

Our slowness of heart to believe (Quality: Average)

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- [0 : 00] We will speak this evening in the Lord's help on verse 25 and 6 in the 24th of Luke. 24th of Luke, verses 25 and 6. And he said unto them, O fools, and slow apart to believe all that the prophets have spoken. So, fools not Christ who suffered these sins and to enter into his glory. This is quite possibly the first occasion upon which the Lord had to grow within himself. He did so many times before his death, but this is possibly the first occasion after his resurrection, that he felt that, O fools, or as the Martin said, O thoughtless or inconsiderate men, Ought not Christ who suffered them. When we consider the long history of the prophets, and all that they had written, as it goes on to expound to them in all the scriptures, what cause of grief the Lord Jesus had.
- [1 : 34] And here are even those now who, although many things had in this last few hours, been brought apart, and as we spoke this morning, they remembered his word, that there was still so much unbelief, darkness, for much uncertainty and ignorance in their poor hearts and minds. What cause he had, I say, for this inward, if not outward, time within himself. What cause he had, O inconsiderately, so cold, and slow apart to believe all that the prophets had spoken. And this is where he met them, as he raised with them the question, as they were talking on their way to Emmaus, that the prophets, Cleopas and his companions, usually thought to be Cleopas and his wife. They're not told so, but it seems evident that they had a home to go to, and that home was Emmaus, and that they also invited Jesus into that home, and it would be exceptional, though not out of order, for two disciples to be living together, that it appears to be Cleopas and his wife.
- [3 : 23] But I leave that with you just as a matter of interest. It is not revealed. Nevertheless, what manner of communication, said he to them, are these, that she'd have, one with another if you walk and are sad. It is undoubtedly a very common thing, that two people walk together, whether they be right or be right. And they are sad. We need not exercise our minds too much as to what they were speaking of. There was one predominant subject, and that was the death of Christ, and now the most unexpected resurrection, the empty sepulchre. The perplexity which this caused we spoke of this morning. And the appearance of these two angels, who bid them to remember that it already told them that this could be so, and yet that they were far from believing it. They were all pure remembrance, words spoken long ago, and you see this has a direct bearing on the eyes of the Lord's people.

[5 : 00] They could live with a Bible in their hands, and yet many things are not clear, and it's sad to say many things are not believed.

They are not lived upon. They are not received in their entirety. So that there's little wonder that there's any sadness, and sorrow, and discussion as to the reason these things are.

And if we look into our own lives and homes, we may not have to look very far to see why things are as they are.

And there is not that observation, there should be, of the world of God, the precepts of God, so that their unhappiness is often brought upon ourselves by our own folly.

This did not keep the sight of her away. And indeed this was to be a very unique opportunity for him to minister righteousness unto two disconsolate people.

[6 : 18] And we believe the Lord knows those occasions to choose, whereby his coming can be very welcome and useful, very profitable, and where they can have a good issue.

So that this subject was undoubtedly the strange happenings in Jerusalem. In fact, they tell him so. And ask him if he's only just come to Jerusalem.

And are there a stranger in Jerusalem that knows not? Have you not heard what has happened there only these last few days?

Are you unaware? And Jesus answers with a leading question. What thing? And then the whole matter that was exercising their minds comes out.

And this is exactly as it should be concerning Jesus of Nazareth. Notice their knowledge of him and what they say, though it be in a few words.

[7 : 43] They say, which was a prophet, mighty in deed and word before God and all the people. they were quite right.

Though they were sad, this had some argument for their sorrow because he was a prophet. He was the servant of God and he was mighty in deed and word.

And all the more reason why they could be perplexed that he should have disappeared to Adam. They saw him upon the cross.

They saw him carried into the sepulchre. But no more after this was known to them. Therefore, they have a right apprehension of the Lord Jesus under this his beautiful title, Jesus of Nazareth.

Not only this, they were correct in the twentieth verse and how the chief priests and their rulers delivered him to be condemned to death and have crucified him.

[8 : 58] here, they were only partly right. You come to the Acts of the Apostles and you will read the words of Peter where he says that Jesus was delivered by the determinate counsel and foreknowledge of God.

Peter's eyes at that time, at his Pentecost, were lifted to the truth and the facts. Here, it's only confined to the chief priests and their rulers.

But nonetheless, they were on the right side. They spoke truthfully. The chief priests had in fact done this and they had condemned him to death.

And this was the cause of their sadness. And then you see there was another thing in them that I mentioned this morning in the 21st verse and that was a hope, a spring of hope.

