

Except the Lord build, it is vain (Quality: Average, Quiet)

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- [0 : 00] In the Lord's help we will speak from Psalm 127 and the first verse. Psalm 127 and the first verse.
- Except the Lord build a house, thy neighbouring vain a building. Except the Lord keep the city, watchman waketh but in vain.
- Except the Lord build a house, thy neighbouring vain a building. Except the Lord keep the city, watchman waketh but in vain.
- How the Old Testament saints must have wondered what this verse meant. What have these, that is, they referred?
- Had it bricks of mortar? They used but little of this in their dimes. It was it mine.
- [1 : 24] What house? They would have told, what is this? That they really speak of. Except the Lord build a house.
- Do we know what he was speaking of? God written up about our temple matters to this extent.
- Except he built a house. That they know they remain at Jesus. Or is there some other meaning behind it?
- Is it really a word here among so many other Old Testament words that were due for a complete unfolding in the years to come?
- How the Apostle Paul must have rejoiced in this word when he uses in several of his epistles, one of which we read, this remarkable habit that he built in the Church of God.
- [2 : 47] as we read together where he says in whom all the buildings fixedly frame together grow unto a holy temple in the Lord.
- This is just one of his several references. and as you know, Paul was well-versed in the Old Testament.
- And I don't know that whilst he looked at this 127th Psalm, there is a wonder line that the one that really met.
- was the one that really met. But how blessed was the unfolding of this truth that he began to fear that his eyes were opened to saving and unfolding of God's purposes in the Church of God.
- And as he saw this library and himself a builder in his official he speaks of a wise master judge.
- [4 : 39] And he does not take the credit for this in the Church. He does not claim that he is sent out in life to be a wise master judge.
- He states that we are libelous together with God. And it is this which undoubtedly as I suppose unfolded through him as in kind in the Old Testament.

of the people here versus all these habits and the other buildings or the libraries and the point of this in the Church that except the ■■■■■ built of the buildings built like October building and the lost lifeucian and the before there Of course there is a feeling, and it's dry.

And it will flow, and it will flow until the time that the rock stone is taken out of the forest nature, and flow into this spirit.

It will continue by means of labourers, and be calling, and picking in, who they are, no one knows, but God can say.

[6 : 57] So that the church is permitted to pay their most contented and patent view of the security of salvation.

And that the supreme work is, as he says, for the Ephesians, that in ages to come, that in the ages to come, it might show the exceeding wisdom of the earth.

And that the Christ is, as he says, that in the ages to come, it might show the exceeding wisdom of his kindness toward us through Christ.

Which he's done. And he's doing. So that this view, as well as this warning of this text, is most blessed.

And unless we are brought to the solid foundation of the truth in this text, we shall have every notion of vital godliness and realness.

[8 : 21] We shall think of something that anyone can come along and do, but it can be accomplished, there is certainly a man of the lander.

But we shall be wrong. It will not be. It will not be. It will not be. It cannot be. It is this, therefore, that there is such a great importance.

And this grace, which the apostle speaks of here, is a known work of God and a proven to be.

And those that prove it, are absolutely clear. In their hearts, a remarkable nature, a saving grace of God.

And this is a parallel to this, in the old temple, the stones for that temple were cut out from the quarrels, a long way away from the temple site.

[9 : 36] But they were all marked by a very skilled architect and united for a particular grace in the temple.

It was skillful work. It is easy with certain lengths and certain things to come to cut out a stone, go to some rocky stone.

Or go, say, to Portman's Beer or somewhere like the Lack of Street. Thousands of these massive stones all lie cut out of it. And no judgment of the hard work that is for the quarrels.

And we consider that these ancients who built the temple, and these men who designed it, designed it according to a taller pattern.

And they were seemingly skilled with them. And those quarrels still remained. And as we were cut to show, and they were cut to show, they were chitneyed first.

[11 : 02] And then they were brought to the temple. And they were cut into the temple. So, for skill, and determination, and ability, God gives me every place.

And God gave such ability through these ancient builders. Just as high as he did for those men and women who constructed the tabernacle.

The room that they were endowed with a special ability, both men and women, for the tabernacle, what?

And you read it, you see. Not only the materials, but the ability to do. And you see that. And it also held at the glorious temple of Solomon, of Philip.

You see, God has set out a pillar. People go and look at the people for that. And I tell you what, they're remarkable people who work with.

[12 : 16] Charity, the envy of the world. Under their solidarity. They're not known over the first temple.

Take a look at the tallest in the temple. Do you see any signs of its beauty, I think? Marvelous.

