

WHAT I NEED 2ND MOST,

A BROKEN HEART

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Let's talk on a couple subjects. Let's talk on one of them, the most important thing in your life, the most important thing that you can have, other than Jesus, other than the belief in Jesus, other than trusting in Him, and walking in Him, and having Him, something like unto that, that is required, the most important thing you can have. Do you know what it is? And without that, you don't have anything: you have Jesus for a Savior, but you can't have Him in your way of life, you can't have Him as the very core of your heart, you can't have the things that He would have you to have, and the way He would have you to walk, without that one ingredient, that one property that has to be natural. It has to be of your nature. Do you understand yet what it is? It's found in the scripture in many places, but it's a very important thing, so important that over the last eight or nine years, ten years, that's all I've ever talked about. That's all that I've given you.

Now, I've told you many things how to get there, and I've told you the things that are related to it. I've told you the need that you have that the word of God, Jesus, and His way, and letting Him be the center of your life. I've told you that you need repentance, and I've told you that you need to have the lovingkindness of God. You've needed to have all these other things, and yes, you have to have all these. These things are all there waiting at the door, but unless you have this one ingredient, they can't come in: they won't come in. They wait at the door; and how will you know if you have those ingredients? Well, whenever you're tried and tested, you find yourself unable to endure to the end. You find yourself unable to pass the test. You find yourself, that before the test is over, you find yourself flaring up in anger. You find yourself coming against somebody, thinking that they're wrong, not you. You find yourself being in despair, despondent. You find yourself losing your faith. You find yourself having all kinds of troubles. You find that whenever the test becomes too strong, you began to rise up in anger

and want to fight. You make excuses. You want to throw it back in somebody else's face. You want to accuse somebody else of causing you a problem, but if you had that one ingredient, you won't do that. If you have that one ingredient. Do you know now what it is?

It's a broken and contrite heart, a broken and contrite heart. Without that, you just don't have it. Without that you don't have the way of life that is needed. Tell you how important it is, is that, virtually everything in the scripture, virtually everything in the scripture talks about the need to have that, is to come to that direction. Virtually everything that you learn is for the purpose of bringing you to that broken and contrite heart. That's the reason for weeping. That's the reason for repentance. That's the reason to have the engrafted word within you, so that it causes you to come to sorrow for the wrong deeds that you did; and that's why God had written in His scripture in chapter 20 of Ezekiel, that He said in there, that "This He would not despise...", this is what He would have, "that when you loath yourself in your own sight." Well, you won't loath yourself until you have a broken and contrite heart, because once you have a broken and a contrite heart, you begin to evaluate continuously the old man, the old woman down inside you.

The thing about a broken heart is, and a contrite heart is broken condition, broken, broken, broken, daily broken. Jesus broke the bread for His disciples to show them how they should do it, and He broke that bread as He would break the word. The word breaks you, gives you brokenness inside. And if you don't seek for anything else, if you want to see the face of God, if you want to know His glory, if you want to be considered of the family of God, you have to have a broken heart. You cannot have a proud heart. The other side of broken is proud. Proud. Proud of your thoughts, proud of your condition. And how do you know when you have proudness? Proudness is always, always found by self defense. For any time you have proudness, there is a spirit inside that will raise up himself, rise up to defend his condition, defend his throne, defend that lie down inside you. A proud person, proud of their democracy, proud of their religious denomination, proud of their thoughts and their ideas. You come against them and you'll know if they have a broken heart, or do they have a proud heart. It's very simple. You push them in that area and see what they do.

If they come to the point that they say, "You know, I may have been wrong all the way along. I really don't know. I can't tell you. I'm sorry, I've done it wrong." They have no excuses. They have no self-justification. They don't stand there on a pedestal. They don't fight back, and they don't make any excuses. After you try them a few times, and you find that they don't have any of those things, you won't want to try them anymore, because you have a relationship with them to see, "Man, they have real humbleness inside." So what good does it do you? You can't really raise them up. You can't make them argue. You can't make them fight. You can't make them defend themselves, because their heart is not given over to proudness. It's not given over to what they are going to excuse themselves for. How about yours?

It's a very important thing. Proudness of your heart. Say if there's anything I could tell you about on it, it's seek for a broken and contrite spirit, broken and contrite heart. Seek for it with all of your strength and might. If you learned all the words of the Bible, and could recite them, you wouldn't have anything unless you had a broken heart. If you could walk around and you could declare Jesus off your lips to everybody in the world and preach the greatest gospel, but you didn't have a broken and contrite heart, you wouldn't have much, because without a broken and contrite heart the word of God and it's humbleness cannot enter to your inner man. It just can't come in, because the proudness of the heart drives it out. God doesn't seek for proud hearts. He doesn't have much need for them.