The last of spring. Whereby they have said that we trusted that it had been he which should have redeemed Israel. That was what we were looking for but it hasn't come to pass like that.

[10 : 24] very, very different in fact. And beside all this, today is the third day since these things were done.

This remarkable third day is embedded in my memory and heart and has been for years. how just one ripple thing sticks in your life.

One vital point of divine proof sticks. And I feel this is one of them. And a excellent example of how just one vital word will remain as engraven in your heart.

And it was these and it was the third day. And the third day will rise again. So how remarkable to have just one little anchor hole.

One earth grip. one slender friend shall I call it. Upon the word of God. The promise of God.

[11 : 56] What they had heard from his lips though they had forgotten in part as we saw this morning yet Cleopas and his friend they were treading the last few hours of the setting shut and they felt the space that it's all coming to an end.

And beside all this today is the third day. That's a great trouble with us they said this is what is our concern become almost like a condemned criminal would say well this is my last day of the night.

A sentence is to be executed tomorrow. Beside all this as if these things aren't enough. the third day.

You can see their perplexity and you can see the timeliness of the Lord's arrival. But he was hidden from them their eyes were holding.

Now we must not associate this holding of their eyes with their unbelief. They were two very different things. The holding of their eyes was a miracle.

[13 : 41] They had not the slightest knowledge who this man was. But that was unbelief. There I believe they in this that they believed not Moses and the prophets and what was written of Christ and his life death and those records.

that by his own power now put forth these strangely that held their eyes.

That's how it's put to us. But their eyes were holden with verse sixteen. But they should not know it.

God therefore is here twofold as divine power which can hide from their eyes the light of the gospel the light of Christ's rest heart and the other side of it in dwelling unlimited.

But as you have these two things brought together outside and inside you may not know the Lord is by your side even now you know.

[15 : 03] You may not realize that your Prince pathway today has the Lord by your side.

Your eyes are holden that you cannot see Him. You only wish it were true you say that you could and did know. On the other hand you have your indwelling unbelief that all is over and you may just as well give up.

It is a time of great perfection. And this was their dilemma. They expressed it as far as they can with regard to the women of the sepulcher.

And they found not his body the vision of angels they heard that but we are told in the earlier verse that they didn't believe that.

Mercy then says in their words seemed to them as idle tales and they believed them not. I am tired. Things that were absolutely wrong.

[16 : 23] Now in this we get a true picture of the position of just two people now how greater to the church of God and experience of one person is.

We have many cases in the word of God of the valuable experience when it is expressed and out 90 details of one person.

How much more so in the case of two. and you have these tools in the scripture. Those who walk in the ways of God in structure and peace like Jonathan and David for example in the old pit.

And here we have as I said I expect more least by feeling her husband and wife walking together in this time of anxiety and trouble.

They had seen the vision and certain of them which were with us went to the sepulchre and found it even so as the women had said that him they saw not.

[17 : 47] Then comes the text. Then he said unto them old fools. Oh inconsiderate people. Inconsiderate ones.

Sourcless ones. And what grief this is to the Lord Jesus. You know that he often before his death he groan within himself but they're undelie.

He often reproved them having your heart still heart very miracle all that he did is regard healing feeling compassion very personal did that little of itself to remove the unbelieving nature within their heart.

heart. If entered in Jesus said if it be thou that be on the water and Jesus said unto him come to him and for a few steps he cut the waves and then seeing the waves he began to sit and cried out Lord save he stretched forth his hand and say the fisherman laughed thought man whose life was thus far spent on the water and yet that last they leave so swept over Peter as he saw those waves that he sank barely went and so with the awful nature of unbible that is in our heart it's just a black wall a wall that only

God's grace can ever remove break down oh inconsiderate one oh fool do not take this word fools in its extreme sense but have you ever called yourself by this name have you ever had occasion to use it for yourself and if so under what circumstances and in what respect somebody else is acting towards you or your actions towards yourself have you ever groaned out when you're on your own and oh fool there is such a thing you know when it's sweep over you with a thought that you're a poor foolish thing you you know that that told to attribute this word to yourself in the things of God

[21 : 20] I mean of course that quite easy you do it in the things of the world I mean and not unusual and in the things of God to say oh what a fool I've been what a fool I've been how foolish you'll find this very same thing in the life of in the self and he envied the prosperity of the ungodly and taught them better off than himself and envied their loss went on like this until he went into the sanctuary of God he said then understood I there is he got a clearer picture he then having got this clearer picture of himself he turned his eyes to the best place he could and that was himself that's what the sanctuary did for him whatever he heard