This ability is given to man. But then, when we consider beyond this, there is another church of God.

Where the towns are taken out of the forest. Look unto the foal with the fish, says the prophet Isaiah, went through the gate.

Look where you came from. Look at your beginning. Do what you feel. And you consider that these are quite passive.

[13 : 31] I have no effort of their own. You might press the parallel very closely.

Because Peter, speaks of living stones. He also has living stones.

Well, that's a rather strange word, isn't it? Have you ever seen the living stones? You've been amazed. So did I, in the source of town. No, is it? No. Do not.

So how God allows his people to be instructed by these things that are so real in the spiritual world of man. It is to show them, therefore, in the cross. taken out and brought to the proper sun.

He speaks of them in a different way in the 19th verse that they are no more strangers or foreigners.

[14 : 55] They are the same food expressed very beautifully in the same way. No more a stranger or a foreigner.

Now this, especially in countries with cosmopolitan crowd like over in Ephesus. In philosophy, in most ancient countries.

Like our own countries coming through, you go to London today, you'll find vast cross-sectional people of a different nation.

But when you come to the Church of God, they are all taught to study language, which is breaking down as a barrier to the range of the language barrier, which of course it is.

You can't speak the language of the country, you're not there. They are more a stranger or a foreigner, but a fellow citizen.

[16 : 13] But who is? Who is? They are a wonderful company surely out there.

Saints. Saints. I'm not sure. I'm not sure this is a holy word, isn't it? You wouldn't care to use it. Are you selfish?

No should I have? You fell far from being one of those, don't you? God uses it. God uses it.

Why? Why? Why does he use it? Because it's true. Now put your head in the back, that means the blinding of it.

Who made a theater difference? But another, and what is thou which thou didst not receive? Fellow citizens with the saints and the household of God.

[17 : 17] Now, this is another thing you can't claim. You can be entertained by your friends. Your household is your household.

Mother, father and the children. And other relatives, blood relatives. That's your household really. I know you can adopt.

By and large, the household is their company. They are received into the home as part of the household.

You are part of your household. Actually I am not. Although I am always very welcome to any of your homes. And that would be for you.

But as far as your household is concerned, I don't contribute a penny towards money. But if I were in need of a home, I would reckon to come to you and get one, couldn't I?

[18 : 23] Yes? How is that I am not of your household at some? But the household of food?

My God. So if you've got to have a building, before you can have a house on.

I will be in need of a house. I will be in need of a house. I will be in need of a house. So that it's checked. The Lord feels the place. So neighbouring remains the food. Now what does this mean? Briefly it means that nobody can imitate, copy, effectively, or do apart this worth of divine grace of God.

But do they trust you? Are there those who try to build a household of Christ, a household of God? Are there those who try to make people no more strangers and foreigners, but fellow citizens, are they?

Indeed they are. And they are getting more common than others. Error. False teaching. False crimes. False religion. Empty knowledge. Social religion. A religion that's founded upon the world. But the people are not. But the people are not.

[19 : 56] But the people are not. But the people are not. But the people are not. But the people are not. False crimes. False crimes. False crimes. False crimes. False crimes. False crimes. Empty crimes.

Social crimes. A religion that's founded upon nice people's behavior. Pounded upon the things of the world. The fashions of the world. All those things that enable people to mix together.

They are very, very common in the religious world today. very common. And they are like the fungus. They are like living in the world.

They were very subtle. They're very subtle. They are very subtle. They are very attracted to the other people.

They are very attracted to the younger people.

[21 : 02] They can go out and they feel harm with. They are harmless. They say there is no harm in this. There is no harm in that.

Neither is there harm if you are a broken. You can take almost anything with that. But when it comes to the things of the world.

The call coming out with a mum and doing this stuff. That. That does not at least. That any life. Of.

And that. Which the gospel. May come with the work of God. Though the call. Is. Coming out from among them. In two new shepherds.

Touch not the unsleep thing. And I will receive you. That is one of God's gracious. Calls and promises. Which he gives an ear to distance. The heart to understand. And therefore it must be so. It is just work. To effectively bring us out.

[22 : 01] Of the world. It's. Therefore. I. A.

It's. A. A. It is just worth to effectively bring us home of the world. It is therefore a forced labourer who seeks my own efforts, pride of his own heart, whatever abilities he or she may have to convert, why it is a medical impossibility not the man says the apostle John, but the good of God.

So the thieves that labour in vain are deceivers and the naval disciples in the scriptures.

And Jesus warned the purgative disciples. Even in the early church, John, in the general epistles, there are many deceivers who have gone out into the world.

