

More ready to hear than give a fool's sacrifice

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

- [0 : 00] We will speak again the Lord's hand from the book of Ecclesiastes chapter 5 and the first two verses. Book of Ecclesiastes chapter 5, verses 1 and 2.
- Keep thy book, and thou goest to the house of God. Be more ready to hear than to give the sacrifice of fools, for they consider not that they do evil.
- Be not fresh with thy mouth. Let not thine heart be hasty to utter anything before God, for God is in heaven.
- And thou upon earth, therefore, let thy words be few. How true it is that they consider not that they do evil.
- Those of us that have walked in this path of attending the ministry of the gospel, the house of God, look back to the time when we realized now that there wasn't that reality in our worship.
- [1 : 27] There was something lacking. Though we had the outward appearance and the force, we now see that there was something lacking.
- We considered not that we, as the text says, did evil fall wrong. And what a common path this is.
- And who can show us any different? And what a startling thing it is to realize that you're wrong. A saddening thing to realize that there's something lacking.
- Yet, to return to the woman by the well we referred to this morning. Soon as Jesus began to talk to her, she began to mention religion, worship.
- And that's as far as the poor woman's religion went.
- [2 : 49] And ye say, she said to Jesus, that men ought to worship in Jerusalem. What's the difference? Was the gist of her argument. And that's all she had, you see.
- Our fathers worshipped in this mountain. We know that when Messiah's cometh, he will teach us all things. And then when Jesus took the veil off her heart, go and call thy husband.
- Her religion evaporated. It wasn't a scrap of good to her. No. I have no husband, she said.
- That was all her religion was worth a lie. Thou hast well said, thou hast no husband. Thou hast had five husbands. And he whom thou now hast is not my husband.
- Oh, what a solemn, startling occasion. Simply worthy that we need to ponder over it. Opposing your life, my life, had the veil taken off if there was a background to it like that.
- [4 : 04] How awful. Sir, I perceive that thou art a prophet. Ah, she was a good cause to say that, hadn't she?
- She was a prophet. This is the Lord Jesus, you see, dealing with a sinner, savingly. Not to cast her off and leave her, but to make her a pattern.

A wonderful pattern. I spoke a few months ago at our prayer meeting about the apostle being a pattern. Oh, here's another pattern.

Not for us to emulate, of course, but to take notice of us. The remarkable work of grace. And to show how truly the Lord diagnosed her case.

And convinced her of her sin. And yet, you see, she's a woman that has got a place in the annals of the church's history, a very favorable place.

[5 : 18] A sad sinner. One who had the Lord Jesus as her teacher. And yet, she knew not that she was doing evil in her worship.

And thousands like her have had their false religion stripped off. Yes, and seeing that it was but a veneer.

When you get underneath it, there's some heartache and grief. But this is the reality of it.

And this is but one example in the Word of God of the Lord's gracious, tender teaching. See how he handles the vileness of sin.

By exposing her. There's no question of contradicting her. And you don't read a word of excuse from her poor little still.

[6 : 29] There's Solomon. Every bit as bad. Perhaps in some respects worse. Than the Samaritan woman. Because he'd be given light and life.

As I said this morning, he'd be favored to know what true worship was. Yet he departed from it.

The Lord gave him wisdom. And whilst we always, or almost always, think about wisdom as learning.

And adding knowledge. We forget that the Lord made Solomon wise by showing him what was in his own heart.

And what he was capable of doing. And although those that look on will say, yes, that's wisdom.

[7 : 33] The one that is experiencing it. Cannot see it. And this is the whole point of the matter.

Solomon was granted riches and honor and wisdom. But it must be agreed that a part of wisdom, true wisdom, is to know ourselves.

And you have cases of men of low estate and high estate who were left to themselves to learn wisdom.

King Hezekiah was. And by these things we must ever firmly abide. There is a divine purpose.

God doesn't countenance sin. He doesn't put a premium on it. He doesn't license it at all. He just shows us what happens when he takes his hand off of some of these, his favorite characters and down they go.

[8 : 48] And you should know as well as I do that there are many of them. So that we mustn't expect to be left always without some teaching like this.