God taught him to look at himself and see the utter folly of envying the prosperity of the ungodly men then he said of himself not of those he'd been envying so foolish was I and then he had with it that ignorance I was at a feast before me and how the conviction rings doesn't it no hypocritical confession why it has power it was absolutely true and I doubt not that you are grown and sighed when you said of yourself oh what a fool what a fool how inconsiderate how ignorant has been from your heart if anyone else have said it to you you might have taken offense but when you say it to yourself and of yourself you can't very well take offense if you say offense but how many have to sigh that they're unapologetic and this when the Lord is near and when things are working out in such a way that ere long there will be a appearance but this is the beginning of the burning heart which we read of in verse 32 did not our heart burn within us while we talk with us by the way seems to have been indeed not seems there was a burning within that is to explain the symbols there was a movement of life a warmth an attraction a flame that can it what description you think best it's got hold of them here is the beginning of it strange beginning in it oh fools and slow apart to believe when the truth comes home and facts begin to be revealed and questions answered that is to be the issue of stuff you are to put yourself in this place and receive this instruction as they did they didn't say their heart burned within them half of the time whilst he talked and we have persuaded that it was from the very outset no they didn't know him and had no knowledge that this was Jesus they couldn't have listened as they did had they known but then he was a stranger and we would spend it in mind and as a stranger they received what he said vastly different had they known it was Jesus they would have been really overtaken but no he hides himself and thus addresses them lay there before them they are holly and they are unbilly now

what does he encourage them with slow apart this is very beautiful we talk about children being slow learners for adults for that matter a slow learner a slow learner a slow learner slow apart it doesn't entirely cut them off it doesn't exclude a part of their learning they were learning slowly but they were learning but it had been better for them had they been learning more quickly under such favourable circumstances as the angels remind them and they had not rejected the words and treated them as idle tales how many servants have you listened to and treated them as idle tales regarded them as being absolutely out of court nothing whatever to do with you not the slightest interest displayed in you and now you say of those days

Matthews when the gospel came to you what a wasted hour what not come so inconsiderate men thoughtlessly the fire to appreciate the blessings of the gospel fire and say them in their true life give them their real value people and that's what was with them here we know nothing about them as regards detail in their previous life they had the prophets now we are great believers in the prophets aren't we all those prophetic words that in the minor and the greater prophets are of infinite value we are to see one if we turn over to the second of

Acts from the prophet Job and he quoted many words of Job concerning great and terrible day of the Lord and the sun shall be darkened and the moon turned into blood and there was darkness upon the face of the earth not in the way that was looked for none is better they have and those prophets are so obscure in places and yet clear enough they are a remarkable gift for the church of God because they are constantly unfolding and constantly closed there are certain prophecies in this book that today are never unfolding and we are not able to say to what they refer and when whatever learning man has and how much he may probe he never gets to the room so that they have always had about them their air and

[30 : 51] I may say that majesty of prophecy until the time comes for God to remove the vials and hidden and there are such scriptures in the prophets ezekeiel's latter verses for example many of course have been fulfilled and are finished and these that Jesus refers to were strictly to do with him and in what particular he goes on to say ought not Christ to accept him simple question testing questions simple questions are usually the ones that are testing all cannot cry good suffer on what ground why what had been said beforehand concerning

Christ and concerning his suffering they were ready to look for kingdom but they were never ready to look for a suffering saviour the 53rd of Isaiah seems very much to escape them though it was in fact the very door of entrance to the Ethiopian Union but it was a suffering Christ that the prophets foretold to America this Jesus brings forward in his cross examination of them all not Christ good suffer is it incompatible with what I've told you with what you've read with what you've been brought up under in my law when he came to his ministry the

Lord Jesus he only had the prophets his first utterances as far as we know were from the prophet Isaiah the spirit of the Lord God is upon me and so on and he said this day is this scripture fulfilled in your ears and he closed the book and he sat down this to Jesus was the very fulfilment of what had been written five or six hundred years ago that there was a majesty in it you see but did they receive it and it came to the issue and he began to speak concerning this and what they were thinking and saying prophet or position heal thyself he mentioned those two notable cases of gentile dressing

Naaman and the widow woman of Sir Ampeth and they were filled with manis and rose up and and cast him out and led him onto the brow of the hill and would have cast him headlong that was the outcome you see of the prophet and the great prophet himself speaking of himself it seemed abundantly clear therefore that the prophet needed gracious understanding and his I mean by their readers they earned him believe for him was his slut and saying is he will say. Their own words prove this, if you should doubt what I say, and how the chief priest and their rulers delivered him to be condemned to death and to have crucified.