And this deception we are all subject to because we have got the nature of it in our heart.

[23 : 44] It isn't as if we were going to be injected with something later on or not. It isn't as if we were born without it, and that we are going to benefit when we attain the truth.

We are born with this deceitful heart. It is in us. We are not inoculated with it or within it.

We cannot have anything done for us, any truth that's given to us, thereby we can be rid of ourselves of our in-brain deceitfulness.

Now this doesn't mean to say that it's practice, and that the whole world is corrupt.

Through a God's restraining mercy, there are hundreds and hundreds of people who are absolutely honest, strainer to die, or morally instructed, not you, not you, as to watch your own, which you may find.

There are many who would hesitate to see you. And they know from the fact that they don't hesitate to hesitate to settle for our own practice.

[25 : 24] But as regards this deceitful heart, it is in us. Therefore we've got to be doubly careful.

It isn't as if you could say of it, well, it's there, like the, so we say, a bottle of poison on the mantelpiece, or in the medicine church.

You wouldn't think of taking down those fluids, would you agree to that? No. You know that it's poison.

But this deceitful heart is in us. And therefore it's got to be proved.

You don't believe it. It may be because of that. And those others that can well remember the kind that we just did, really, it could be over-surpassed by.

[26 : 34] But this is the point. These labourers, and we ourselves, and men and women, are liable to be deceived on the solid matter of the purity that the heritage of Christ.

But to look at the positive side of it, that is the more profitable side, we find that the apostle says, first of all, called by grace are ye saved through faith.

That's not what you say. Now, supposing we just read it, by grace are ye saved through faith. That would be true.

That would stand a test. But you see how God binds up this. and how he gives no good for it.

And helps the apostle thus not leave it there. For by grace are ye saved through faith, and that not of your staff. And does he leave it there?

[27 : 52] It is a gift of God. And does he leave it there? It is a gift, isn't he? Because I told my people, I said, God, son, you.

If you pay for it, you have all the good gifts of feeling of God. And then somebody's uterus. You have to do it. You have all the good gifts of God.

You have all the good gifts of God. You have all the good gifts of God. And if you don't buy something, you bring it home, you have to do it. And it's yours. Your brother can't say it. You have to do it. Your sister can't say it. She wants it. Yours.

You. He wants it. If you want a feeling of mental. Than it comes to gifts. No one else can say that they want it.

to the truth. You've got the chance of the death of the dove that it was given to you. And you are indebted to the giver.

[29 : 05] So is it, my brother. We are debtors. That is one then that is the first lesson that God has been to accept the Lord's bill that he brings his people to resist.

They owe him something. What have I got? Does he expect failure? I'll say, no.

In what way then are they indebted? You read the Acts of Romans in the early verses. You find that Paul says they are poor, they are debtors.

Not to the place. To live after the place. If you live after the place, you should go. The Bible says that the death of the verse is indebted.

It is wrought in the heart. This isn't a day's world for a month. Or a year.

[30 : 20] It is God's building. It is God's building. It is a realization of a change wrought in the heart, as this first verse says in the second of Ephesians.

You have it. It is a dream. It is a dream. But how is this? What is this? What is this? We couldn't.

You have no knowledge of your own to commit, actually. But we all pretend and we all understand it. The fact that we work is working, actually. That is what I mean, if you prove that I want to commit. Because no one is here, it is a good one. You have no knowledge of your own to commit, actually. But we all pretend and we all understand it. The fact that we work is in the future.

That is what I mean, if you prove that I want to commit. You have no knowledge of your own to commit. That is what I mean, if you prove that I want to commit. You have no idea, you have no idea, you have no idea, you have no idea, you have no idea, you have no idea. So that it is a very suitable word that we call you. And if you say that you have people who work days in trespasses and trespasses and trespasses, that is what I mean, if you prove that I want to commit.

You have no idea, you have no idea, you have no idea, you have no idea, you have no idea. So that it is a very suitable word that we call you.

[31 : 25] And if you say that you have people who work days in trespasses and trespasses and the Lord built the house, and the Lord built it.

Now how beautifully this puts it in its proper place, doesn't it? I mean, if you have one, but how peace giving, would comfort you to your soul, would be the comfort of this and to be true in the depth of the experience of the religion.

To feel well with this, that's true. I had nothing to do. Because God had first spoken to me.

God first shrunk into my life. Brought life to me. Brought life to me. Brought life to me.

Brought me to look into his world. Taught me to cry. It was God that put the skin in all these things that brought And it is the seed of the sight and the sense of indebtedness of growth in the past.

