

Evidences of true and false humility (Quality: Poor)

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

[0 : 00] We will speak this evening with the Lord's help in verse 19 in the 16th of Proverbs. Chapter 16 in the book of Proverbs, verse 19.

Better is it to be of an humble spirit with the lonely than to divide the spoiled with the proud.

This follows, as you will know, what we were saying this morning from the 15th chapter concerning better either little with the fear of the Lord than great treasure and trouble therewith.

It is another of those comparisons that the farmers or rather solemnly makes, giving us fear evidence of that which is battleable.

Here he changes his figure using no better to be seen after a battle when the scroll was taken from the U.S. to the Great Pages as well.

[1 : 25] In the victory of the game, they gathered together to see what was among the rebels. They divided the spoil among themselves as we read more than one.

Here he uses this illustration to compare it with the humble mind and spirit of a person who has no path in it, the right English, or those who are content, those who have no path in the battle.

And we also pointed out this morning how these Old Testament problems are announced and expanded in the New Testament.

And then speaking from that word of the method of power in contentment, so it was rather cool to declare us that Godliness, who can pass such a great day.

The New Testament certainly emphasizes this text, and certainly does alone too. It is better to be, even though the humble spirit is a loving, are preferable than to deny the spoiled, the proud.

[3 : 13] The previous word says, Pride goeth before destruction, or to spirit, is all of all. What greater enemy has attacked the truth of the gospel since the days of Pentecost and pride?

An arrogance and fortunate has arisen in the name of religion through history and increased itself more and more to all those who have not tried to sought the majesty of heaven and take him from his throne.

What awful pride is declared as truth. How the blind lead the blind, both born into the ditch together.

How adamant a sinful man takes to himself the ability to save himself. Treats it as a matter of course and preaches it as such. Builds his churches upon self.

Thanks to the crowd of money, in so many cases the foundation of this God. Not so the gospel. The gospel speaks the highest, warmest and most loving God to the humble soul.

[4 : 50] Those that are in and of low estate in particular instances of unknown character.

The Lord Jesus in a most remarkable way. If not they were any different or held any authority.

For people of providence for them. In the final words, an act of salvation before he laid down his life.

The Lord Jesus saved me. One of the greatest sinners that he ever did save. And that was a dying person. Father Jared. Soul Maharaj said "S für Nice God Das Undecupe ■ 36". Credits to behold him and this■■■■ him in about his ichratu für die gleiche und politische Adele man.

Alan Jisler 513 Master Jane of the Plante. We have a handle stared here to see, you. What better■■■ to be in and that proprenant■■■ fürbee lighten hizo and beneath the blouse and travers■. Better than seeking to be mind no more for this townled office looking at this proud nature therepore to remind the score with the crowd.

[5 : 58] Looking at this crowd nature, therefore, we have to look no further than narrowing South Rochester, which is a citadel of pride.

This is what some of us have found. Some have known to be the great stumbling, the great hour.

I will do this. I will work this when it pleases me. I will come to the Lord when I want to.

This subtle spirit of pride and arrogance which spreads through the human frame religious-wise has been the death of untold humankind, the eternal death.

It's all to be utterly lost in the spirit of I thank the God that I am not as other men out. Summing up briefly in a few words, noble and terrible, this was what Jesus had to come back with when he came to earth.

[7 : 14] One of his most frequent task was to reprove the pride of the parishioners. Some of them he studied.

Others he left in their sins. So that how many divine has spoiled the dais as they growled.

And are coldly settled in a religion of good works and sharp righteousness and merit. And if you've been there and know what it really is, you're quite satisfied that things are well and there are those that we need to say yes, I've got a great sick here, I've no doubt about my salvation.

You've been a solemn reticence. Spoke of it this morning, wholesome words. cannot speak to them flatteringly and say yes, all right, I believe it is so.

You may very well have to rebuke yourself. But as regards its lowly position, vastly different and better, preferable, highly to be desired.

[8 : 49] I admire this poet's faith, for God has declared that to this man that I've looked with his poor. For that if the Lord's feelings could do very strangely of bringing you out of yourselves, and showing you the vanity of this dreadful snare in which you are capable.

And snare is his. And how you are so complacent about it, like the Haifudist version of the Inception.

If your mind and heart are being disturbed about this, and say, well is it really so, what a good thing it is for you. You are not among the general chorus of hallelujahs, which are so common among those who divide the spoil of free will, and preach a righteousness among themselves.

And how you are well met, and the like. It's easy not to speak against these things. We know that there's no likelihood of opposition, but they're only too painfully true.

They need to be said. Not because there's any difference in us by nature, or that we would never do the like, or should we?

[10 : 31] There's no ground whatever or authority in the scripture for covering up error, and speechless error like this, simply on the grounds of a horse model, lest it should be said of us that we think ourselves right and everybody else wrong.

