fruit of righteousness to them that are exercised thereby.

[12 : 29] It is this exercise which is such a wholesome gospel word as well as a gospel experience.

So that in this there is a knowledge of it being there and a purpose for it being there and furthermore an ultimate issue to it.

Some of these are on account of one's own sin. Darkness. Darkness can come into our paths in two ways according to the scripture.

One way is that we set it there ourselves by our own folly. The other is that the Lord puts it there.

And that says Job, set darkness in my path. Now, it's a line of separation for you to test this bitterness in your heart, assuming you have it.

[13 : 44] How did it come? Have you walked contrary to God? Are you really holding on to the world? Is there just one strand left that's so strong that it hasn't broken or been broken yet?

Is it this deceitful world that's gripped you? Well, you alone can answer the question, can't you?

But if it is, you have to look anywhere else for the darkness, the bitterness, the unhappiness.

You're not really resting in Zion. You're not really at home. You can't sing every hymn.

And neither can you read every verse in the scripture without a quorum or a quick turn over of the page.

[14 : 55] It's too bright. It cuts too deeply. It comes to close. If this be so in any other matter of disobedience.

disobedience to the Lord's command. His precepts. And they are many. You will know whether this is your cause of disquietude, bitterness.

Oh, you... I sometimes really taste the drinks of this in your life.

And you know. And let us put the emphasis on the know. There's no need for any minister or deacon to say, Look here, my friend, this is the cause of the trouble.

The Holy Spirit will tell you. And there will be no two ways about it. There it is.

[16 : 04] And that's the cause of it. You're setting darkness in your path by your own disobedience.

Assuming again that this matter has been brought into your life. As regards the preceptive will of God.

And the output among them and be disperate. Touch not the unclean thing. Well, a touch is very small thing, isn't it?

But that is the word of God. Touch not. Taste not. Handle not. And disobedience to these things.

Or walking against light. And sinning against light is the cause of this bitter battle.

[17 : 14] And if what I say now is stirring it up, I only do it kindly. That's all. For your soul's eternal health.

Good. No pleasure to me to bring you into trouble. I have a wrong salt and in a wrong way.

But those of us that have walked through this, you see, can speak from both bitter and sweet experience.

And the arguments that you forge to justify your position. Well, you know how clever you are at it, don't you?

Do you know how your carnal mind adjusts itself to many circumstances?

[18 : 23] Excuses. False argument. You're a good advocate for self. You don't need a solicitor in your own breast, do you?

You've got one. And it is there that the argument is carried on. And you come out and leave the court, so to speak, without a stain on your conscience.

And the law of God is not. Or do you? Or do you? Or do you? Now this thing is the, uh, the determinate, uh, will of God that his people should be brought to, uh, taste.

The other way of this darkness is, uh, the Lord sets it there for some, uh, unknown reason.

How many troubles come, quite, uh, without you putting your hand to it? You've never had, uh, uh, a little finger in it?

[19 : 35] And yet, uh, there it comes. The Lord has set it there. And you look at it all the way round and you say, uh, like I want him right alone, why is this?

A trembling cry. What does this come for? What is this? The reason for it? Can you examine yourself?

And here comes this strange bitterness, darkness, set there by God himself.

And, uh, cases in the scripture are so numerous that they will come readily to your mind, as well as mine.

And these, uh, roots and causes of bitterness are known. Now how remarkable they are really, that we should taste the bitters first.

[20 : 44] We have a most, uh, notable example of this in the Passover lamb. And, uh, that the, uh, people, uh, to eat bitter herbs with it.

The reason, being quite clear, that was God's command. Now when we talk of bitterness then in our own heart, what else have we got by way of, uh, a, much more profound, deeper, blessed subject, the heart knowing its own bitterness?

Who else think you knew what this bitterness was? Did not the Lord Jesus? Did not the Lord Jesus? Did he not taste a bitterness of, uh, an astonishing nature?

Uh, to an astonishing degree? A bitterness, uh, is recorded in the word of God? A pathway in which he had to walk?

Revealed to us? In his, uh, humanity? Where he was made a scapegoat? Where his sinless, harmless, holy flesh was made sin? And where this remarkable meeting took place between holiness and unholiness?

[22 : 34] And the, uh, work of the Father in bringing it about, the Lord hath laid on him the iniquity of us all.

This, which was so long prefigured in the ancient law, even by the laying on of hands of the high priest or the, uh, lower order of priests, when they, uh, brought sacrificial animal into the, uh, tabernacle or temple, the laying on of hands was part of the offer.

Now this remarkable scene is outlined in the word of God in, uh, brief chapters.

And we find that this holy, harmless Lamb of God was made sin and he was made a curse. A curse.

So effective was this laying on of the sins of God's people upon Christ that he, uh, must needs be crucified to be made a public spectacle and a curse.

