

Man of God is Humble and a Man of Prayer

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[0 : 00] Well, we're starting to see the biblical picture of the godly man filled out then.! This portrait that's being drawn with a biblical pencil.

! Thomas Watson's book, *The Godly Man's Picture*. Today we're going to see two more details filled in to his picture.

Humility and prayer. Maybe we could liken it to penciling in now his eyeballs. And what we see here with these two traits are that these eyes are not haughty.

They're humble. And they're lifted up in prayer to God. So let's begin. First of all, the godly man or woman is humble. And right away Watson sets before us two distinctions to bear in mind.

First of all, there's a difference between being humbled and being humble. What is it to be humbled?

[1 : 07] Can you give me an example? Will? Being humiliated? Yeah. Different things can happen to us that humiliate us.

And we go bankrupt. We make a fool of ourselves by what we say. And we're humiliated. Doesn't necessarily mean I'm humble.

There's a difference, isn't there? I might be so proud that people don't think better of me and that that had to happen to me or whatever it was.

And I can have the proudest heart even while I'm humbled, as it were, under the humbling circumstance. So afflictions may bring a man low as to his condition without bringing his heart low. In fact, he may be complaining under the humbling circumstances because he probably thinks he deserves better. Well, a godly man will seek to bring his heart into a lowly state even as his low condition is.

[2 : 17] So if he's under affliction, he will seek to bring his heart low to match that affliction. Humble yourselves under God's mighty hand.

And then there's a distinction between outward and inward humility. Perhaps just another way to look at it. But there's all the difference in the world between humble behavior and a humble heart. Watson reminds us of Absalom, the rebellious son of David, who, as to his outward behavior, we're told that whenever anyone approached him, this is before his attempt to steal the throne, whenever anyone approached him to bow down to him, he wouldn't let them bow.

He would just reach out his hand and take hold of him and kiss him and greet him, you see, in a warm way. Absalom behaved in this way toward all the Israelites who came to the king asking for justice.

And so he stole the hearts of the men of Israel. And yet it's just a few verses later that we read that this humble behavior was hiding a proud heart that was so proud that he thought he ought to be king in the place of his father David.

[3 : 36] And he said to his friends, as soon as you hear the sound of the trumpets, then you should say Absalom is king in Hebron. So the difference between an outward humility.

Oh, don't bow to me. I'm not worthy of your praise. Now shout that I'm your king, you see. That was his real heart. So there's a difference. Nothing uglier than pretended humility, pride in humble clothing.

So how may we know the genuine humility of the godly from all of its counterfeits? Number one, a humble heart is empty of all swelling thoughts of self.

So a humble man has lower thoughts of himself than he does of others. He's able to look at others and have a heart that has lower thoughts of himself.

Philippians 2.3, do nothing out of selfish ambition or vain conceit, pride. But in humility, consider others better than yourselves.

[4 : 48] Now, whatever God commands, he enables. How is it that we can actually look at others and consider them better than ourselves?

Without just being tongue-in-cheek. And, oh, you're better than me. When inwardly I'm thinking, you're scum and I'm better than you. How can we do that, Steve?

Meditate on the cross and what Christ had to do for our sin to see how big our sin is. Good.

Go to the cross. Why this? Because I'm just that bad. Good. What else is a help to us to be able to look at others and say, you're better than me.

I'm not to lower ourselves. Think of ourselves less than the other. What helps us? Being conscious of the reward I'm choosing.

[5 : 48] If I'm looking for heaven and the reward, please God, am I looking for recognition here and now? All right. Not looking for recognition here and now? What will help me to really have that sense in my heart that you're better than me?

I think the Holy Spirit actually convinces us of everything the Bible says so that we really truly believe that.

That's our posture of our heart. Did you hear that back there? Okay. So, I might see a few of your sins, right?

Some of our sins are outward and we see them. But I see a whole lot more of my sins than I do of yours.

Because there's all these heart sins. If anybody preached about the sin within, it was Jesus. Out of the heart comes all these sins.

[6 : 52] You don't see my heart. I don't see your heart. So, I see a few slip-ups in your life. But I see dead man's bones, corruption in my heart.

Desires and thoughts and wishes and plans and things that are contrary to God's will. So that I can honestly look at you and say, you can't be as bad as I am.

