

Brokenhearted sinners healed and captives freed (Quality: Good)

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Date: 24 January 1999

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[0 : 00] For attention to the fourth chapter 4 of the gospel is recorded by Luke and verses 18 and 19.

The gospel is recorded by Luke chapter 4 verses 18 and 19. The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor.

He has sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind. To set at liberty them that are bruised, to preach the acceptable year of the Lord.

The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind.

To set at liberty them that are bruised, to preach the acceptable year of the Lord. I don't desire to just rehearse those things we tried to speak this morning.

[1 : 31] But as far as we may, just to put us in remembrance of one or two things.

This word of the Lord Jesus Christ, as you will doubtless know and remember, was preached in prophecy in the 61st of Isaiah.

It was read of the Lord Jesus and it was to be applicable to the Lord Jesus. It was one more prophecy come to pass.

This day, he said, is this scripture fulfilled in your ears? And I believe I remember saying that though every God sent servant must indeed have the evidence and will have the evidence of the anointing of the Spirit to preach the gospel.

What is written here is not written of any man, only the Son of Man. Because it's not just the preaching, my friends, that is the reference here or the meditation.

[2 : 50] It is the effect of the word of God and of Christ himself. If the text finished with those words, because he hath anointed me to preach the gospel to the poor, then that would be indeed descriptive of all God sent servants.

But it doesn't finish there. It doesn't finish there at all. It is a reminder to us of the truth that is to be preached and the effect of the truth.

The preaching of the gospel is the employment of a few poor sinners. But the application of that gospel, the bringing forth of fruit from that gospel is not of man, but of God.

This blessed spirit, it is his work. Preaching, as I've said, is the employment of a few sinners. But the blessing that is in these words that we have read by way of text is not of them.

It is of the Holy Ghost. Make no mistake about it. You may have sometimes the benefit of a gifted ministry, not a ministry which a well-taught servant of God preaches.

- [4 : 25] You may have those opportunities at other times and other places, but the blessing doesn't come from the gifted ministry. It is often, my friends, well, it is not often, but at times, it is where the word itself is preached in weakness and raised in power.
- Now, the raising in the power is the Lord's work and his alone. As we go on tonight, you will see he's not only to preach the gospel to the poor, but also to the brokenhearted and to the captives and to the blind and to them that are bruised.
- But there are those things which the gospel shall have a sweet effect upon such descriptions. And so that's the Lord's work.
- I would ever try, as enabled, as grace is given, to promote the Saviour, my friends, and indeed hold him up on the gospel pole.
- And may the blessed spirit so fulfil this word in your hearts this day. Well, we seek to exalt Christ because he is the speaker.
- [5 : 47] And we spoke of the, in the first paragraph, that he was anointed to preach the gospel to the poor. Now, I want to say one thing more that I said this morning.
- And that is, if you're in this text this day, I often use those words, I know. But if you're in this text today, then you are in these descriptions.
- And the gospel is to such that I walk in in this descriptive pathway. It's a feeling pathway. And by the blessed spirit, every one, every child of grace is brought there.
- He doesn't bring himself there. Nature wouldn't want to be brokenhearted, and nature would not want to be poor. And there would not be any that are bound by nature, or indeed bruised, or blind.
- This is spiritual experiences only. And this is the work of the spirit. We said in the latter part of this morning's discourse that if the ministry is a ministry of anointing, therefore, it is such that the hearers may also be anointed.
- [7 : 03] They are brought into the place where the gospel is to be made a blessing to their soul. Preaching to the dead, my friends, produces nothing.
- I would say that in all reverence. These people who can change the heart of someone dead in trespasses and sins are only deceived, and are deceiving others also.
- The gospel, which is what is spoken of here, will only be made suitable and blessed to the condition, to the place which the sinner has come into.
- You wouldn't throw good seed on ground that was as hard as concrete. And if you did, you wouldn't expect any fruit. My friends, to preach the gospel to sensible, prepared sinners is the work of the Spirit and his work alone.
- The Lord help us then to go on in this word. The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor.
- [8 : 14] He hath sent me to heal the brokenhearted. Wonderful mercy, my friends, if it might be this night those blessings fulfilled.
- I keep saying it and it's my prayerful desire. Now, who are these then? The brokenhearted. Well, what it is naturally, so it has its similarity spiritually.
- A person who is brokenhearted is of absolute distress, in deep sadness, and the pathway is, well, almost in despair.
- Brokenhearted. No comfort. Not a shred of comfort to be found upon them. Now, these characters who are spiritually brokenhearted, that can draw no comfort from anywhere or from anyone.
- And so it must be. My friends, if, to read the word again, he hath sent me to heal the brokenhearted. Who is the he? Well, the me is Christ.