[24 : 04] As the scripture tells us, as the scripture tells us, and, uh, reminds us, under the old law, uh, cursed is everyone that hangeth on a tree.

He was made a curse. He was made a, uh, in the eyes of his father, a curse. Now here is bitterness which we are permitted to speak of and listen to and which the Holy Ghost has full control of, lest we should tamper with holy things beyond our measure.

And that it is part of the gospel contained in the apostles' determination to know nothing among you save Jesus Christ and him crucified.

And this is why he was crucified. So that we have, uh, a little insight, both in the prophetic utterances, uh, of the psalm, for example, 22 and 69.

And this is why. My God, my God, why hast thou forsaken me? The heart knoweth his own bitterness.

[25 : 35] So long foretold. So long, uh, hidden away in the dark side until he utters it himself upon the cross to confirm the, uh, fact that it was now taking place.

And that, uh, he, Christ Jesus, was indeed made sin. For us who knew no sin.

That we might be made of righteousness of God in him. But again, we are taken into a more intimate scene than all the types and shadows could ever, uh, portray.

And that is into the garden of Gethsemane, where we hear just a little of that, uh, deep, agonizing cry of the bitterness to such a point of extremity that you, my accountant, and, uh, I, my accountant, is a great thing.

If it's been possible, let this cup pass from me. Think that the Lord Jesus should ever know a crisis, sometimes, uh, to human reason, uh, does seem, uh, unbelievable.

[27 : 22] That he, come to that place where he should say, thinkest thou not, that I could now ask my Father and he will send me twelve legions of angels.

But in this, we have the privilege, and it is a privilege, isn't it? And those who have been favored to walk in this place, just a little, will, uh, account it a privilege, as they, uh, are given a view of the bitterness that the Lord Jesus suffered.

The bitterness that the Lord Jesus suffered for sin. And the reality of that imputation of the iniquities of his people upon him.

So that there is a complete assurance in the gospel that the Lord Jesus was made perfect or mature by the things which he suffered.

Now, if this be so with the great head of the church, the Redeemer himself, equally so with his followers, who know, play bitterness of their own heart.

[28 : 53] And that they are not alone, and they are called to consider that this pathway is one on its own.

Far different from formal religion. Far different from a name to live. A humble pathway, as was their master's, but nonetheless a pathway.

And this is abundant proof that he is the head, and the members suffer with him.

So, not so, there must be an affinity of feeling, and, uh, shall I say, and say it, uh, carefully, a nervous system in the household of faith.

that when the head is touched or one of the members is touched, there is a response.

[30 : 10] One member suffers, another suffers with it. It is true, but also with regard to the great head of the church.

So that the assurance is given to us, and we bring these two things together, that the heart knoweth its own bitterness.

Now this does not therefore mean, and you know the bitterness of your failure, your disobedience, or whatever we may like to name, that their case is hopeless, and that you must sit down like Elijah wanted to do and give up, and say, this is as far as I can go, Lord, it's finished.

Here is that blessed promise that no temptation has taken you, but such as is common to man. God is faithful, who will not suffer you to be tempted above that you're able, but will with the temptation make a way to escape.

She may be able to fear. And this way of escape is the way to the second part of this text.

[31 : 47] Joy. And having tasted of the one, the other, of course, is highly desirable, and much sought out, which comes at last to an experience.

And not only an experience, but a coordinated experience, a scriptural experience.

And what various cases there are, therefore, and if so be, this is yours this morning, of this secret and quiet bitterness, within your own soul, the gospel, and such teaching, even as you may find here, is a door of hope.

It's like the Valley of Acre, or like a long tunnel, there is a light at the end of it. There's the prospect of deliverance, the prospect.

The darkness will not always be there. This leads us then to another great cause of this bitterness, and that is unbelief.

[33 : 21] The vast subject, the subordinate subject, it is true, but a vast subject, with regard to, the gospel.

Unbelief. The amount of unbelief, the prevalency of it, in our hearts, is such, that we've got no measure, or yardstick, by which we can measure it.

We do not know the capacity, of this depravity, of unbelief in our hearts.

You may expect older ones, to plunder depths a little more. They will tell you that, they find, their great cause of, unhappiness, is in the, language of the hymn writer, Oh, could I, but delete.

And apply this, to your, trials this morning, or position, in your own soul's exercise. and see the vacuum, that there is there.

[34 : 41] Feel it. What a lack, of the, person, remedy, of, faith. Now, if the scripture didn't, unfold, this malady, in its, fullest extent, we should be at a loss.

This is one of the, great, points of history, in the word of God, giving you a person, just as he is, or she is.

Not dressed up, with some, imaginary, righteousness, or, or fancied, meekness, but, just as they are.

Plain, honest, statements, clear, historical, facts, of, their depravity, their fall, kings, if you like, or, the lowest, uh, of the classes, if it matters not, there they stand, in their, native unbelief.