And that helps me to, in humility, consider others better than myself. Now, you might have your heart.

I know you have heart problems, too. But I don't see them, you see. I do see my own. So that's what Pastor Jason was saying. We're convicted. We have this word searching us and showing us our hearts.

And we can't search your hearts. So, a humble heart is empty of all swelling thoughts of self that would put ourselves above others.

[7 : 58] What's more natural than looking down our noses on those that are supposedly worse than us? Well, another help is to study our sins and weaknesses and to study others' excellencies.

So, Paul viewed himself as the chief of sinners, though he was chief among the apostles.

He studied his own faults and was able to cry out, woe is me. What does he say in Romans 7?

Oh, wretched man that I am. So, study your own sins and study the excellencies of others. That, too, will help.

Watson closes with this beautiful phrase, like the violet won't be long before we'll see them, which is a sweet little flower but hangs down its head. That's what the righteous, the godly man is like, a violet.

[9 : 06] When you see him, remember that. Second, a humble heart has a low esteem, not only of self, but also of our duties. He says, Pride is a worm that breeds even in the sweetest fruit.

In other words, we can be proud about our religious duties. We can be proud about our service to God.

I can be as proud of my sermon as a woman, a beautiful woman might be of her body. Ananias and Sapphira were proud of their financial gift to the church.

Pride in holy things is one of the ugliest forms of pride. Why is that? Why is there no room whatsoever for pride in holy duties? We need help here.

Because we grow proud about how well we do. Why is there no room for pride in our holy duties?

Okay. I'm not the source of these.

[10 : 09] These are gifts of the Spirit. This is the Spirit's work in us. So, we have no room to boast.

People can boast about their attendance at church, their reading of the Bible, their praying, their giving, their exercise of spiritual gifts, their deeds of kindness. There's enough of sinful self in my best deeds to damn me.

That's a humbling thought. They're not perfect. I haven't done a thing that's perfect in this life. And there's enough of sin in my best deeds to damn me.

That should keep my heart from being proud about my duties. And so, we have just as much cause to repent of our repenting.

My faith is so often marred by unbelief that Christ could say to me at any time, Oh, you of little faith. Nothing in which to boast.

[11 : 20] Who makes you different from anyone else? And what do you have that you've not received? And if you did receive it, why do you boast as though you had not? 1 Corinthians 4, 7. So, not only will we have low thoughts of self, but also of our duties.

Was there ever a duty that you've done when upon the completion of it you could not look back and think of how you could have done it better? With a more pure motive. With more zeal.

With more heart. More love. More diligence. I find every time we turn to that hymn, I believe it's 418 and sing it.

I have every reason to sing from the heart every one of those words. We have not loved thee as we ought. I can't brag about my love. I've got to confess that I've not loved him as we ought.

Alas, the duties left undone. Well, third, a humble heart complains not about trials, but about his heart. What's more natural than people in trials complaining about their lot in life?

[12 : 30] Well, the godly man, Watson says, complains not about his trials, but about his heart. Apostle Paul.

Oh, wretched man that I am. He sees himself as still so far to go. And he's looking forward to that perfection that Christ will bring one day. Hooper cried out, oh, this evil heart of unbelief.

Bradford called himself the hard-hearted sinner. The more knowledge a humble Christian has then, the more he confesses his ignorance. That he knows nothing yet as he ought to know.

The more faith a woman has, the more she bewails her unbelief. So, a humble heart complains not about trials, but about their own heart.

For a humble heart will justify God in an afflicted condition. Pride blames God for affliction. A humble heart justifies God.

[13 : 36] Nehemiah 9.33. In all that they were under God's judgment and very afflicting circumstances. And he says, in all that has happened to us, you have been just.

You've acted faithfully while we did wrong. You see, there was no charging God but justifying him and taking the blame to self.

And I deserve far worse than what you've given. You've never treated me as my sins deserve, you see. That's not just a trite saying when someone says, when you ask them, how are you doing?

And they say, far better than I deserve. That's the reality. That's the real truth. And we justify God in an afflicted condition.

Fifth, a humble heart magnifies Christ, gives him the praise. Isaiah 26.12. Lord, you established peace for us. All that we have accomplished, you have done for us.