Nothing of the type. Those that are being brought to see the horror of self-righteousness. Where it's going to lead them, and to one end, and they will at last be brought to bread in.

And seek to escape it, and confess it. Tired of working in their hearts constantly. But God has ways and means of bringing these out.

And those ways and means are described, or the outcome of them rather, in this thing. that they are humble, and they are spiritually married.

But the great point of issue is how uncomfortable in this doctrine. Happy in him. Can he rest in him? Can he die in him?

[11 : 51] Now that's the point. I was afraid. I was afraid. And all I would be to feel, twelve months ago, that I was worried.

I thought nothing else. And this lowly, humble position through this grave, mercy and Jesus, and me.

I thought nothing else. I had to leave this hour lowly and falling still. And it was to me a bed I could lie down on and spit on.

And it was secure and safe, this ground that it was the word of God. So who is going to sell the alarm in the conscience of the self-righteous, but the Holy Spirit?

And so for them, the awful danger, don't just follow it. They trust it in themselves. And their own good work, and religion, and righteous acts.

[13 : 04] These all had their place. The Lord never swept away religion when He came to this earth. Never swept away temple worship.

He said to those that He healed, go and show thyself to the priest. And if it was obvious that the law was still in operation, and that law was very ancient then, and it hadn't got much longer to live, immediately cried, I don't know, dying words, it is finished.

That law finished. There are no longer any priest operative, any sacrifices needed. But until that time, Jesus ever came to sweep away the law of Moses and all the precepts and commands of the Gospel.

So that by these things we burn, that now, our only safety is the knowledge of ourselves. And the knowledge of lost conditions.

the world. No desire for the spoil of the ungodly. No desire for the share with their spoils of this evil world.

[14 : 36] It brought nothing, and I quoted this morning, again from Timothy, into this world. and it is certain we can carry nothing else.

It is the lament of the ancient monastic, the half of my kingdom for moment of time, this.

No, as the word of God to us, in life, at earth, better to the heaven-cumple spirit with the lowly than to divide the spoil with the great.

So you look at these better positions as they are set out here. The things which are wepporable. And for leisure hours and pure as they may be, to concentrate on their store, at that position which was far, far more secure, safer and better.

To divine grace is the home, resting place of the humble believer. And, you will not be asked to put yourself into this, that, what you will be asked is this.

[16 : 06] The Lord's seedings with you, are they making you now? And are they emptying you, sir? The great forerunner of Jesus Christ, one Baptist, said a very remarkable word, then, art thou he that should come, was asked him, to look away for another.

He, among other things, as they said, he was increased, and I was decreased. God's way of bringing these people to a true sense of humility, and working it in them, is to show them a tremendous gift that he gave, and Christ that he paid.

For the redemption of their soul is precious. Here is the grandest standpoint and view of the believer that Christ Jesus came into the world to strike sin.

If you could stand there, and I would feel all of that meaning, receiving by an humble and sinful fight, what firm ground you have beneath your face.

and how well it brought petitions to seek that this should be shown, and that you should rejoice in, and value, the humble posture in the things of God.

[17 : 50] For surely, there can be no sight of pride if pride goeth before destruction, and the Lord his spirit before a fall. And on the other hand, the Lord has declared that pride is a sense in his gospel, and an abomination to him.

It matters not whether it's a Nero, or whether it's a Diotrophes, who loves to have the preeminent. Whether he is one outside the pile of any profession, or whether he is in the actual church of God.

And, Alcocles, in the time of John, in his general epistle, it said of him that, that he is allowed to have the preeminent.

that you must remember that, John was tarred with the same brush, in his early days, when he wanted to preeminent.

and he and his brother James asked to get in. One at the right hand and one at the left. And Jesus is speaking.

[19 : 13] Indicating that, uh, neither of them were concerned as to what happened to the other ten. The one they take to be in this position of priority.

John knew what this evil spirit of being first was, taking a foremost seed. And doubtless, had they been given their own way, they would have taken it.

Like some of our prayers in days past, possibly. Oh, what warning us that the encouragements are given to our young people with regard to the danger of seeking the first place.

I've told you many times, the example of my old grandmother, in her godly way, said to me once, Seekest thou great things for thyself?

Seek them not. You can never tell how a word is going to last, can you? And this I shall carry with me to the grave.

[20 : 33] And praise God that she ever said it. So that, uh, do not hesitate to pass on a word of warning, as you feel it necessary, any more than I must.

Passing on a warning note to you who are younger, for the future is hidden. There may well be an opportunity, and you will feel that the front seat is the best place for humans.

And there are those who have covered in it. And the Lord has made it a stench in their nostrils, so that the time has come when the, the back seat is the place they wanted, in reference to the third.