[9 : 30] The he is the spirit of truth. The spirit of the Lord is upon me. Because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted.

And my friends, no one can heal the brokenhearted like the Lord Jesus Christ can. No one. You know, a word in season from a friend is one thing.

You might try to heal the brokenhearted. And I sometimes wish this, you know, we had more brokenhearted sinners in the cults of the Lord's house.

I truly do. I wouldn't wish them anything that was distressing or troubling. Not for a moment. But this spiritual condition, brokenhearted, makes for good here as in the sanctuary.

And I say it again, he, the person of Christ, he has, sorry, I'll go to speak it again, he hath sent me, this person of Christ, this blessed man who, whose company was publicans and sinners here below, who is one with his church as the bride is to the bridegroom.

[10 : 52] My friends, he it is that shall heal the brokenhearted. I've said enough, my friends, good words won't heal it. Good words won't heal it. Sometimes we think we can say a word in season, we hope we might be led to speak a word in season.

But you know, you have to walk in the pathway of someone who is brokenhearted to understand how they feel. And even then, my friends, it isn't sufficient.

But this is the Son of God that is speaking here. And this is the appointments of the Holy Ghost that is spoken of here. He has sent me to heal the brokenhearted.

And those blessed times, we read of the day of resurrection. I didn't read it for that reason. That it was another instance, but it is one, isn't it?

My friends, there were eleven disciples. There were those followers and believers in Christ. And if one word described a lot, they were brokenhearted. Now why were they brokenhearted?

[12 : 01] My friends, simply because they'd lost sight to their Saviour. That's why. And sinners called by grace and those who have indeed experienced in times past the blessings of his grace and his love and now walk through a path of darkness and distress and he is silent to their soul and he's withdrawn his presence, they're brokenhearted.

In that reading in the 28th end of Matthew, my friends, there was a time when the brokenhearted were comforted and the comfort was the person of Christ.

Not the revelation of Christ as we desire, but the presence of Christ, the human body of Christ. He that was raised from the dead and fulfilled the promises which he had already made that he would see them again and he said, you now therefore have sorrow but I will see you again and your heart shall rejoice and your joy no man taketh from you and in that day he shall ask me nothing.

There was a season, it was a brief season but it was a very sad season, their hearts were broken. Christ had died and died in that most dreadful way of crucifixion, nailed to the cross of wood and they laid him in a tomb and sealed the tomb and here there was a few believers that would deal with his body as you would deal with someone who was dead in those ways and in those times but he wasn't there.

Tell me, Mary Magdalene said, tell me where thou hast laid him and I will take him away. I think she spoke the feelings of her very soul, not that she was physically able but she was spiritually willing.

[14 : 11] He hath sent me to heal the brokenhearted and the day of resurrection healed the brokenhearted and that power of the resurrection is what will heal the brokenhearted this day and to any that might be in the house of God as one who is brokenhearted, my friends, it's when Christ and the sinner comes together once more and I believe this too there are so sweet blessed union between Christ and his church that they shall never be separated eternally but the sinner mourns the absence of his God, mourns the absence of his friend but there is something else too that the brokenhearted rejoice in, my friends, and that's his voice.

That's his voice, is it not? You know you who would hope that you've heard his voice in times past?

