

# Hearts hardened to Christ's grace (Quality: Good)

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

- [ 0 : 00 ]     Let us sing hymn number 64, tune 515. Father and ruler of the tides, ever gracious, ever wise, all my tithes are in thy hand, all events that thy command.
- Let us sing hymn number 64, tune 515.
- Father and ruler of the tides, ever wise, all my tithes are in thy hand, all my tithes are in thy hand, all my tithes are in thy hand.
- Father and ruler of the tides, ever wise, all my tithes are in thy hand, all my tithes are in thy hand.
- Father and ruler of the tides, ever wise, all my tithes are in thy hand.
- [ 2 : 12 ]     Father and ruler of the tides, ever wise, all my tithes are in thy hand. Father and ruler of the tides, ever wise, all my tithes are in thy hand. Son of a servant, ever wise, all my tithes are in thy hand. Father and ruler of the tides, ever wise, all my tithes are in thy hand.
- au■ God bless you.
- God bless you.
- God bless you.
- God bless you.
- [ 4 : 56 ]     God bless you.
- God bless you.
- We've never seen a miracle, as they saw in the days of Christ. The people seem to have become accustomed to them. And as impressive as they were, it does seem that because of the hardness and unbelief of their hearts, these wonderful things had very little effect upon them.
- It certainly had no saving effect upon them. We hear of remarkable recoveries from illness and the remarkable feats of medical science and the like today.
- And we hear people say that they are a miracle.
- [ 7 : 12 ]     And some of you have got evidence of that in your own body. And if not in your own body, and if it were not all the wonder-working, healing properties of a fearfully and wonderfully made body, where would we be?
- So that these wonderful miracles that Jesus did were not one and two, but innumerable.
- We have isolated verses, they came to him.
- And there are also there are some cases that are.
- You can't give them any different miracles.
- [ 9 : 21 ]     They do not refer to them. They do not refer only to a withered hand. They do not refer only to a lame leg. They are not confined to blind eyes.

They are so varied that they touch every part of the body. And when it comes to a tree. And when it comes to creation, if it is the fig tree, whether it is the five loaves and two fishes, whatever matter it may be there in creation, the Lord manifests himself as supreme above it all.

And it is in his hand. And it is in his hand. So that we do need, as those who profess to fear God, to consider his miracles with the help of the good spirit for our profit.

And that is not all. And that is not all. Himself took our sicknesses and bare our sorrows, said the prophet.

He took them away. He took them away. And the sorrows with them. How many, how many, how, rejoice at the removal of some terrible disease?

[ 11 : 03 ] Leprosy? Palsy? Paralysis? You may name any one of these and others.

Even death itself on three occasions. That the wonder working hand of the Lord Jesus and his almighty, his divine power brings us creatures to see that he is able to control, restore, heal and cure.

It is his to give and his to take away. And then the characters who were thus blessed. They fall into two different categories.

Some of them were those who were blessed spiritually as well. We find that they possessed a most remarkable grace and gift.

The centurion. The woman that we read of here. Psyroponicia. The Gentile woman.

[ 12 : 28 ] We find that these possessed a faith which was of such an excellent and divine nature that the Lord Jesus rejoiced in it and was astonished at it.

I have not found so great faith, he said, of the centurion, no not in Israel. I say this was one category.

There were others. There were the ten lepers. Nine of them went back to the priest. But one of them returned to give thanks unto God for his healing.

What do you make of that one? One out of ten. One out of ten. The man. Thy faith hath made thee whole, said Jesus to this man, in a double sense.

There were those who let down the pausant man through the room. And when Jesus perceived their faith.

[ 13 : 41 ] Not only the poor man, but the faith of those who let him down. Because they couldn't get near Jesus for the cross.

Now of this category, there were those who saw the miracles but believed not. And by far the larger majority, as they are left to us in the word of God, nothing is said about them.

But certain ones are. The leper in the first of this book, Mark. Who, by some strange, shall we call it strange?

Thought he left the leper colony. And he came to Jesus. All on his own.

Have you ever thought about that man? And he said, if thou wilt thou canst make me clear.

[ 14 : 53 ] A most simple, gracious account of the individual, but much more gracious of the Saviour, when Jesus was moved with compassion.

Moved with compassion. Now all these cases where faith is mentioned, give evidence of the dual work of providence and grace.