Now you see in the chapter that we read, the predominant word is urbanity.

And you can read the book of Proverbs. You'd never think that Solomon would ever enough to go into the very things that he warns people not to go into.

This was one of his great features in the book of Proverbs to warn young men. Yet you see, and this is Solomon from my point of view, let alone yours.

You could warn others, teach others, and if the Lord leave you to yourself, then you go. And none of us can say, yes, well, we'll throw stones at you.

- [10 : 01] We're in a solemn place in life. We've got deceitful hearts. And these deceitful hearts will, unless grace prevents, do us damage.
- And they, if the Lord leave you to the Lord, do us damage. And we'll throw stones at you. So that they know not, says Solomon, they consider not that they do evil. And that is when they do not keep their faith, when they go to the house of God.
- When they're not more ready to hear than to speak, or give the sacrifice of all. Now we have two more points in these two verses.
- We come to the mouth. Jump with the foot. Jump with the ears. You children, listen to me. The mouth comes next.
- Foot, ear, mouth. And here is the wise man telling us that we must not be rash with our mouth.
- [11 : 23] And he associates this with, of course, the very center of it all, the heart. Be not rash with thy mouth.
- Jesus taught of the abundance of the heart, the mouth speaking. This is a divine truth. What we are in our hearts, that we speak.
- Not that which goes into a man's mouth, defileth him. But that which cometh out. And it is this. This game speaks of the tongue, that unruly member.
- And now we have here. And be not rash with thy mouth. And let not thine heart be hasty to utter anything before God.
- Well, now, this is the particular point of worship. This is the scrutiny of the divine word focused upon us.
- [12 : 35] The gracious exhortation of God to his people. And if we go through the scripture upon this point, how many examples we should find of men and women being hasty to say something of rash.
- Dear Moses was said to be, and truly said to be, a meek man. And yet, he said on one occasion, And if not, let I pray thee, my name, out of the book which thou hast written.
- Rash. Can you criticize him? Rash. Take me up and cast me over the side of the ship.
- Rash. Jonah. Rash. Rash. So is I. Almost. I shall one day perish with a hand of sword.
- Rash. David. Rash. Words that have got such an edge on them that if God took the people at their word, they would be cut off.
- [14 : 07] Those words that come in this way from the heart. Are abundant in the word of God.
- And they surprise us. But need them. You surely cannot excuse yourself or exclude yourself from saying something rash.
- And all sorts of circumstances are found where these rash words come out of the mouth.
- But this is to do with worship. But this is to do with worship. And this is where it is closer. And we would point out what has struck us about this.
- It's thy foot. Not your wife or your husband. Thy foot. And thy mouth.
- [15 : 09] Keep at home. Don't look around you. This is where we stand before God.
- This is where I stand. My mouth. My mouth. My mouth. My mouth. Is this. That is so important to receive.
- Let not thy mouth. Now. This is largely a question of disposition.
- You have people in the scripture who were very rash with that mouth. Peter was noted for it.

That's such rash thing. Things that he deeply regretted. And yet they were rash. But you see there are those that have got a very rash tongue.

[16 : 22] We don't read much about Andrew. Simon Peter's brother. He may have been just the opposite. Brothers often are.

We've got no record of him. But certainly Peter was very rash. And that in the worship of God.

And yet the Lord dealt with this rash tongue of Peter's. Though all men forsake thee at one of our. And then this rash tongue.

You see. Was dealt with in another gracious way. And he wasn't hasty to say anything before God in this respect. So that we see the Lord controlling.

The rash tongue of his servant Peter. And we are permitted to speak of these things. Not to point them out as being unforgivable sins.

[17 : 26] Or weaknesses that only a few people have. Even in our little company here. I expect it's a rash tongue.

I know of one. Be not rash. Be not rash. Rash. This is solid cow-truzner.

In worship. Now. What part do we take. In this. You take first of all. Your tongue.

Generally. In the hymns that we sing. Which is communal. Are there not times when you can't sing it?

Times when you feel. You have to be silent. Why? What is it that puts a break upon your tongue?