It's just one thing to sing, you know, we may sing these blessed truths but experience teaches us that the hymn writer came into places where he was brought very low but he was also delivered.

His love in times past forbids me to think he'll leave me at last in trouble to sink. Each sweet Ebenezer I have in review confirms his good pleasure to help me quite through.

Now, my friends, what are these Ebenezers? they were times, they were places. You know, when it was first mentioned in the first book of Samuel, the prophet Samuel took a lamb and it was offered and he named the place Ebenezer hitherto hath the Lord helped us.

[16 : 04] But Ebenezers are spots and places in the pathways of all believers and are places where the Lord's returned and the Lord's restored. And the Lord has spoken, my friends, all to hear his voice.

Does this not heal the broken hearted? I've said it lots of times but in the day of resurrection in the gospel of John we have this word, we have seen the Lord and it was with joy and gladness that they said it.

It's very remarkable, you know, to see the contrast between his death and his ascension to glory at his death there was distress and darkness and castings down which would be so.

At his ascension to glory there was rejoicing and they went from the place at Bethany where he entered back into glory and preached this precious gospel and they could preach the risen Christ, they could preach the exalted Christ, they could preach the saviour of the lost, the spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor, he has sent me to heal the broken hearted.

My friends, Christ won't be anything to a person who is not broken hearted, to a sinner in his sad condition, that is in that lost condition, in that dark condition.

[17 : 36] someone who is still destitute, my friends, Christ doesn't mean anything to them, but those who have sought him and known him and heard him and walked with him and communed with him and now walk pathways of distress, my friends, he's everything, the one thing needful, the altogether lovely, and here he has promised, according to his own word, he has sent me to heal the broken hearted and his very presence will heal and his very word will heal.

You know those sweet promises and we read one such promise in Matthew's Gospel, all power is given unto me in heaven and in earth.

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have command you and this is the promise and lo I am with you always even unto the end of the world.

Now that in its blessed promise my friends to the Lord's people. The first preaching service of this year was down in Kent.

It was on New Year's night and the word I was given to preach was this, fear thou not for I am with thee, be not dismayed for I am thy God.

[19 : 17] It's in the 41st of Isaiah but I felt there was some sweetness in that, sweetness in the preaching of it because here we were starting another year of our life, a new year.

Many started it in celebration and some of us started it in dependence, in complete dependence and the promise was for the Lord's presence.

So it was in that 28th of Matthew. He has sent me to heal the broken hearted, the very presence of Christ. There is the healing, there is the restoring.

But then you might find that you mourn, you mourn because of fresh knowledge of sin. A sinner will not go through, a saved sinner will not go through his life journey without that he has to mourn over fresh contracted sin.

You know what the prodigal was, the spirit of the prodigal, when he came to himself, when he began to be in want, and it brought confession and repentance.

[20 : 35] Fresh contracted sin will break the heart of believers. That is when it's applied. We've got an old heart, you know, that's as hard as concrete, and doesn't feel anything, and is indifferent to sin, and imbibe sin, would go on in sin, but the tender conscience of a believer, my friends, will be made to feel indwelling sin again.

He has sent me to heal the broken hearted. My friends, what heals the broken hearted when the cause of the broken hearted is sin?

Will the sight of Christ at Calvary heal the broken hearted? Will make it sweet and precious times to the soul? There will be those restoring times then.

Do you feel to need restoring? Do you ever come into times when you pray the Lord to restore unto me the joy of thy salvation? David had to sink into sin to pray such a prayer as that.

And sometimes the poor child of grace mourns over fresh contracted sin and he pleads again for the application of those blessings that he's walked in.

[21 : 55] Sin will cause a broken heart to a sinner. Sin will cause a broken heart. To a tender conscience it will. To a hard conscience to a conscience indifferent my friends well it has no effect.