Healing of the body and the healing of the soul. Other cases are called a very blessed parallel with the work of God in all ages in dealing with his people.

Because, as you know, it was said of him that he should open the eyes of the blind. This must have been a very blessed thought in the early days of Isaiah and the like.

When they said, as in the prophet Isaiah, the spirit of the Lord God is upon me. He has anointed me to preach the gospel and so on.

[ 16 : 16 ] To open the eyes of the blind. Those must have been days and words that raised great expectations.

But now we see them come to pass. And here, in this text, we have a most excellent view of the work of Christ.

Not necessarily in this man. That we are not told. We have nothing whatsoever to give us any evidence that he was or was not a vessel of mercy.

But the scales of divine truth are weighted very much in his favour. That he was. That he was. But that is not mainly the concern.

Because there are two or three things here which, for the Lord's help, we will look at. He had an impediment in his speech.

[ 17 : 26 ] He stuttered. He wasn't dumb. But he stuttered. He couldn't speak plainly.

The most distressing thing is, isn't it? Distressing for those who have got to listen and for those who speak. But he had this impediment in his speech.

And it is referred to as being tongue-tied. The string of his tongue was tied.

He was deaf. And both these infirmities, although they prevailed with him and in him, did not bring him himself to the Lord Jesus.

It did the blind man at Jericho. He cried out when Jesus of Nazareth passed by. Have mercy, thou son of David, upon me.

[ 18 : 49 ] The very noticeable part about this is that others took him in verse 33 and verse 32. And two, they bring unto him one that was deaf and had an impediment in his speech.

Now in the Gospel, what a number of people there are who bring such characters to the Lord.

Like solemn characters, they sit under the Gospel year in and year out. They are absolutely deaf.

And they are of worry, an anxiety. They are of grief to certain living souls who long that they shall hear.

And they are of joy. So, it can come to such close a relationship as husband and wife. Many, many a wife has been sorely weighted down and grieved.

[ 20 : 03 ] Because though her partner in life has come to the sanctuary of God with her, he's never hurt. Never hurt.

Never hurt. And if you were to ask her what her greatest burden in life was, she would say, my husband never here is dead.

Death to what? Death to the gospel. You might reverse the order of many a husband who similarly feel the excessive burden.

Of a wife who never hears. Never hears the gospel. Now if the natural healing is a miracle, what are we going to say about the spiritual?

I said at the beginning that we've never seen a miracle. I should have qualified it and said natural miracle. Or to do with nature. Now there are those of us here that have seen a spiritual miracle.

[ 21 : 30 ] Haven't we? I've seen it. Over the years I've seen miracles of grace.

Yes. No man could do it. No earthly position. No deacon, minister or elder.

No amount of persuasion. Argument. Nothing could do it. Kindness.

No. No. No. Judgment. No. Mercy. No. But not even God's mercy to them in Proverbs at all.

No. No. This hearing of the gospel. How often Jesus spoke of it.

[ 22 : 39 ] Even when he was in heaven. And spoke to John on Patmos. He referred. So many times in the second and third of Revelation.

To he that hath an ear to hear. Let him hear what the Spirit saith unto the churches. You may identify the Lord Jesus in heaven.

By just those words. Because they are exactly the same. As he spoke on earth. They are in this chapter. What is this ear then?

What is this deafness? And why are these people concerned to pray for others?

Why are they active? Why do they wrestle with God for them? Why do they travel in soul for them?

[ 23 : 51 ] Why do they subscribe for their opinions? Because they are ■■■■. Why do they challenge you? Why do they challenge Dokman? Why do they challenge me to pray for others? Why do they challenge me to pray for others?

Why do they challenge us? Or harshly. Do you performers Bäume, Bäume,agon, or Ravi? You say they're in a mole shi prop, and of erreur about this.

And unfortunately it will come to give me. Why do they■■■ sound? soul cabal for others is one of Zion's great favors.

To be so concerned for the welfare of another, not necessarily of course a relation by the ties of nature is one of the things that remains.

Young people sometimes may get a little cross when they hear themselves prayed for.

[ 25 : 04 ] They may think to themselves I don't want to be prayed for. At the family table at home that the children if there is a family may sometimes be very glad when father closes his prayer and they can get off her.

But there comes a time where sovereign grace begins her fair work that those children want to be prayed for. And they are anxious to know whether they are prayed for.