They were witnesses to this. And this was to those colonies. It must have been. Now, you see, to them it wasn't just one, it was three. It was the two manufacturers and Christ in the center. So that the whole scene was indeed very exceptional, as far as we know, Jewish history in Roman times at that day. But there it was. And there was the remarkable scene of suffering. The distinction of the one thief that was saved, the sovereign distinction of the other that was not saved, and the savior of sinners in the center. And this grievous scene of human suffering and will, all foretold, the visage, more mild than any man, just to take one note of it. We often say, with regard to a sick friend or person, how their faces changed, how different they look. You can see their sufferings in their face. Their faces do reflect great suffering, extraordinary suffering, agony. The visage of the Lord Jesus was mild. The prophet had said it, wouldn't they? As regards the other side of the world, the prophet had said it, wouldn't they? As the other side of the matter, by laying down his life. The prophet said it would. And yet, they were slow apart. They did not grasp. They did not fully receive or believe him. And even now, when they stood as witnesses of this tragic scene, they did not say, well, this is the fulfillment of what Isaiah told us. This is the very fulfillment of God's purpose. Let us rejoice. Rather, they all for shook him and fled. And they all for shook him and fled. Having no stones to throw, have we? Indeed not. Ought not Christ to have suffered? But there is something else that is this, an enter into his glory.

[38 : 29] He had not yet come for that place. As we now know, another forty days had to expire, yet? Before he would enter into his glory. But he had already entered into his.

He had already entered into his glory. And he had already entered into his glory. And he met Mary in the garden. And with what a delightful joy she received. And what joy it was to him. When he revealed himself to Mary, that daughter of Eve, that read 22 John and 21 John and see there how he entered into his glory when he met Mary in the garden. And with what a delightful joy she received and what joy it was to him when he revealed himself to Mary, that daughter of Eve, by whom sin first entered into the world.

There was no chance happening that Mary came along at that time, indeed not. It wasn't Peter and it was John. Now, and that's not speaking disparagingly, whatever. It's speaking according to the eternal purposes of God, that poor Mary, out of whom he cast seven devils, come along and thus greet him in the garden. Thinking him to be the gardener, she said to him, Sir, very respectfully, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away, just as if he could. And he said one word to Mary. Now there's a glory in this. And Jesus Christ, the resurrected Saviour, having made an end of sin and left it in that empty sepulchre, comes to a great sinner and says to her, Mary, I say there's a glory in this. And I am fully persuaded that the Lord Jesus was supremely happy and saw the cabin of his soul as he spoke to that dear woman and rewarded her zeal and diligence as she could not leave the sea. Must abide there, got her reward. He entered into his glory now. Here there were two poor, tried people who were complexed under the cross. And he asked them the question and then begins to answer. Meaning that Moses and all the prophets expounded unto them in all scriptures, the things concerning himself. Now had we this record of what he said, we couldn't have been told more than we are told now, by the very simple words that he spoke all things concerning himself. This is how we read the Old Testament. People that would do away with the Old Testament and say that he's outmoted and finished with what a mistake they made. What blind unbelief and empathy to deride the sacred prophets and Moses. Jesus hounded in found in them with joy. He knew what to open, as I've just said, at his first public ministry. He knew where to find the words the Spirit of the Lord God is upon him. He didn't have to turn over page after page and wonder where he'd find it. Any more than you do with scripture this scripture that you know where to find it? If I said to you, find me the chapter that begins like this, you would know where to find it. It is this. Jesus manifested as he thus told to his disciples on the way concerning himself. And they drew near to the village with a day they went. And he went to the

and this is where their heart was burning. These truths, you see, were being received, confirmed. They weren't new. They weren't unrevealed. They weren't something that had been revealed for the first time. There are one or two things, they were not There are one or two things in the Gospels that we've not heard before in such language, spoken directly without reference to any particular Old Testament.

I say there are one or two things. And if you should ask what they are, one of them is what Jesus said to Nicodemus. As I mentioned this morning, he must be born again.

[44 : 28] Why? Can you find that in the Old Testament? Another thing is a woman by the well. That evil woman who had five husbands, a poor prostitute.

A woman who was living in sin. Jesus did not disdain the set before the earth a truth that had never before been put into such terms as Jesus put it.

