

Delays and sickness to the glory of God (Quality: Average)

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[0 : 00] Thank you this morning from verse 6 in the 11th of John's Gospel.

The 11th of John's Gospel, verse 6. When he had heard therefore that he was sick, he abode two days, still in the same place where he was.

The subject of the chapter is the glory of God.

All the mysterious strides, desires, sickness, death, grief, sorrow, all for the glory of God.

And we can clearly see how the Lord ordered every mysterious step.

[1 : 38] The Lord Jesus is to many a character. They believe there was such a person.

They are so far interested in him. They do not project out of hand that he came to save sinners.

He is one to be followed as an example.

The more they believe, the nearer they follow him, the more their prospects of heaven brighten.

In the future. His mother, like teaching him, the better way of God is able to make his kingdom, Lord Jesus.

[2 : 54] He is to many Jesus, and a magnificent universe, and a recreative service, and every one who does anything for me. In their life.

He is to many of us through others and faith for sin. He is to 10-12. adjustable to their ways, their thoughts. They cannot put him down or can they pick him up by way of profession just as and when they want to. They cannot leave him in England and travel to the farthest points of the world and leave him alone for six months. Now he is an ever present, ever vital person in their lives. This does not mean that they understand what he is doing. This does not mean that they can say line by line and point by point but they are at such a place in their experiences, far from it. When he heard that Lazarus was sick, he abode two days still in the same place. Is this how we behave in sickness? Is it not an emergency call at once? Is it not imperative that the call be answered? But in the lives of those who are in the Lord Jesus dwells? He denies. It looks vital. Seems as if there is a cold difference on his part that there is no great urgency. So it was in this case that there is something far more important than this. Jesus loved Lazarus. This was an everlasting covenant love. Who would have thought he would have gone at once? Put his hand to the dear man's case straight away? Not suffered him to sink into a delirium? Death? No. He loved him. Why did he deny that he was to the dear man's cough,

If you indian to the augment Zoi? Right now? Let us know. This was a terrible moment that Herixis was sick of saying is their Great nutritionist. She is desktop, all his participar in condescensMen x When you ask yourself, there was nothing you personally have to advise anybody who were He loved him.

Why did he deny therefore the glory of God? That glory which sinners are permitted to look at by precious faith in their own lives.

Not Jesus as the ordinary Jesus but the Jesus who is in the trouble.

[8 : 18] But oh the concern and anxiety all round. And so it is when one member suffers another suffers with it.

The two sisters must of necessity suffer.

Jesus loved Martha and her sister. Can it be that the tender hearted saviour should foresee those tears of grief and not seek to abate them?

Can it be that he should allow those dear women to suffer what we presume was the loss of the breadwinner?

I say the breadwinner? What is the answer?

[9 : 52] The glory of God. His sickness not unto death the glory of God that he abode two days still in the same place.

the glory of God but then there are others affected the disciples all twelve of them they were in anxiety because of the threatened death of Jesus Jews of late sought to stone thee Master Goest thou thither again in spite of the fact that he whom thou lovest is sick you've got to risk your life and go amongst your enemies are you going to risk our lives with yours and have we got to run the gauntlet again of these dangerous times now coming to a head brave Thomas apparently so says let us also go that we may die with him oh what foolish words as paint our lips what vain talk collide of those things in the day of adversity and trial when as Peter on the mount knew not what to say but here we see the glory of God bringing out what the vain boast is that all men forsake this it will not hide that spirit which seems so sure stands so firm and then it comes to the crucial test and it collapses so that the disciples were affected by this delay and in in this way the holy spirit unfolds to us why these are permitted oh there were three people who weren't raised from the dead lazarus was one of them but this is the most inclusive account we have of any and the most blessed blessed therefore

when we come to treading these things out ourselves my dear people expect to tread the darkest path alone expect to lose your answered religion your lukewarm Tao profession expect to lose that routine religion which is as regular as the clock and then be broken until the