But to a tender conscience it will cause a broken heart. He hath sent me to heal the broken hearted. I said when we began to speak of the broken heart you know if a person loses somebody that they are indeed much close to felt such a love towards a husband or a wife a child a father or a mother my friends there's a feeling of desolation there's a feeling of distress in the heart that nothing can replace that.

you can't ask a person to cheer up when they've lost somebody who's so dear to them. And it brings distress nothing can be applied as far as from one another that is.

But I believe you know that even in those natural separations you are brought to see and brought to feel if the spirit is pleased to so come.

That though naturally it is to sorrow and to be distressed in spiritual things there can be those restoring reviving mercies.

[23 : 34] I remember some many many years ago I was we was walking a path of deep distress and some of the things that happened was like well tearing your skin from your bones almost.

It was so tender it was so distressing but then one day I was in this path and seeking a word from the Lord seeking some comfort to my spirit and it was this word that was given and if our dearest comforts fall before his sovereign will he never takes away our all himself he gives a steal.

And that's remained with me that word. often of course we are brought again into distress but that's a comfort to the Lord's people that whatever you may lose and whatever may be the trial or whatever may be the affliction or the loss or the cross that you are to carry.

If you are blessed with this in this text this day you will prove this that he remain as to say he never takes away what he gives you know the gifts of God are without repentance he has sent me to heal the broken hearted to apply the balm of Gilead to speak the word in season that will bring healing to the broken hearted you know I looked at the seventh chapter of this gospel I was pondering over what I might read tonight and thinking here and there and in the seventh chapter is that account one which will be mentioned in prayer and one that seems to abide with us so often is that Christ was found in the Pharisee's house and it was that account of the woman who stood at his feet behind him weeping and began to wash his feet with tears and did wipe them with the hairs of her head and kissed his feet and anointed them with the ointment that is the ointment was an alabaster box and this old hard-hearted

Pharisee speaking of Christ said this man if he was a prophet would have known who and what manner of woman this is that toucheth him for she is a sinner what a hard thing to say but my friends what a proof of ignorance it was that this woman who toucheth him is a sinner but you know she was the one who went away with the blessing he turned it round on the Pharisee and accused him of even not the hospitality that was due to him thou gavest me no kiss but this woman since the time I came in hath not ceased to kiss my feet my head with oil thou didst not anoint but this woman hath anointed my feet with ointment and before that we read this

[27 : 02] I entered into thine house thou gavest me no water for my feet but she hath washed my feet with tears and wiped them with the hairs of her head wherefore I say unto thee her sins her sins which are many are forgiven for she loved much but to whom little is forgiven the same loveth little and he said unto her thy sins are forgiven and they sat at meet with him they that sat at meet with him began to say within themselves who is this that forgiveth sins also and he saith to the woman thy faith has saved thee go in peace this was the broken hearted these were the words of Jesus not the man he hath sent me to heal the broken hearted there was a poor sinner and a saviour she took the blessing home and that hard hearted

Pharisee got nothing my friends what a blessed place to be when you're broken hearted at his feet and what a blessing it is to be broken hearted to mourn over sin and after him dear lord may I a mourner be over my sins and after thee but we must go on time goes by to preach deliverance to the captives now this is where I came to look at these words last night I was reading the 142nd psalm and the last verse in that psalm is bring my soul out of prison that I may praise thee and I read my mind went to this word and I read it and it abode with me throughout the night to preach deliverance to the captives once again my friends these are spiritual things and it is by the spirit that there is to be preaching to the preaching of deliverance to the captives and that may be in many ways to describe this captivity those sensible of captivity will know what it is to be bound hand and foot as

Lazarus was they cannot come forth they are bound they are immovable they cannot move they cannot deliver themselves they cannot extricate themselves from the captivity the prison they are in and the bondage that they are in to preach deliverance to the captives this is the spirit of the Lord's work then there is a captivity my friends that you are not aware of until you are delivered from it that's the captivity that you and I were born in you are not aware of it until by his grace and mercy you are brought out of that state and condition of captivity those who are who are born in sin and shapen in iniquity are in captivity to that sin they are in Satan's kingdom as far as their state and condition at the time is but those who are blessed characters whose names