[18 : 31] What is this? Power within. This. Fear of the law. This work of conscience. That says. Be careful. Be careful.

This isn't because. Of some peculiar. Natural. Disposition. Is it? Oh. How the Lord. Makes his people feel.

The need of. Being very careful. What they utter. In the house of God. Worship. Or associated with it.

And what a remarkable thing it is. But look at the other side of it. Where you feel. You can really use it. To the full.

How. How. You can. Enter into the. Full meaning of it. There's no rashness there. But there could well be.

[19 : 33] If you've been led to. Say. Or sing. Or utter words. That you understood not. This is where. We need the Lord's help.

In our worship. And in the hymns. That we sing. This is where. We need. Wisdom. This is where our deacon.

Needs wisdom. Those that give. And have the choice of hymns. They need wisdom. That they should put. Into other people's mouths.

Words that they. Cannot sing themselves. This is the. Beauty. Of the. Right exercise.

In the desk. The same applies. To the pulpit. Rash statements. Can flow. From a pulpit. One after the other.

[20 : 29] Harmful. Hurtful. Statements. That. Bring people. Into. Confusion. Trouble. Why.

This very saying. That man. Solomon. Says. That the preacher. Thought. An acceptable. Why. Acceptable. To whom. Well.

He calls himself. In this first chapter. I. The preacher. Was king. In Jerusalem. Acceptable. Words. To the people. Not words.

That are injurious. Damaging. Hurtful. Now this spirit. Is. Of a spiritual nature.

This is the controlling influence. Of the holy ghost. In. True worship. There may be. An element of it. In it.

[21 : 33] Of human wisdom. But. As regards. The spiritual conformity. With the. Gospel.

And the sweetness. And. Selvary notes. Of the gospel. And the notes. Of alarm. In the gospel. The gospel. And the words of comfort.

In the gospel. They are to be acceptable. To hear. I don't mean to say.

That they're going to. Always be smooth. In this. Solomon's. Give us. Very.

Very. Sound advice. But then we must look. To see it. As we hear. The gospel trumpet. Glown. In. Days.

[22 : 25] Far beyond. Ecclesiastes. The gospel. Was preached. By God's. Servants. Look at that.

Beautiful. Tender word. Which Philip. Spoke. To the Ethiopian. And compare it.

The word. That Peter. Spoke. To Simon. Magus. Thou art. I perceive. That thou art. In the. Uh.

Gaul of bitterness. And the. When the Ethiopian. Said. To Philip. See here is water. What doth hinder me.

To be baptized. Look at the tender answer. Look at the. Absolute accuracy of it. Complete.

[23 : 21] Truth in it. If. Thou believest. With all thine heart. Amazed. The issue was left. Tenderly left.

I won't rash words. It wasn't just. A brusque. Yes. From Philip. By any means. In this. Therefore. In the worship of God.

We have. To use our lips. Then we come to. The greater matter of prayer. Look at the. Need there is.

For this exhortation. In a public prayer. In a public prayer. Those. Who take a part. In the. Public.

Prayer meeting. Look at the damage done. Look at the. Long. Endless. Prayer. That. Have often been made.

[24 : 19] Have done. So much. Wrong. And evil. Where there is. Telling the Lord.

Things that he knows already. Are going into those things. Which are. Quite unnecessary. Let your words be.

Phew. Could not be a better. Maxim. Uh. Written over. A prayer meeting. I look how.

The wearisome it is. And how. Urksome it is. To those. That have to listen. Why. A brief. Prayer.

From the heart. Is worth. A thousand. Lengthy prayers. That have not come. From the heart. But from the head. The Zionist.

[25 : 16] Lost much. And done much damage. Or received much damage. By. These long. Uh.

Endless. Petitions. That have got. No real substance. In them. This was what. Was charged against. The Pharisees. That for a pretense.

They made long prayers. Jesus. Jesus. Uh. Discovered this. To them. Other people didn't. It took. The great.

Uh. Savior of sinners. To point out. The folly. Of these. Long. Prayers. For a pretense. What of.

Affordiness. To make. To make. To make. An impression. Far from doing that. In the things of God. They do the reverse.