These changes of God, that they indicate a humble spirit, no more dividing the, uh, spoil, uh, of their own fancy abilities, and fancy greatness, and the things that they could do better than others, and how well they could serve their God in their day.

These are strange characters in the churches of God, that have got a very excellent testimony to raise to God's glory, that he ever brought them to see, that they were worthless and valueless, apart from his health.

[22 : 19] and now, or after his dealing with them, how they have to walk in outer defense. They decrease.

He must increase. Jesus did increase. But I must decrease, says John, the back desk.

that this is the standard of divine truth. This is the way God will have his people walk, and honor his own name, and set before us from either Old or New Testaments, these, the vital places.

Then, uh, pride is one of the, uh, uh, greatness. He's got the root of all evil. The palace sprang up in the garden of Eden, and has, throughout all ages, given man an enlarged view of his own abilities.

In this, Solomon warns us that his death the man of the father, the man of the father, the man of the father.

[23 : 50] There are several characters in the scripture, who, quite unknowing, unwittingly to themselves, uh, wanted a humble place. . Ruth did.

She made no stipulations, asked for no guarantees, but she followed the destitute Naomi back to ethnic and Judith.

She made a practice like that said, that all she wanted was this. Thy people, she said, shall be my people.

And that wasn't arrogant. Because she was a Moabite. And she had no claim, as again called, on Israelite's promised, and covet.

There's no ground, whatsoever, for that girl, to say what she did, in the way she said it, other than love. And it was because of love that she said it.

[24 : 56] And love, overrode every maxim, that was in operation then. Naomi could have very well turned round, legally, and said to her, no, I'm sorry, but you can't, can't be.

Not because, uh, we are unrelated, because you are my daughter-in-law, but because of God's law, it says that, there must be no meaning that it is not, that it is not, that it is not, that it is not, that it is not, that it is not, that it is not, that it is not, the nation of the earth.

It was nothing of the kind. This lowly, comfortable spirit, brought by, sadly, readman, to school.

But also, by the evidence, that Ruth had seen, in Naomi, in a picture. And after all, it may be, uh, with absolute confidence, that, uh, it brought the best out of Naomi.

By the best, I mean the spiritual best. Yes, she said, no, my people shall be my people. Now I say, this is miracle.

[26 : 25] And nor is it in the Gospel, is it? The poor, unworthy one, feeling, unlike the rest of God's people. Very prominently so, deeply so, in their hearts.

And, uh, often assuring themselves, the people, that they've got no place, or claim, to the, uh, company of God's people, churchwise.

They, uh, are not arrogant, are they? They're not arrogant, are they? They're not demanding an entrance. Uh, they're not making terms.

They're not coming with, well, if you will, I will, what is? And this is the true entrance into the door. The church is a door. The church is well with the, the humble.

How far back? There could be no doubt here as to the reality of the work, any more than, uh, Naomi could turn round on Ruth and say, no, no Ruth, I'm very fond of you.

[27 : 42] And we've walked together through some very dark scenes of bereavement. Because bereavement, you know, is a very marrying thing.

Yes, if you've walked through parts of bereavement, uh, you can synthesize it deeply with those you're walking through the narrow. You know what it feels like.

You're in very heartstrings, uh, uh, and mingle with those. And so it is, uh, Ruth, uh, the spirit of affection, uh, granted to a, and you can say, other.

He told her, that he was in such a blight and predicament. And the Lord turned to his disciples and said, would you also go away?

He was, as he was before, had lost the words. Uh, he was a far different Peter then than he was, when he was warming himself and the pressure.

[28 : 57] when Satan was desiring to have him and the Lord left him in the sea, the different Peter, as the Lord said to him, and those with him, with you also go away.

And what was his answer? Why, it has stood the task of ears, hasn't it? To who else can we go?

But then, you see, the answer though it was, he had more to say, that opened up the whole of his heart.

God, thou hast the words of eternal God. That is a complete answer. That is what I want, we want to say.

There is no one else to whom we can go. There is not this humble spirit, would you not much rather have this than divide the spoil with the proud and self-righteous and say, well, yes, we'll give our hearts to the Lord, we'll be saved.

[30 : 16] He stands at the door and knocks, we'll open to him and let him in, and he will come in and suffer and all such mutabated scriptures as these that are paraded and happy through the centuries.

we'll come to the front after the service. We will make our confession. We will receive your counsel.

These things are operative in this very city, as well as so many others, before the solemn delusion.

And not emphasize enough as being solemn. Because it deceives people. Fair enough to be deceived in daily life, isn't it?

a couple of occasions, a couple of occasions, a few of them. You go along until I am and trust your person. And at last, just one thing, open your eyes.

[31 : 32] You begin to see that things aren't quite as you thought they were. in the world. And that puts a different aspect on them altogether.

You become suspicious. But that's natural things. All of us, older ones, have been through that, haven't we?

the truth. But when it comes to deceiving a person about their eternal security, no words can express the solemnity of this and the utter responsibility of those blind guys.