[14 : 40] We bring the praise for all of our accomplishments to him. Willing to be forgotten if only Christ might be remembered, as Whitefield said.

Willing to decrease in men's estimation as long as Christ is honored. Who said this? He must increase and I must decrease. John the Baptist.

You remember the circumstances. The crowds were leaving him and following Jesus. And he says, that's the way it should be. I must decrease and he must increase.

That's the heart of the godly man. That wants him to receive the praise and him to receive the glory. Happy if he's magnified. Whoever may be the instrument.

That's why Paul could rejoice even when his enemies who were out to lower Paul while he's in prison. We're still preaching the gospel. And Paul says, I rejoice in the gospel being preached even by those.

[15 : 38] Who do it out of envy and rivalry trying to stir up trouble for me. Six, a humble heart is willing to receive a reproof for sin.

Remember King Ahab was ready to go into war and wanted to take King Jehoshaphat from Judah along with him. And Jehoshaphat said, well, let's inquire of the Lord first.

And so he called all of his prophets. I don't know, was there 450 of them? They all said with one voice, go and the Lord will give you victory. And Jehoshaphat saw what was going on.

These are just men pleasers. Is there not a prophet of the Lord here? Oh, yes. King Ahab says that there is one Micaiah. What was wrong with Micaiah?

I hate him because he never prophesies anything good about me. Only bad. You see, his heart was proud and Ahab was proud and he couldn't receive a word of reproof from Micaiah.

[16:40] But a humble heart is willing to receive reproof. The proud man has such a high opinion of self. The humble man is teachable. You've seen that at work.

Somebody too proud to be taught. I know. I know. I know. Always in a. The humble person. Teach me. They're willing to acknowledge that they don't know it all. What a difference.

Even on that level. And so we see a humble heart is willing to receive a reproof for sin. Are the details of godliness beginning to get clearer in our minds then as the pencil keeps drawing from Scripture?

Seven. A humble heart is content with the condition which God has seen best for him. A proud man complains that he has no more. A humble man wonders that he has so much.

Number eight. A humble heart will stoop to serve the lowest person and take the lowest service. No work for Christ or people is deemed beneath him.

[17:48] Romans 12, 16. Do not be proud but willing to associate with people of low position. Some people won't be seen with certain other people.

They're beneath them. And to walk with them. To talk with them. To associate with them. Why that would lower my estimation in the world. Paul is saying that's pride.

A humble man. A godly man. A godly woman is willing to associate with people of low position. We have more in common with the lowest beggar who is in Christ than with the richest person out of Christ.

So willing to associate with people of low position. Do not be conceited. That's what's at the bottom. It's this conceit. So those are some of the marks of humility.

How we can detect the true from the false. The mere outward show of humility. You know the Pharisees had that didn't they? They looked real holy and somber.

[18:57] They were fasting. They let you know it. You see they were sad. And they didn't wash their faces. And they were looking haggardly just to let you know.

But it was the appearance of humility. Big difference between true humility. There's eight marks that set it apart. Use number one. The Puritans were known for their uses.

Okay. And I love that fact about Puritan preaching. It's not enough to have truth. Are we putting it to use? Use number one. If humility is the inseparable character of a godly man.

Then let us test our hearts by this touchstone. Are we humble? You may as well call him who lacks discretion a prudent man.

As him who lacks humility a godly man. There is no such thing as godliness without humility is what he's saying. And if that's true then let's test ourselves.

[19:59] Am I godly? How can I know that? Well test yourself with this characteristic of humility. Watson says alas pride is a child that no one is willing to claim.

And here I'm just going to read the five or six points. Whereby he points out basically the opposite of what we've been seeing.

Number one. Are not those who are given to boasting proud? So you can know that you're not humble if you're given to boasting. And letting others know how wonderful you are.

Number two. Are not those who have a high opinion of their own excellences proud? There's no idol like self. And the proud man bows down to this idol.

Number three. Are not those who despise others proud? And as Jesus told the one parable. He prefaces it to some who were confident of their own righteousness.

[21:02] And looked down on everybody else. Now that was a message for the Pharisees especially. But they're not the only ones with that problem. That despising of others proves pride instead of humility.