[26 : 15] They wrote evil. So that in this. We see. One of the. Great needs.

For the. Admonition. That we. Uh. Do not rash. With thy mouth. Let not thine heart. Be.

Hastie. To utter. Any word. As the margin. Tells us. We may read it. Uh. Before God. Uh.

How are we coming then. To. A right understanding. Of this exhortation. Who's going to teach us? We're going to be taught.

Just the same way. As Solomon was taught. And that is. The meaning of the word. Vanity. That's how we're coming to it.

[27 : 11] Vanity. Uh. Taking away. Of all the attractive things. All around. To the. One thing. Oh. Christ.

That all I want. All in all. In thee I find. Take the hymn. That. Begs.

For an interest. In Christ. Can it be sound? Can for the hungry. And those that have an ear to hear. Are they?

Take the prayer. That begs. For an interest. In the saviour's atonement. That asks to be a mourner. Take the petition.

That begs. For the Lord's help. Is it acceptable? Is the confession that accompanies it.

[28 : 09] The vanity. And emptiness. Of all things here below. A marked contrast. With that petition.

No. It's the very essence of it. It's why. Christ is. Precious. That's why. He's sought after.

It's not a pretense. It's not long. Prayer. Merely to spin out. The time. No. It's in.

Just the opposite. It's the reality. Of the petitioners. How. Solomon. Learned. Turned out. Really. The nature.

Of prayer. And the Lord. Restored him. From his. Solemn. Form. Oh. The gravity of it.

[29 : 05] Must have stung him. Through and through. But what wisdom. For the Lord. Has made this. One of the. Cardinal features.

Of worship. And this. Is the. Absolute essence of it. And now. If you take our Lord's prayers.

And our Lord's teachings. And his sermons. You take the apostles. Why. There was brevity.

Reality. And if you come down. To one of the. Great standards. Of the publicans. Prayer. You'll be surprised.

Brevity of that. Jesus commended. God be merciful to me. He said. But there it was. And it stands.

[30 : 02] And will stand. Right down to the end. But the other side of this matter. Is this. That there is one. Right hand. Of the Father. Who mediates.

Intercedes. Jesus. Tis. He says. One of our. Hymn writers. Instead of me. Is seen. Oh.

If we could feel this. You wouldn't want to keep on so long. I shouldn't. Sometimes. You wouldn't want to keep on so long. You know.

If you could feel. Did feel. That is the Lord Jesus. Instead of me. Is seen. When I approach. To God. Now.

Here comes. The spirit. Of faith. Believing. In the mediatorial work. Of Christ. And here comes. The spirit. Of reverence. Let us.

- [31 : 00] Therefore. Come boldly. To the throne. Of grace. That we may. Obtain. Mercy. And find. Grace.
- To help. In time of need. We measure our prayers. Perhaps. By time limit. But not so.
- Lord. We read. That. He used to be served. With reverence. And godly fear. And the solemn words.
- Follow that. For our God. Is a consuming fire. I doubt. But not. That what. For those things.
- In our petitions. That. Solemnly burnt up. You know. So the standard. Is an excellent one.
- [31 : 55] Be not. Hasted. To utter. To utter. To utter. Anything before. Anything before. God. For. God is in him.
- And we. Upon the. Earth. God. Until this is. Realized. This spirit of reverence. Is. Not appreciated.
- This is. Like Moses. And others. Learned. As well as. The New Testament. Saints. Reverence. Is a God.
- Given gift. Doesn't lead. To platitudes. And. Familiar conversation. Doesn't lead. To what is. Now.
- So solemnly. Current. In the. Religious world. And that is. Speaking to. Jehovah. Is you. An unholy.
- [32 : 53] Familiarity. There's no. Reverence. There. There. That is. The. Work of the. Arch. Fiend. Of darkness. We are fully.
- Persuaded. To put man. On that level. Or. Some might say. Don't be so bigoted. No. All right. This is.
- The absolute. Essence. Of. Unholy. Vulnerity. To address. God. In that. Passion. And it. Also. Indicates.
- A lack of. Spiritual. Understanding. Spiritual. Teaching. The. Infinite. Distance.
- Between. A guilty. Sinner. And a holy. God. Remember. That. God. Is in heaven. And.
- [33 : 47] We. Upon the earth. And thou. Upon earth. How this is. This is so true. Isn't it? This heaven of heavens. Which cannot.
- Contain. Jehovah. Is the place. Of his. Mercy. See. And. To feel this. In your. Unworthy. Guilty. Condition. And to. Believe. In the. Gracious. Mediator. Christ. Jesus. At the right. Hand. Of the father.
- Exalted. Prince. Prince. Will not. Lead you. To. Familiarity. To read. The first. Three verses.
- In the first. Of Hebrews. See him. There. Sat. Down. At the right. Hand. The majesty. On high. Will be for your profit.
- [34 : 44] That'll clip your prayers. That'll take away all that straneous matter. That'll bring you to a place of brevity.
- Sincerity. There'll be a ring then. Half-fout petition. Now. This does not. Of course.
- Mean that. Every petition. Has got to be. Three. Keeping. Closely. To the word of God. You can go to the ninth.
- Of Nehemiah. You can go to the ninth. Of Daniel. And find prayers. That take up. Practically. The whole of the chapter. Look at the burden.
- That these good men. Carried. And look at the substance. Of their prayers. And good. Daniel.