God has put in his book of life they still are born in sin and shapen in iniquity but God has decreed a time and an appointed place where by his grace they are spiritually born just the same as their natural birth is appointed of God so their spiritual birth is to preach deliverance to the captive I believe my friends there is to be much need of the preaching of the work of the Holy Ghost it's a neglected work and it's a neglected preaching in so many places may it never be neglected in this house of God because it's his work to deliver the captive we have in the word of God of course examples great examples the one that came to my mind was the man who was in possession of a legion of devils what a character he was what a hard character you might say what an impossible character it certainly was an impossible character you might look at

Saul of Tarsus as another impossible character every son of Adam is an impossible character my friends you don't have to look at the extremes those who are brought up amongst us in the denomination that we are found in those who are brought into the truth under the truth at an early age are all impossible characters my friends we're born in sin and shapen in iniquity blessed be God the day of spiritual birth may dawn there will be deliverance to the captives the quickening influence of grace will bring the captive out of his prison out of that dead state that he was born in behold he prayeth it was said of Saul he was no longer a captive there was life in his soul and he was sensible to his sinnership he was no longer a captive but then my friends there are captives as it is described in

[33 : 24] Exodus where Israel was in bondage under taskmasters and that's very descriptive my friends of the law of Moses they were children of God children of God I mean this in the sense that the people of Israel were God's chosen nation and they were under bondage and under taskmasters and could not in any way deliver themselves but the difference between that captivity and the previous one was this that Israel cried by reason of the captivity and the Lord saw their heard their prayers and saw their tears and said I am come down to deliver them to preach deliverance to the captives you may remember too in John's gospel of that case of one whom the Lord Jesus Christ loved Lazarus who had died and was put into the tomb and Christ came and by his word delivered him from the tomb

Lazarus he said come forth and as the hymn we sang refers to it so the word of Christ with power and authority to Lazarus was effective and then we read he said loose him and let him go my friends do you know what it is to be captive to preach deliverance to the captives to speak of those things which shall be by the spirit the power and the authority of the word of God to bring out of captivity out of the darkness remember this that prison in the days that we are reading about were places of extreme distress darkness no comfort chained could not move oneself you remember the times when the apostles were in prison in the inner prison my friends there was a time when well they were chained between soldiers

Peter was chained between soldiers there was no possibility of moving to preach deliverance to the captives oh bound by sin and Satan in the darkness of the prison house under some dreadful taskmaster you know when when we are when we have the law applied to us you know it's like being under a taskmaster the taskmaster deserves the taskmaster seeks total obedience and the law of Moses my friends is to be only earned as it were by total obedience or known by total obedience but this is captive we cannot do the law of Moses we cannot complete it keep it in any way shape or form my friends we may try reform yourself you may believe that's a way to be delivered out of captivity not so to preach deliverance something's going to be spoken then and something's going to be spoken with power that is why

I read the 28th of Matthew all power is given unto me in heaven and in earth they spoke of Christ and his discourses but it was somewhat different from other peoples because it was with power that was the difference my friends the ministry of Jesus Christ was the ministry of love it was the gospel it was of himself but it had power upon it and the effect of that blessed power just the same as we read of that dear woman in the 7th of Luke my friends when he said thy sins are forgiven thee there was power in it and it put her out of the broken hearted state it delivered her from the captivity of her sins there was power the Lord preached to your heart my friends in your preached deliverance he'll point out the way of deliverance he'll point out the liberty of the gospel he'll bring you into that liberty of the gospel you know when a sinner is forgiven when the

Lord speaks forgiveness to one soul my friends it's bringing out of captivity that sin has placed them in and it brings them into the liberty of the gospel they enjoy the fruits of the gospel the freeness of that gospel and the mercies of that gospel and the healing virtue of that gospel and this my friends and it is found in Christ and through him and from him is this deliverance to preach deliverance to preach deliverance to the captives I have to say again my friends I feel it so much this day you know this is Christ that is speaking here this is the work of the spirit this can't be applied to the preacher or any preachers today or any other day come to that the work is his the power is his and the glory shall be his let it be a day when this scripture is fulfilled not in your ears only but in your heart the recovery of sight to the blind to set at liberty them that are bruised in the scriptures referred to the 61st of