Lord shows you that it's formality and what then will come out of this as regards the glory of God why it will be your cry both Mary and Martha said the same thing pretty well Lord if if if solemn word is the time of testing

God put your religion in the fire chose you a little of the straw the shavings the chaff if thou hadst pain here a mild reproof can it be that the Lord suffers poor and worthy thou redeemed sinners to mildly reprove him have you reproof him lightly have you said

[17 : 33] Lord it wrong if you had paid me this wouldn't have happened oh how do now this is contact with the Lord Jesus in a sad but sanitary way because he will not cut you off for saying to him if and then you see the difference in the sisters that Mary sat still in the house what a different reaction in the

Lord's people some are impetuous hasty place still can you sit still in the house with trouble all around you mysteries hanging over your head heart full of grief and if they were permitted to come out questioning things but so is the difference in our natures that there is such a thing as sitting still in the house house how compare her with

Thomas and then take a broad view of the church of God and your little assembly and those that you know and love and their reactions under the Lord's dealings with them what is happening the fire is at work the test is come and yet in all this the great one himself when he speaks of the glory of God is groaning within himself groaning within himself anything else yes yes yes

Jesus wept what surely there's a mistake here surely this isn't right Jesus wept what when he was in full control of all these circumstances the glory of God where are you going to find him why in his wonderful obedience to the will of his father that he was called to do those very things that brought tears to his eyes groaning to his heart heart oh yes do you get a glimpse of the glory of God in this man of sorrows walking here below in a path that shall re-echo through the ages as one of the most beautiful accounts of his sacred service groaning yes weeping yes now comes the infidel and the bold blasphemer and he says ah but that was affectation how could he weep how could he blaspheme such temptations as these you will be acquainted with when the enemy comes in like a flood and says well

Jesus knew what was going to happen those tears were false what he was doing he well knew would end in joy the glory of God he abode those two days so that's all that was needed and then the hand of death permitted to do her work our friend Lazarus sleepeth that I go that I may awake him out of his sleep they thought that he meant that he took rest in sleep and said master if he's asleep he should do well yes for the glory of

[25 : 22] God comparing or rather using the same terms for death and sleep are they the same is there a difference between this sleep and death to Jesus no no difference which brings us back therefore to the great fact I am the resurrection and the life and is this lesson to be learnt under such mixed strain sad circumstances the best place to learn it you'll find that your most sacred lessons are learnt in the valley of affliction where your flesh is reduced to ashes and utter weakness you will find as Bunyan says of the health of the pilgrims it's usually better in the valleys so that when we come to the great question of the glory of

God how many there are that are affected and what different outcomes how many there are who profit nothing could not this man that opened the eyes of the blind have suffered that this man should not have died along comes the sceptic surely he could have stopped this surely there is no further ground for us to believe in it's the glory of God yes where the sceptic aims his arrows the blasphemer seek to undermine sacred work of God were it not for divine undefaulter he would be victorious if the devil took you hand in hand through this chapter and God left you with him even today you would be a bold blasphemer by tonight and the great adversary would so twist you round his finger as to point to you the fallacy of the whole affair death but they come to the grave it was a cave and what happens here comes the climax here is the scene that triumphs this is where the lord says take you away the stone and turns to his father father i thank thee that thou hast heard me now bring together the delay incidental sorrow rising of the dead now the sweet companionship of the lord jesus and his father i thank thee that thou hast heard me does this really happen in individual lives i can solemnly attest that it happened in my life this last month yes these truths have glistened in my heart and eyes to an extent that i've never known them before and when

i was out of hospital two friends came to see me and said how are you i'm weak and i'm strong i'm utterly weak in myself but i'm strong in this that i intend if god scare me to rule my dear flock of the perils of a religion that will not stand the fire a bromality of loud as in nature a cold indifference i do so in the strength that has come out of the fire through which i have passed and for that matter am still passing amen