[35 : 39] Identifying himself. At that wonderful time. When the seventy years. Were nearly past. And the Lord.

A promised deliverance. That he knew. By books. He tells us. That the days. Were nearly ended. How he pours out.

His heart. He's not. He's not. He's not. Not only so. The exhortation is. Pour out your heart. Before him. He's people.

But if you pour it out. You don't leave anything in it. There are times. Aren't there? When. You compass the throne of grace.

With power. Earnestness. And pleasure. It is this. That stamps the hallmark of reality upon you.

[36 : 35] So that we are not bound. By these gracious instructions. At the same time. We are warned.

That we can say too much. In an unfeeling. In an unthoughtful way. And of course. This is so. This is so. You can have.

Set form of words. That you don't have to think about. Do you never. Have to put yourself up. On your knees. In private. Before God.

What have I been. Saying. Do not your own prayers. Come back on you. Sometimes. As containing in them.

That. That you have really saw. Oh. What need we have. Of this. Heavenly wisdom. To. Sink.

[37 : 34] And pray. As well as. Watch and pray. Consider. Consider. Consider. What we say. What we ask. That you find.

That when prayer is squeezed out of your heart. That. There it flows. In the reality of it. And the brevity of it. And once.

And once. Near to the Lord. There is a desire to stay there. Be not hasty. Now. Now. This may touch.

This may touch. This may touch. Several points. May touch points. In providence. It goes on to speak of. Vows. In this chapter.

When thou. Vows to vow. Says. Verse 4. Unto God. Defer not to pay it. For he has no pleasure in fools.

[38 : 31] Pay that. Which thou hast vowed. A vow. Can be. Either. Really. Genuine. Or it can be.

Hastings. How many. A hasty vow. Has been made. In a time. Of trouble. If the Lord. Will deliver me.

From this trouble. You may have said. Then. I will. And when the deliverance. Comes. The vow. Has remained unpaid. But may be unpaid.

To this death. Be careful. And you. Who are younger. Be very careful. About. Vowing. To the Lord.

Very careful. Because. You're obligated. It's a promise. Once you've made. A promise.

[39 : 28] It's a matter of honor. To keep. So. Says Solomon. Here. Defer not. Pay it. Praise. Waiteth. For thee. In Zion.

Says the psalmist. And unto thee. Shall the vow. Will be performed. There are many. We believe. Who. Carry a vow.

In their life. And they. Have deferred. To pay it. Their hastiness. They've committed. Themselves.

This is a matter. Of personal. And individual. Responsibility. And. A matter. That you need. To be. Warm.

And serious. In that. It is. This. That leads. To the difficulty. And the trouble. Be not rash. With thy mouth.

[40 : 24] Let. Let not. Thine heart. Be hasty. To utter. Any word. Or anything. Before God. To promise.