And also they take some steps as I have heard of more than one who have crept out of bed at night and leant over the banisters to hear what father prayed for them.

Of course not until later life did they reveal this. But you see the work of God gradually being answered in drawing them.

Nicodemus came on his own. He didn't have anyone to bring in but he came by night.

[ 26 : 48 ] He got some burden on his mind what it was we had no idea that he was being drawn.

All that the father giveth me shall come to me. He was coming to Christ. No man can come unto me except the father which has sent me draw him.

There are those cases therefore of those who are drawn by peculiar influence unrecognizable to them.

But undoubtedly Nicodemus was in the first works of divine grace. When he came to lay Jesus' lifeless body in the tomb with Joseph of Arimathea think you not that he well remembered that midnight visit to the Lord Jesus when Jesus said unto him and I if I be lifted up from the earth will draw all men unto me.

That's just what he had been and he didn't know it. so this is an encouragement and the two things go together that where you feel a spirit of travail for another that you are to go on with it.

[ 28 : 34 ] In fact you cannot let it go because this is from God and it is his work to be inquired of and the house of Israel to do these things for them.

This deafness under the ministry and to the ministry then is a very grievous thing to those upon the walls of Zion.

life. It's one of the heaviest burdens a minister has to carry especially a pastor. It's one of the most solemn things in his life especially if he has to lay such an one in the grave without hope and they are deaf and whatsoever the sermon may be subject matter or anything else their hearts remain dead their ears are deaf does this come close to you is this one of your major concerns in life that you have laid upon your heart someone to bring and ask that their ears might be opened that person never comes themselves

I don't say they don't come to the services that may in fact be the very reason they're such a burden to you they do come never hear a word from them and as far as you can tell and you've got means of telling they never pray for themselves let alone for the preacher now there's usually some in every congregation of this solemn nature death and they do not hear but it doesn't stop here you were deaf once and that's the grand secret of your prayer you were once a stranger to God and to grace you were once a stranger to the gospel you were once deaf it meant nothing to you that now says one a miracle of grace

I stand the Lord has caused my heart to hear now are you not a miracle then to yourself what a miraculous thing your father couldn't do it could he mother couldn't do it could she your pastor couldn't do it could he no who did it therefore to whom does the glory belong now you must therefore it is I must indeed have had your deaf ears open before before you can pray that other deaf ears might be opened like yours were and therefore though our young people may wonder why they're prayed for and why they're concerned about and why there may be prayer made for them in their early days it is nevertheless a very clear thing one great design the heart of the praying one is that they might hear they might have an ear to hear as

[ 33 : 32 ] Jesus so often said and further blessed are your ears for they hear your eyes for they see the second point about this man is that he had an impediment in his speech he was deaf and the impediment was with him at the same time so that he could not hear his own voice and this stuttering stammering the scripture calls it the thirty second of Isaiah promises that the tongue of the stammerers shall be ready to speak plainly now when he had his ears opened at the same time the

Lord touched the string of his tongue loosed it we are told you have the same use of the word when Zachariah the father of John Baptist had his tongue loosed after he had been done the controlling influence of the Lord made John done his name shall be called John he had to write it down so here and in other scriptures you have this word loosed or the string of the tongue untied now look at this in grace oh how those who bring these to the

Lord wait to hear a word from their lips wait to hear something that will give them a clear hope of their ear being open I expect it was the same with some of you when they waited for the time when your tongue would be loosed when the string of it would be cut miraculously by divine grace you have the same thing in Isaiah not 32 but 35 where you read of the tongue of the dumb if you will sing yeah sing come back then to the thought of a miracle and what is this but a miracle when the

Lord opens the mouth of a believer called to hear the gospel can you remember when you had your ear opened what a miracle it was when you first heard for yourself you hadn't the capability then to view it as you can now there has been a growing and a maturing since then you can see it much more clearly but at that particular time you heard for yourself you knew you were in a new world you knew that the scripture was true though you wouldn't apply it to yourself that old things had passed away you knew there was something radically different that you were not what you once were you could not put it into actual words that you could hear and you could understand so that the close connection between the mind and the tongue was manifested in a wife grace