And, the, gift of this, is, uh, seen, I mean, the gift of faith, is seen, in the, manifested unbelief, of, godly people.

[36 : 11] By that, let me illustrate, uh, Elijah. You'd never think, he'd run away, from Jezebel, would you?

He, who stood firm, against the prophets, of Baal, on Mount Carmel, and, feared none of them, scarcely, be expected, to, run, from, Queen Jezebel.

But, he did. And, uh, we can see, a, uh, different, a different man. So, really, this reason, that, on the Mount Carmel, he was sustained, by his god, and, down, in the desert, he was, uh, left.

Hezekiah, was the same, turned his face, pleaded with the Lord, in his sickness, supplicated the Lord, and, pleaded for help, and got it.

As soon as, the answer came, entertained the, Babylonish, ambassadors, and, with pride, showed them all, the goodly vessels, of the sanctuary, whetted their appetite.

[37 : 33] and, along, they come, in due course, to take it all. But, that's only, the, outside of the history, the inside, is this.

I think, I mentioned it, last Sunday, didn't I? The Lord, left him, that he might, know, what was in his heart. So, that in this, you have examples, of, two, uh, natures.

And, what you can be today, in the way of grace, and mercy, and favor, what you can say today. You may wonder, why you ever said it, tomorrow.

You hear of, preachers, uh, having, uh, low spirit, on Mondays. You hear a common expression, that, uh, they're mending their nets, and so on.

But, why shouldn't they? And, they reflect, what they said, the previous day, under the, help of the Lord, and the next day, that help isn't present.

[38 : 50] I shouldn't hear. We hear of those, who come before the church, in church order, to give an account, of what God has done, for their souls. Beforehand, they've got nothing to say.

We hear of the Lord, opening their lips, in the appointed time, and they are marble to themselves. They little thought, that their God, could, help them as he did.

They are experiences, never to be forgotten, but they are, the way of deliverance, the door of hope.

that which you think, cannot be done, can be done. And in, the reverse, you have to, prove, what you think, you can do, you just can't.

because, you are, you are, in the 17th, of Jeremiah, you, are trusting in man, and therefore, it's wrong, curseth his man, that trusteth in man, and maketh, flesh his arm, whose heart, departed, from the living God, the heart, knoweth, his own bitterness, his own bitterness, and it is bitter, isn't it?

[40 : 35] Bitter to you, this morning, is it? Is it a sad morning, with you, as regards, the way, that you're, being brought?

Would you wish, to alter it? Do you really, put yourself, outside the pile, and say, it's not for me, it's not for me, you, may get as far, as the first line, I love to meet, among them now, but you can't, get any further, a bitter thing, isn't it?

It's meant to be, and the beauty, of it is, that the scripture, tells you, in no uncertain terms, that it will be, but it won't last, forever.

There's a refining, going on in this, and there's a movement, which you can't see. To come back, to the wine, under these, well refined, I won't again, press it too far, but the longer, it stops there, the better it is.

It is this, that the Lord uses, to empty you of self, and show you quite clearly, what you may have known, for a long time, theoretically, but now, it's, your own heart, your own case.

[42 : 07] You've got to carry this, with you, and you've got, a blessed companion, who, if you look, who, for the joy, that was set before him, endured the cross, who trod the same pathway, of the bitter thirst, and then the sweet, as the Paschal Lamb, and the Passover Lamb, it was the, beginning of the deliverance, and it remained, as a memorial, to the Jew, for all generations, and when it came, to the, great Lamb himself, the Lamb of God, how blessed, is the, gospel account, of his suffering, and, what proof, of the bitterness, of sin, and the hatred, of God to it, and if this, be, a matter, of hatred, to you, and you, like the publican, smite upon your breast, you will never, have cause, to regret it, you will never, look back, to the days, of your spiritual youth, and say, oh dear,

I wish I'd never, I wish I'd never, gone that way, I'll tell you, what you will say, that is, I'm thankful, I went that way, I'm thankful, I was shown, what I was, by nature, and, knew the, bitterness, within my own, heart, we must, leave it here, the time being, please, may the Lord, add his blessing, amen, amen, to the Lord, to the Jews, give his message, to the Lord, for a couple of years, to the Lord, except for his Passover, sea a day, to the Lord, to the Lord, stay peace, and have his light, GOIETS, this morning, all you've ever seen, today, how we have been, written by church, in every abente, Lord, in the paintings, and throughout, all you've been, de, our your father, God made his singing, mercant scripture, and four Freemeter, and the Lord, who is extremely, rich, and ■■■■■■,

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June 462. Thank you.

Thank you.

[46 : 10] Thank you. Thank you.

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Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[49 : 34] Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Oh Oh Oh Oh Now by the grace of Lord Jesus Christ the love of God

The communion of the Holy Ghost be with you all Oh