God. Anything. In a hasty way. Would you. But. On the other hand. If you are. Under this. Bow. And you have.

Made this. Bow. And I know. That there are those. That have. And do. I don't mean. In this company. I. Not thinking. Of any of you. My own people.

None of you. Because I don't know. About if there should be. And I draw a bow. At a venture. If there should be.

An unpaid bow. The Lord. Bring it home. With force. To you. In this matter. Because.

[41 : 22] It is a. Heavy responsibility. But when the Lord. Touches the cord. Then. The vow.

Will be paid. Hannah. Paid her vow. At a great cost. Didn't she? When she came. To bring that son. To the. Temple.

Or to Shiloh. To. What. Cost. It must have been. To her. Must have. But she. Honorably. Paid her vow.

It is this. That. Is keeping. Your foot. It is this. That. Is being ready. To hear. Things.

That. Really. Matter. In your life. Things. That. To have to do. With your peace. comfort.

[42 : 18] Before God. Your home life. Your business life. Your spiritual life. The Lord isn't just.

The God of your spiritual life. God of your. Business life. Home. Married life. Courting life.

Yes. And is it in all. This hastiness. Therefore. Fully set out. In the word of God. Therefore.

Let. Thy words. Be filled. Who ought to think about this. You or me. Who ought to weigh this up.

You think I can go home. And. Lay down tonight. And. Forget the test. Remember. Remember that God is in heaven.

[43 : 19] That. I'm preaching to. Immortal soul. The day of judgment. Must. Reveal. Whether what I say is.

Truth. Or error. Whether you will stand. Or whether I shall. Or whether we both shall.

In that great day. Has it touched any particular part of your life. Any cancerous growth.

Any hidden sore. Remember that God is in heaven. We upon the earth. Therefore. Therefore let your words. Be few.

So that in. This way Solomon. From the very. Flames. I was going to say. Of his trouble. He sees.

[44 : 20] Panity. On everything else. But the. Sacred reality. Of the gospel. Of the Lord's dealings.

Of the Lord's blessings. Everything else. He might call. Counts but loss. Cast set to.

As we read last. Sunday. On the second of Isaiah. A moulds into the back. Or with Paul's righteousness.

Count it. But down. And drop. That I might. Win Christ. And be found in him. Not having mine own righteousness.

Don't want it. Would you happily. Say that. As deep truth. You don't want it.

[45 : 20] Not your own. Glad to get rid of it. Thankfully. Cast it aside. Why? Because it's bad.

Won't stand in the great day of Isaiah. It's riddled. Mothy. You may think it a goodish garment.

Gehazi. Thought the. Garment. Naaman. Was. Worth. Having. I can't.

Thought. Garment. That he saw. In Jericho. Was. Worth. Having. And he took it. He never lived to wear it.

Paul. Gehazi. Never. Rejoiced. In the garments. And the silver. Or shekels. Of gold. That Naaman. Gave him. And said.

[46 : 18] Here. Take two. Now. He was a leper. And so. With our righteousness. The sooner. By divine grace. We are enabled. To. Cast it aside. The sooner. Shall we. Feel. The reality.

Of. Such a text. As they. Keep thy foot. Be not. Hastie. With thy mouth.

To utter anything. Before God. God is in the heaven. And thou upon earth. Therefore.

Let your. Words. Be few. Since the weight. Of it. So the Lord. Grant us. Grace. That we may be.

[47 : 17] More ready. Today. To. Hear. Perhaps. From an unusual. Tip. More ready. To hear. And to. Give the sacrifice. Of all. Amen. Sir.

I'm. And. Father. If number 755, June 294, Forgiveness is the joyful sound, to many factors, to the dark.

Lord, by this place, be made in man, by the honour of the King, Christ is your name. Lord, by this place, be made in man, by the King, Christ is your name.

Lord, by this place, be made in man, by the King, Christ is your name.

[49 : 27] Lord, by this place, be made in man, by the King, Christ is your name. Lord, by this place, be made in man, by the King, Christ is your name.

Lord, by this place, be made in man, by the King, Christ is your name.

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