I mentioned a leper out of the ten just now his was the centurion was the woman here from Decapolis yet the dogs she said eat of the crumbs which fall from the children's table in another version we have a beautiful prayer haven't we lord help me but the margin at least some margins speak of this word plain as elegant and he spake plain elegantly properly acceptably what language did he speak what language did you speak could it be classed under a particular heading could it be classed under the heading of unworthy could it be classed under the prayer of the publican or any other such classification out of the word of god of course and what a remarkable miracle of grace is this that looses the tongue you can see it in the seventh of

[ 40 : 26 ] Romans beautifully loosed the apostle writes it there you can see it in the account of his being called and we read in this that it was done straightway and so it was with Saul of Tarsus it was straightway and after his blindness and healing and baptism he preached Jesus or Christ he didn't have to go to an academy or sit again at the feet of Gamaliel who could have told him nothing of this solemn matter but his tongue was loosed this very blessed and precious gift God gives his people in Zion of the abundance of the heart the mouth speaketh not that which goeth into a man's mouth defileth him but that which cometh out similarly what comes out of a man's mouth with the lips confession is made unto salvation yes of the abundance of the heart the mouth speaker yes what a miracle that you should speak plainly elegantly in a

God in a glorying and that you should speak from your very heart and that you should not want to detract from his glory that it would be the last thing you would do to take any credit to yourself you have many elegant words in the scripture by the grace of God I am what I am is very elegant language very elegant very plain precious real he spoke plainly can this be done then apart from divine grace loosing the tongue but now look at those that need to be brought to the Lord Jesus to the throne of grace in Zion that their tongues might be loosed that tongues might be loosed this is one of the great sources of spiritual travel in Zion and always has been it's not peculiar to our 20th century but that the tongue might be loosed is it tired yes do they not say anything no do they hear and remain silent yes do they give up listening to the gospel no this is your ground of hope for praying that they might therefore open their lips but it must be that they shall speak plainly not vanity not falsehood oh no plainly so that when you come to this miracle there are those who are brought to the

Lord Jesus by others the woman came on her own out of the coast and Jesus went a long way round how many people he must have passed on the journey from Tyre and Sidon round to Decapolis look at a map and say she came on around and others came on around there are others abroad you have to bring your children can't you take them to speak plainly can't you give them the hearing ear can't you make them respond you say no I can't it's a good thing you can't isn't it you don't want to make proselytes of your children do you any more than you wanted to be made one yourself when you were a child you want the real work of grace now do you find it hard do they seem to get worse more difficult are you discouraged are you going to give up praying for them are you going to say it's no use

I must leave that with you mustn't I but what says the scripture concerning this travel for the soul of others bringing others to the Lord that he might open their ears and unloose their tongues and help them to speak plainly even the tongue of the damned to sing his praise you say this is my heart's desire what a mercy it is what life you need don't you to go on praying with all your disappointments shocks sadness sorrow this is the same upon the walls of

Zion I'm speaking from solemn experience solemn experience it is only too painfully true that there are those whose ears are never opened whose tongues are never loosed it is equally true that there are miracles of grace in the church of God upon earth who though they may be in a form of godliness like John buried to us for years that their eyes and ears were shut and dead and it takes sometimes a miracle doesn't it a miracle of grace to loose your tongue don't think you can do it if we can reduce this to personal terms now and you may be thinking more about yourself than others not selfishly but it may be your great concern your tongue is tied on spiritual things you've got a lot in your heart but you can't get it on your tongue there are several reasons for the tongue being tied one is the fear of man the other is too high a standard and an ignorance of what it will be to speak plainly it will not be a multitude of words it will not be as regards natural things elegant speech but it will be acceptable when it contains a confession in your heart and life and your unworthiness yes that that will be plain that will be understood as much as you understand it in the scripture and now

[ 50 : 08 ] I came today not altogether in a bewildered state I knew not what text to speak from and here it is why I must leave it the Lord the Lord has any gracious purpose anywhere and is pleased to make use of it then we know to whom the glory will be due amen amen the Lord be sure to the next meet on Thursday next week.

Let us close with hymn number 675 June 131 Come forth with your family of grace.

You wretched sinners, come and let me your load at Jesus' feet and please what he has done.

Hymn 675 June 131 ■ Sub The End

The End The End The End

[ 53 : 54 ] The End

The End The End The End The End Yes The End The End The End Thank you.

Thank you.

Thank you. Thank you. Thank you.

Thank you. Thank you. Now may the grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.