Even as David looked down upon. Or Goliath looked down and despised David. And then. Are there. Number four.

Are there not those who take the glory due to God. To themselves. Proud. Again we've seen the opposite. No. The humble will give all glory to God. Is this not great Babylon that I've built.

Nebuchadnezzar says. Number five. Are not those who are never content proud. Number six. Are not those proud who don't confess their sins to God and man.

And so he says. Let's search our heart. For this leaven of pride. Our first parents fell by pride. They wanted to be like God.

[22 : 04] Knowing good and evil. And. Watson says. Man is therefore naturally a proud piece of flesh. The sin runs in the blood.

We got it. Honest from. Father and mother. We got it. Honest from their father and mother. Right back to our first parents. Who. Who were made in the image of God.

Upright and righteous. But. Once they fell. Gave birth. To children. Who are now made in their fallen likeness. And. Watson being a careful pastor.

Says this. There are seeds of pride in the best of men. So how do we know. Whether I'm a. A. A Christian. That. That is just still.

Struggling with pride. Or that. A proud man. Or a proud woman. Is what I am. And I'm. I'm not a godly person. I'm not one of God's children.

[23 : 03] Well. Remember. There are seeds of pride in the best of men. What's the difference? Well the godly don't let it live. The godly are out to kill it.

The godly don't come to a lesson like this. And say. Oh. I don't have time for that. No. Help me. Help me. I want to know. How can I kill my pride? How can I put the heel on.

On these high thoughts of myself? How can I see myself as I really am? Before this holy God. And interact with people. With a humble frame. So.

The godly strive to kill this weed. By mortification. In the power of the spirit. Use number two then. Strive for this grace.

It's a command. First Peter five. Clothe yourselves. With humility. You clothe yourself this morning. Put on.

[23 : 59] Humility. Is a command of God. Humble yourselves. Micah. Six. Eight. What does the Lord require of you?

Well. To. Love mercy. To act justly. And to walk humbly. With your God. This is a requirement. This is a command. So seek it. Strive for it. God loves a humble heart.

To this man. I will look. This is the man. The woman. I esteem. The one who is humble. And contrite in spirit. Spirit. That's a. That's a.

Palace for God. To live in. Isaiah. 57. 15. For this is what the high and lofty one says. He who lives forever. Whose name is holy. I live in a high and holy place.

But also with him. Who is contrite. And lowly in spirit. To revive the spirit of the lowly. And to revive the heart of the contrite. God has two homes.

[24 : 58] As it were. His. His high and holy place. And then his lowly. Heart. Of the contrite. Of the believer. The godly man or woman.

He delights to dwell there. He. He. He belongs there. That's home for God. To find. A humble heart. And he esteems it. The one I esteem.

If we need. If we would put on. Humility. Then we need to hate pride.

To see it for the horrid thing it is. Chrysostom called it the mother of hell. What does he mean by that? Well it gave birth to. To hell. Satan would be like God.

Hell was prepared for the devil and his angels. For anyone with. With that pride. That wasn't happy with their station in life. That was Eve's sin. That was. All of our sin.

[25 : 57] Pride is the mother of hell. It gives birth to. To hell. Let that. Make us hate it. It's spiritual intoxication. You see somebody that's intoxicated.

What does it do? It disables them. They're not able to think clearly. It disables the mind. Pride disables the mind.

What does Psalm 36 say? That in his. He flatters himself too much to detect his own sin.

Or hate his own sin. He can't detect it or hate it. Why? Because he flatters it. His pride. It intoxicates his mind. He can't think rightly about himself. About God.

It's idolatry. It's self-worship. We know how God hates idolatry. So God. It makes God your enemy. For God opposes the proud.

[26 : 58] But gives grace to the humble. God stands in the way of the proud. He's going to fight you. You're in for a fight. He said. You're my opponent.

If you're proud. But he gives grace to the humble. Humility is a grace. If we have any. It's because God's given it to us. But he gives more grace.

Grace. And more grace. The Lord detests all the proud of heart. Be sure of this. They will not go unpunished. Proverbs 16: 5.

Well. What means may we use to be humble? And. And. Number one. Set before you the humble pattern of Christ.