[32 : 49] And this indebtedness must, of course, bring a closer relationship. This is how God dealt in years of birth to growth with Abraham and Satan.

He came to them. He came to them. He came to them. Hold them to do it again. He came to Abraham. He came to Jacob.

He came to Jacob. Jacob didn't make that pillow of stones that night. On his way when he left home.

And called upon God. He made down that suit. God gave him. Met him.

He made him. And in meeting him. All of them. Brought to him salvation. In the life of a child.

[33 : 53] And he couldn't be detailed to God. He expresses it later on. And he says, I am not worthy.

The least. Of all the mercies of the truth which I have shown myself. But this is the guilt. This is the guilt.

This is the guilt of a decade-lastic part. For his sovereign, merciless, who I am. I have a good idea. Something solid about it.

Real. And it's going to go on. The guilt. That's the same as those stones in the temple. They have to be shaped.

The hammer. The pillow. Yes. They have to be shaped. They have to be brought to the right place.

[34 : 57] So. With the Lord dealing with his people in their heart. He deals with their emotions and affections. He brings them to feel.

Well. They have nothing to vote. Nothing to vote. Except the Lord. The Lord. The Lord.

The Apostle do. As he runs down down. This chapter. And sees those that were once. Talking according to the. Course of the court.

According to the. The power of the air. The spirit. That now worketh in the children of disobedience. The man who. Also the Lord.

Right. This is a beautiful part of it. You. Can't. Imagine a thing more beautiful. Than this. As regards the pure Apostle. Can't you? We all.

[35 : 56] Didn't say you. As much as to say well I do. I can't stand here and say you. No. I have to stand here and say. We all. I have to stand here and say. We all. As there is a reason.

There is no acceptance. Of you. And. And. And. And. And. And. And. This is what.

Is so marked in the Old Testament. Saints. We take Daniel. The monarch. Esna. And. And. They were. Brought to a sense of their.

And. They were. Brought to a sense of their. And. They were. Brought to a sense of their. And. They were. And.

They were. They were. Brought to a sense of their. Brought to a sense of their. Need of wrong. And. Compassion to him.

[36 : 51] They identified themselves with the people. They had some pretty rough people to do with. A great sinner. But.

Daniel. What did say Lord. Daniel. Daniel. Daniel. Daniel. Daniel. Daniel. And. Lewin.

Will. The■. Julie. Who in the last. The divine. The master. The master. Manners. To. Identify themselves with.

It. Discretion about the. The spirit of the household. Of. The learning the language. And when you come to learn language.

You can't read the chapter. And you saw the part of it. I've got to start with a short poem. And although I don't want to press it too hard by believing grace, we've got to learn, like the children are, the angels and the children.

[37 : 57] And learn to find our words of love. But this is the spirit of it. When you find two brought together, who have come this way, they may not belong in the world.

They may not have a great deal to say, but what they do say fits together. They can't talk to air upon end about religion.

But what they do say is perhaps five minutes, how can they be that aside? And one can understand that and say, yes, I know what to do.

This is where grace is so beautiful in its youth. That the older saints, here is a remark for the younger one, where he's shot you.

So that person is thinking, and angry and caring. That person is, knows something. They wouldn't talk like that if they didn't.

[39 : 05] They've got something about them, they're practically ill. They fit a blind and they know that they're notênishable.

Something moving, they go out and do it. And how different this is for all beautiful social issues. Anyway, tonight is tonight.

Oh, dear. As I've often said, with regard to us ministers, we can make ourselves a friend of us, an advocate of us tonight, in your home.

But we can't give ourselves a place in your house. Now, only God can be a natural.

And once he does that, it's a building up. And that's the site. It is a building, so it is a church.

[40 : 17] Look at the reality of the Church of God, which Paul is writing to here. There they were, banded together, of one mind, of one heart.

Well, what would they find in common? Why, what God has done for them. You stop to think that the various walks in life from which I've been born.

The various characteristics these people go on. You see, what a vast difference there was in...

But it doesn't make any difference to say what you are. Grace levels. It takes away all distinctions.

It brings young and old cats, all walks of life. Aquila and Priscilla were humble tent-makers. The Polish was a little bit.

[41 : 32] But they got on well together. All they walked in harmony. Though Paul had had enough to learn of the things of God in the Spirit.

And whether, as I said, I would say it's time without the way the way of God was clear. They were perfect. And he, all honor to live, he didn't say to the world, who were you, the people who came out there.

You were on the tent-makers. Which is a very humble form. You are the listeners.

And this is one of the beauties of this building also, which we may notice. You've become a good listener. This is a remarkable year, the Spaniard speaks about when God builds up.