Paul knew, when he wrote, in his last chapter to the Hebrews, that those who taught the gospel and preached it, realize they must give an account for themselves and their souls and their hearers.

And I realize that too. Through Parcet, it's a heavy mantle with the people and it's a heavy mantle with me less. I should keep that part of the price from any of you, whether you're children or adults.

[32 : 51] I never know when my last sermon will be that it be said this, that I have full knowledge that I must give an account.

And this account comes so swiftly in this case has been better. Better, I tell you, to be ever humble still with the lowly.

Far, far better. And security all through the scripture. The look one or two places.

mainly the prayer of the Scripture. The humble spirit of the prayer of the God laid in the Scripture. Now you can't say they're too high for you.

Where the Lord teaches to pray as he does these humble ones, who takes them off of self-righteousness and self-confidence, they find prayers that sit. I know I'm telling you what you already said. But you must expect this all through your Gospel hearing. Because you may need confirmation upon this. The Lord granted you these humble prayers. Now you can come to a point where temptation will say, well that was only a little prayer. Not much depth, is it? But what of it? Did it seem to die? Was it your prayer? Was it our language? Crown language? Couldn't have been if it was prayer. You look at some other language, we're always hearing him. I don't claim their inspiration.

[35 : 19] But I do claim their scriptural for it. I hardly found a living stone in silent streets above.

You never sung that, there's a harp. But the melody that Paul speaks about in the psalm, the hills word written there. But the melody of the psalm, that's from the legend book. Do you have any melody?

You know what that is, don't you? How attractive melody is it? No raucous voices, nothing out of two.

Simple, flowing together. The heart's desires and a humble spirit. Fully meaning the word, the word said to the word said.

Lead me in thy truth. And teach me. Now beware unless the devil talk you out of this. And say you want to go a bit further and grow a bit more.

[36 : 36] So you do. But if this be a part of the teaching, never describe which it is.

And some of these lower notes and keys in the hymn book of the Bible are very notes, keys, expression, desires of the Lord's people.

So you have something to go on. Better. Better that you should be here than that you should be entertaining high self-assertive language, claiming God for your own.

Those high hymn of men that bear no relation to the melody of the psalm. Whether it is a song of confidence. The tune, my culture, but it is the tune.

You may be really caught hold of by the tune. But when it comes to some language that you don't express from your heart.

[38 : 12] You're not dwelling among the humble. You're dividing the spoil with the grace. You're saying what you don't feel. And this is another of the enemy's great snares.

And that young people especially need to be warned by us. Be careful what they say. It is by the same words and to limit it. The other point of this humble sight is the experiences of the people that are enumerated in the world of God.

First of all, they've got no names. Well, if you would have had despised of a nameless believer, or would you rather have your name in place in the Book of Kings?

Well, the good widow, very delight. There are the names written there. Oh, God.

Yes. What about I am not enough? What about the one that took off the sunlight? What about the widow woman that had lost her husband she liked from?

[39 : 46] And they brought the oil and filled the vessels. When there was another vessel left, the prophet said, Go and sell this oil and pay the debt.

Don't they? Come over to the New Testament. Would you like to know the name of the centurion that can't have said, I'm not worthy that thou shalt just come under my roof?

Well, you never will know who it was. But what you will know is this, that he was a very humble man.

And bore crisis in that humanity. And it's far better if I am, you've got this. And the woman that came and touched the hand of Christ come?

[40 : 57] Because if there's one thing that our curiosity would like to know, it's a name of other people. But no.

A know of God, a own of God, a used of God. And their names are not placed in the broad.

But this is, boy, it's where they dwell. Among what company they're atone. And they serve like the disciples.

Lord, my heart was not open. Neither do I exercise myself in matters to break open. How well to feel low, poor, unworthy, guilty.

And you endorse this and say, I feel much more as well give. This is just what I am. This is just a company that I love.

[43 : 07] They've got my savior right. It is better. It is better. Column is right. God of course is right.

Take no great things for yourself. Look not for some emblazant name in the history of the church.

He says, Thou heaven be my throne. Knoweth my footstool. Yet for this man when I look, that is poor, and a contrite spirit, and that trembleth at thy words.

Here's there. Your poets are sitting in service by sitting in number of 112, June 423.

The rest of the humble souls have seen their emptiness and poverty, the treasures of Christ did have on you, and the grounds of joy that thou hast been on you.

[45 : 41] These creatures are and are and ones paid to their Body to ■■■■-like. It's not only on the ground nor a ■er perent in the mist. The world geldi without wit and clouting this earth. It Erfahrung, Whereas he was an aquest yonem, THE END THE END

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Christ, that the Lord Jesus Christ

And the love of God and the communion That how they go, thank you to the Lord Amen