Though he was God. Humbled himself. Became man. A servant. And was obedient. Watson says. [27 : 56] Oh what a basement it was. For the son of God to take our flesh. No. No. That Christ should take our nature. When it was in disgrace. And being stained with sin.

This was the wonder of humility. Look at the humble savior. And let the plumes of pride. Fall. See him. Washing. The disciples feet. Who were too proud. To wash each other's feet.

Set before you the humble pattern of Christ. Number two. Study God's greatness. And holiness. Do you know that humility is a. Is a. Reflex response.

To God's greatness. Perceived. You know what a reflex is. The doctor hits you on that spot. And your knee just. Automatically. Recoils. Humility.

Is. Is. Is the reflex response. Of. Of the soul that's seeing God. For who he is. It's not that we have to. Try to. Pretend to be holy. To.

[28 : 54] To. To put on some false. Garb. And outward behavior. We need to just see God. For who he is. And ourself. For who we are. And. The reflex response. Is humility.

So. So what I need to do is. To study God's greatness. And holiness. Isaiah said. I saw the Lord. High and lifted up. I saw how holy he was.

And what was his response. Reflexively. Woe is me. I'm a man of unclean lips. I dwell in the midst. Of an unclean people. So.

We study the pattern. Of Christ. We study God's greatness. And holiness. And third. We study ourselves. Against the mirror. Of God's. Word. We see ourselves.

In that mirror. We don't. We don't belong. In the same universe. With this holy God. And we're humbled. By it. Study Christ's pattern.

[29 : 52] Study God's holiness. Study your own sinfulness. Do you know. All three of those. Are found here. In this book. This is where you. This is where you. See Christ.

You get a following around. The gospels. You get a following. Through the word. And it's all talking about him. God. His holiness. His majesty. Who God is. This is a book about God.

In the beginning. God. Yourself. This is a book. That exposes. Who we are. In the sight. Of God. So. Again. There's reason. To just send us.

With. With greater purpose. To our devotions. To our. Attendance. Upon the preaching. Of God's word. The teaching of it. Because this is where.

We'll see our savior. And his humility. Our God. And his greatness. And. And us. In our. In our need. The moon. Has no cause. To be proud.

[30 : 46] Of her light. When she borrows it. From the sun. And no saint. Has any reason. To be proud. When all. That is good. Is borrowed. From our God.

Contemplate. Your mortality. That's interesting. In the day. In which we're living. That that too. It can be a help. To us. How can. How can.

Flesh. And blood. How can. Dust. Be proud. We can't even. Keep ourselves alive. What is there. To be proud about. Study your mortality.

That should bury. Our pride. So that's. Humility. One of the marks. Of the godly. Sketched in.

His eyes are not haughty. But they are. Lifted up. In prayer. And that's the second thing. And I don't know. How in the world. Pastor Jason. Expected us.

[31 : 48] To get both of these in. And one service. One service. But. I've got about. Five minutes. And. He doesn't have quite as much. To say about. Prayer. But.

Almost. But I just want to take it. A little bit different. Tact. And just ask. What's the connection. Between humility. And prayer. Is there a connection.

And if so. What is it. The godly. Are humble. Is followed by. The godly. Pray. Why could we say. The godly. Are humble.

And therefore. The godly. Pray. What's the connection. Why are these two. Found. Side by side. Steve. I think of a.

Little child. Do. I can't. And so. He turns to his father. For help. Good. Other reasons. Amen. I don't have what it takes.

[32 : 58] I come short. I sin. So I need to pray. Prayers of confession. I need to pray. Prayers asking for help.

You see the connection between humility. Humility is needed to make us thankful in prayer. Why so? Haven't you found that?

Proud people don't tend to... The spoiled brat doesn't tend to be the one that's very thankful to his parents, does it? He's got this sense of expectation that he's entitled to all this.

But if I'm humble and I see... I don't deserve anything like Jacob said. I'm not worthy of the least of your mercies or your truth. Then whenever I see them... Thank you, Lord. The humility will drive us to thanksgiving in prayer.

The confession of sin in prayer, that's obvious, isn't it? The two men went into the temple to pray. The Pharisee just talked about his virtues.