And that was this. They that worship God must worship Him in spirit and in truth. For the Father seeketh such to worship Him.

These words were in the scripture. And these words, they were reprov'd and rebuked. And they were slowest at heart, but their heart was burning.

There was the wall reception of that. And at the same time, a falling underneath the sacred teetons.

[45 : 41] Why? They say, well, they came to the door of the home. They drew nigh unto the village whither they went.

And He made as though He would have gone further. And He was a very beautiful thought, isn't it? The Lord Jesus should know just how to draw out their hearts and invitation.

There's a beauty in this, a glory in this, that the Son of Man in His Resurrection glory dwelt among me.

So, would He deal with them in this way as if He was going to leave them now, and going past upon them. And they constrained Him.

They constrained Him. This is just what Lydia did, you know, to Paul after she was blessed. He constrained Him.

[46 : 46] He said, if there are just me faithful, come in. Let me endeavor to repay you for what you've done for me.

This gospel constraint is glorious. Glorious. That is where the love of the brethren come in.

Constrained. They constrained Him. And they said, abide with us. Good Father. For it is toward evening, the days past that, that evening, a few hours before, that day, looked to be the end of everything.

Yes. But look how definitely they talk about it now. They've got something in their hearts now that's burning.

There's a resurrection in their life, feeling things.

[48 : 05] Things aren't as black as they thought they were. Things are not going to expire in hopeless nights. No. Come in.

Tis toward evening, the evening that we dreaded. The day is past then. The third day is nearly over. But we've got no fears now.

We've got something in our hearts that we didn't have when we set out from Jerusalem. There's something different now. This man has brought some change in us.

What is it? How can it be? They constrained Him. I said, abide with us for the, it is toward evening.

The day is past then. The day is past then. He went in to tarry with us at all. He would have been welcomed to what accommodation they got, wouldn't he?

[49 : 15] He would have kept the Savior all night, wouldn't he? He would have said, Lord, do stay. Now I am. Everything is different now.

The dark room is lifted. But we are also not, we now see. Our unbelief has been cleared away and darkness has illuminated.

Lord, you stand. You're welcome to anything we've done. Do you not think this was the Spirit of them?

He wanted to carry with them which is the original of the country. Things sad. Just for sure, sir.

He wanted to carry with them. Then they set food before him which is described here as bread. He had a mix with them and he took bread and pressed it and gave to them.

[50 : 19] It is not the ordinance of the Lord's house. There is no reference here which he had previously instituted, but he broke bread and gave to them.

And by this signal sign they understood what he was. The broken bread.

They were not at the institution of the Last Supper. They couldn't have been. It had never been held since because immediately after the supper was instituted, they went out into the Mount of Odin.

From there Jesus was taken the prisoner. From there he was led to Calvary. There could have been no celebration of the Lord's Supper.

But he broke bread. What meaning was there in this? Why? And gave to them and their eyes were open and kept for it.

[51 : 34] I don't think there was any celebration at all, keeping the commandments there wasn't. Their eyes were open.

So when you get your heart burning and your eyes open, you know, you're in a good place, aren't you? That was in, and you can see now what you couldn't see before.

A remarkable journey, but it started, as I have said in this text, roll out...

for I'm evil. O, eh... inconsiderate... men, O, fools and Slow Paul... oh! Sorry... Should the word of God thus speak to you, take it back to him.

Make the confession before him. See that you may be talk, instructed, even, eh... though you feel such a slow burner." Because here is the great example of it.

[52 : 42] And the sweet experience is the heart burning within. Not a gloomy despair deepening as the shadows fall in the evening.

Not a coming to the end of the day and saying, Well, this is the third day, we give up all hope, it's finished. Well, it has just begun.

So does the Holy Ghost inspire Luke, that most blessed writer, to give us a sweet account of that journey which has stood the Church of God in such wonderful steps.

Then, of course, there is the latter part of it, which is not related to the subject of the two on the road with Myers and the same extent.

The Lord bless these two thoughts to us. Amen. We will try to receive the earth as far as the Lord. We will try to receive service for a member of the number 7051, June 422.

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The number 7551, June 422. The number 7551, June 422. The Savior leaves no more to die, the number 7551, June 422.

The Savior leaves no more to die, In Numbers 751, June 422, the Savior lives no more to die, he lives the Lord from the heart, he lives time of all the life, he lives eternally to the end.

The Anthem Thank you.

[56 : 02] Thank you.

Thank you. Thank you.

Thank you.