[39 : 19] Isaiah we have it extended a bit more than what we read in the chapter he has sent me to bind up the broken heart to proclaim liberty to the captives and the opening of the prison to them that abound to proclaim the acceptable year of the Lord and the day of vengeance of our God to comfort all that mourn to appoint unto them that mourn in Zion to give unto them beauty for ashes the oil of joy for mourning the garment of praise for the spirit of heaviness I remember one occasion I was looking at these words some number of years ago and then these words stood up as it were in a prominent way the appointments first we have the anointed the spirit of the Lord God is upon me because the Lord hath anointed me to preach but then we come to the appointments and that brought comfort to me to appoint unto them that mourn in Zion to give them beauty for ashes and so on

I felt there was a little hope then the spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor he hath sent me to heal the broken hearted to preach deliverance to the captives and the recovering of sight to the blind to set at liberty them that are bruised now just we must say something before we close as the time has gone and recovering of sight to the blind it speaks does it not of the way it speaks of the pathway which the Lord's people are called to walk sometimes you know we set out in the way and by his mercy we feel to be led and directed but then you might be brought into a pathway when you can't see what we might commonly say a hand in front of you you know it's the pathway to walk you can't see the purpose of it and neither can you see the end of it the recovering of sight to the blind it's all very well for people to say well if you can't see the way just venture

I've said it so often my friends if you've got nothing to venture on it's hard to venture the recovering of sight to the blind first of all you know the way which is the spiritual pathway of the Lord's dear people is not known only by sight if it is known at all by sight there's many a person who thought they were in the right way because they could see the advantages of that way if you walk a pathway which is will seem suitable to your natural mind and you feel to have the Lord's blessing my friends you must be very careful to watch because if it is only of nature then it's the wrong way recovering of sight to the blind when the Lord leads you out it was said of Abraham wasn't it he went out not knowing whether he went well if you met Abraham and asked him where he was going he said he didn't know it would be a strange answer but sometimes the Lord's dear people find in their pathway in their path of tribulation all is dark all is dark what they thought was the way they wonder whether it is the way because they see not their signs you know if you go down an unfamiliar path or road or lane well you look for signposts and then if you find signposts then you can gather some direction in which way you're going my friends if the Lord brings you into a pathway you can't see your signs and yet you believe it's the right way by the way that he's brought you into it and all is dark and all is distressing of course where there is darkness well it is nothing but distress and sometimes you might have to come to a halt as it were in your spiritual considerations and wonder whether it is the right way after all and you will seek the Lord then the spirit of the

Lord is upon me because he has anointed me to preach the gospel to the poor he has sent me to heal the broken hearted to preach deliverance to the captives and the recovering of sight to the blind now what is this recovery I've often said you know and I feel I can only preach as I've been taught and led my friends I can't preach of what's not not been known but when you find the Lord in the pathway when you find his blessed presence when you aspire as it were what he says himself in John chapter 10 when he putteth forth his own sheep he goeth before them when you find that my friends that will take the darkness away the recovering of sight to the blind you'll see the way then is right you may find many a path to be dark and distressing and my friends it is so when he's not there but a word in season in the darkness of one's mind one early morning the Lord spoke some few years ago now and those two lines which are often quoted was very sweet in those days

Jesus Christ thy father's son bids you undismayed go on as you enter into these things you don't look for the dismay and neither do you look for the hindrance but it comes and you are brought into those hindrances and dismay and distresses and the way is dark the recovering of sight to the blind you trace the Lord Jesus Christ and you're able to trace it my friends by his word but we must close time has gone we haven't completed it we won't complete it and the recovering of sight to the blind to set at liberty them that are bruised to preach the acceptable year of the Lord I bet