[34 : 04] He didn't really pray, did he? He just bragged before God. But it was that guy who knew he was a sinner. That was so humble he couldn't even look up. But just beat his breast and said, God, be merciful to me, the sinner.

Humility is needed to confess our sins. Humility is needed, thirdly, to ask God for help in prayer. You've mentioned that.

I need thee. Oh, I need thee. Every hour I need thee. What will bring you to cry like that to God? A sense of your need. A humble sense of the fact that without Christ you can do nothing.

Prayer is begging. And that requires humility. It's asking with nothing in ourselves to twist God's arm to give.

We have no higher ground on God. That we come as beggars. And some are too proud to beg. That means they're too proud to pray.

[35 : 08] Watson talks of a profane atheist who got himself into real deep trouble. And so he finally comes and prays to God. And he tells God that he was no common beggar.

He had never troubled him before. And if he would hear him now, he would never trouble him again. Well, that's just exactly the opposite of the godly, isn't it? Psalm 116. I love the Lord for he heard my voice.

He heard my cry for mercy. And because he turned his ear to me, I will call on him as long as I live. Not, Lord, if you hear me now, then I won't bug you anymore. Lord, because you've heard me, I'm going to be knocking at this door for the rest of my life.

Because when I knocked, you opened the door. Humble beggar. Humble suppliant. Humility is needed to make us pray in Jesus' name.

By which Watson says it's not just a tagline at the end of our prayer to signal that we're coming near to the amen. In Jesus' name. Amen.

[36 : 10] But it's rather to realize that I can only approach this holy God through a mediator. That I am so sinful. He is so holy.

I can't come before him unless I have a mediator. Jesus. To take me, as it were, on his arm to God. To take my prayer that myself and my petition might be heard and answered. That takes humility. To see I'm that sinful that I can't just plow into his presence without a mediator.

And so we come. Oh, God, we come in Jesus' name. We come because of what Jesus has done. By his death, he's opened up this new and living way through his flesh. Through his blood, whereby I can come and talk to you.

I won't pray in Jesus' name unless I'm humble. And then humility is needed to make us pray for the help of the Holy Spirit in prayer.

[37 : 12] We're so needy that we need to pray to pray. Only the humble will realize how poorly we pray. How much we need the Holy Spirit's help.

Romans 8, the Spirit helps us in our weakness. We do not know what we ought to pray for. But the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit because the Spirit intercedes for the saints in accordance with God's will.

It's by the Spirit that we cry, Abba, Father, as Steve said. And it's when I'm in trouble that it's the Spirit who bears witness with me that God's my Father. I'm his son. I can come and say, Daddy, I need help.

The Spirit creates that kind of a heart in prayer. And so I need the Spirit if I'm to pray aright. It's by the Spirit that we cry, Abba, Father.

And so this is what it is to pray in the Holy Spirit. We see that at least in two places in the Scriptures. Pray in the Holy Spirit. Our prayers that are indited and inflamed, Watson says, by the Holy Spirit. [38 : 23] They're authored by and energized by the Holy Spirit. So pray for the Holy Spirit that you may pray in the Spirit. Godliness cannot live without prayer.

So we see the connection of humility and prayer. Let's ask God for those two graces to increase and abound.

Let's begin our day in prayer. Let's continue the day in prayer. Let's close the day in prayer. You know, we're not even supposed to bring our thanksgivings to God except through the mediation of Christ.

Always giving thanks to God the Father for everything in the name of our Lord Jesus Christ. Let's pray. Our Father, the more we see the picture of the godly man painted, the more we see that the Lord Jesus was that perfect man.

And when we hold our faces up to that image, we see how far short we come. But if we are in Christ, we can also say that we are not what we used to be.

[39 : 55] And again this morning, we've just been reminded that the only reason we're not what we used to be is because you've given us all that we have. You've given us a new birth, a new mind, a new heart, a new desire.

And so we're not happy about our pride, Lord. And we humble ourselves. Pray that you would teach us who we are, who you are.

And to see our Savior more clearly, that we would indeed humble ourselves under your mighty hand. And then, out of that humility, that we would see just how much we need you and that our need would drive us to you and that we might find in you a Father who delights to give good gifts to his children.

So teach us these things. Put them in our inward parts where none of us can teach ourselves. We ask in Jesus' name. Amen.