You can come and see this. So much if you realize what life can do when you go into life, and come up against complications.

[42 : 52] So, look at you now. It's a great role by a lot of people to get out of your life, and to come up against complications. And you can put it out of your life and listen to other people before they realize there is this.

That's not something to be ashamed of. Of course it is. You can't know everything. You can't from an old table and one shoulder. But, what it does is, is to show you how much more you've got to do.

And there's nothing precious to it. And, what's the point of making sure you're good listening?

This is what God's mind's appeal is. To make His people good listening. And, He calls it hunger. And, calls it service.

Yeah. Yes. As if they came to the word of God, to the services of God's house which he was ordained, as though through the brick of good brick, as though in a little bit of good meal.

[44 : 08] It is spiritual term, they are ready to do. Blessed are they, hunger and thirst after righteousness. That's what I shall be doing.

So, as well as being in debt and learning some of the language, there is no bliss.

I have beautiful things, they say, in the Lord that I have not seen. And the things that you clungly earlier to before, and would have listened to, will now have to be good.

Beautiful things, yes, in the household of faith. I have heard of those young people who have followed the older ones home from the chapel, nearly to the same, of hearing what they said about the show.

I know some people, when they were young, they just followed on behind to listen to what the old ones had to say.

[45 : 34] They wanted to gather up the parents. They wanted to catch their truth. And it was acceptable to them. What commanding to make them a good gift?

Can they have a good speaker? Yes. Can they have a use of very suitable language? Yes. You can have all that for the benefit. If my praying goes up here, that is not acceptable.

They may be a couple of people who may be familiar. They may not be able to pronounce some of them. Why, some of the old deacons and ministers, when they came to a hard world, they used to say, hard world, and pass on.

When it comes to getting old and taking the Bible down, they couldn't move.

They just couldn't move away. If they come. And yet they can't handle it. They could move away. And what was one of the first things they tried to do?

[47 : 02] They learned to do it. And you and our people, as the Lord got with, could leave a good way.

And one God was, you know. And he went to the funeral of the past with a little chapel where he's near it. And the minister preached on the 14th of Job, the man dying, the waste of the work.

He giveth up the ghost and there is the Lord passed on those words in this man's home. At this people. He took me to the grave site.

He was past the spirit. And he got someone to show him that verse. And he learnt the verse.

Having learnt the verse, he then learnt the chapter. He didn't have to call in any teachers. He didn't show them. Nobody was a teacher.

[48 : 09] And probably went on to read. In his latter days, he could read as well as you were asked. And he agreed to serve you.

And I'm quoting about this. Except the Lord is a child. This is my new harmony. And first, you can't hear.

Or this is the reality of worship, you know. You say, well, we've got this to show and show something.

And you put them in your soft voice. We like it. And that's true name. But you make the home that's dry and it's tan.

It is possible that it's only like it. But... Why? Why do you have listened? You have to listen as a humble child.

[49 : 11] A person to say. You have to have to hear and hear. That God allowed to give.

So you could have the principality. You have to listen. And in the same position. You come hungry and hear. If you prove a small blood, I don't know.

It doesn't matter who the master is. It's God that works in you. And in you.

So look in this great matter of listening. What building is an animal. In the true church as well.

It's a beautiful thing. Because if you have to be built up. Built up. Built up. Your most holy faith. The fitting together.

[50 : 14] Is another beautiful thing. In whom all the buildings fitly frame together. And grow it. Fitly frame. Don't cook upon it. As you regard preachers.

When you've been awkward and crooked. Leave that to the heavenly ruler. He will see to them. Your concern and mine is. For him to fit us into the building. And I could speak. And I've got cement. As I found in ardan. That wonderful behind you. that she must have in the building.

He will see to them, your concern and mine is for him to fit us into the building. I could speak with that cement, the fire, as I found in the garden.

That wonderful fire you must have in the building, cement. The secret that some of the old councils and buildings of ours as regards to cement, they tell me it's not.

We can't make cement today like the leadership. Is that true or not? I leave it to you, but I'm positive of this.

[51 : 26] There was no difference between the finding cement and the gospel. And the good master builder, he's able to find hearts together in love and gospel affection.

He's able to let your heart blend with another, to find you in a sacred way, to never forget, through the pyramid position.

You see there, Paul was first, to the tomb of the gospel, that he sent Onesimus back away to his former master, and referred to the tomb of the gospel.

This glorious gospel, you see, is God's book, and it is a building point. And I've said, the Lord build the house.

I've been blinding, blinding the house. Thank you.