And so, if you sought and you learned, and you gathered all the wisdom of the world, and of the heavens, but you had not a broken and a contrite heart, you would have little of nothing. For God is not looking for your knowledge. He's not looking for your wisdom. He wants a man who is broken, knowing that God is his strength, and he is the weakness.

Whenever I raise up and I make argument to someone to say, "No, I didn't do that. No sir. That isn't the way I do it." Or, he rises up to say, "Well, our denominations does this. We got the right way." In any of those cases, he has lost himself right there, because he defended something that he knew nothing about. He thought he did, but he knew nothing about. For only God knows about those things, and man only can assume. He assumes that he's right. He assumes that he knows what he is doing, but only God knows what the total outcome, and the

final outcome will be, and He knows only those who have a broken and a contrite heart, and a broken spirit, humble spirit.

A broken spirit is like a humble. If you were to research and find what broken really means, you would find that it means more than you think. You may assume that broken means: throw an egg down on the walk, sidewalk, and watch it be shattered. That's not the broken that I speak of. You may think that it means that you take a stick and wrap it around a tree and it breaks it in several pieces, that's what I'm talking of. No, that's not what I'm speaking of.

I'm speaking of the heart that no longer is so proud that it makes it's own excuse, closes out understanding to that which is right. It no longer raises himself up to argue for his own, and it will suffer unto his death and be satisfied that God is the answer, without making excuse, needing to know why, or causing argument or lack of love in his heart.

But he who has a proud heart has the door closed to receiving the engrafted word of God, purely, simply, that. He can get it in his mind. It can come down into his thoughts. It can dwell in his subconscious, but it doesn't go into his heart, because you can't put the pure word of God into a proud, and I could say proud and arrogant, because arrogant and proud go together, a proud and arrogant heart.

Therefore, it is so important now that you have heard the word over all these years, now that you have known Jesus, and you have believed in Him, and you have confessed of Him, and trust in Him, and know that He is the way. He has paid His life for you. He gave Himself that you might have life. He washed you of your sins, and you have declared so and confessed and believed, that you now stand that if you have a broken heart, you can open your heart, your inner man, to receive the engrafted word that will fill your heart, so that as David said, "God, O Lord, I've hidden Thy word in my heart that I will not sin against You." He didn't say in His mind. He didn't say in his actions. He didn't say in His thoughts. He said, "I've hidden Your word in my heart, that I will not sin against You," but he didn't say that until after he had suffered some long period of time from his great sin against God, and after his brokenness, and after him knowing who God was and what he wasn't, and having seen the awesome power of God, he then could make that statement. He knew that he had been broken to the point where he

could say, "I've hidden Your word in my heart that I will not sin against You." Because it will not be by my actions, he was saying, but it will be because the nature in my heart is such that I will not sin against You, because Your word is in there to take action for me to do my thinking, to do my walking for me. Your word is hidden in my heart that I will walk by what is in my heart so that I won't sin against You, not by my actions I won't sin against you God, but I won't sin against You, because Your word keeps me from it. It's in my heart.

This follows up to what it says in I John, chapter 3, verse 9, that he in whom the word dwells will not sin against God, it cannot, because the word of God dwells in him. The seed of God, which is the word of God, dwells in him. That's exactly what David was saying; the seed of God, which was the word, was hidden in his heart. He couldn't sin against God, because his natural instinct, his nature of his heart then, was to do that which was right.

So if you find yourself doing what's wrong, wanting to do what's wrong, rising up and doing what's wrong: having anger, bitterness, having the impatience to where you can't wait upon the Lord, you can't wait upon something that you think is coming against you, something that is going to make you feel small, make you feel ashamed, whatever it may be, and just say, "It doesn't really matter." But instead you rise up in your anger, then that's the pride of life, the pride of life coming out of your heart. How can you possibly put the ingrained, engrafted, pure, simple word of God in your heart, when you have that in there, closing the door, keeping it out, coming against it? What you need is just what I told you: over all things, you need that broken and contrite heart, broken spirit, humble spirit, one that is filled with meekness, one that will endure to the end without uttering excuse nor remark. One that can say when it's confronted and when it's tested and tried at your very weakest point, you'll say, "Well, I don't know. Maybe I'm wrong." Or you can say, "I need to go pray on it." But the one who has a proud heart always has an excuse. "Well, I didn't do that. Well, that's not what I was thinking. That's not what I said. I bet you're trying to do this to me." And immediately they start trying to shove it on somebody else, because of the pride and the arrogance and the sin, the darkness that dwells in their heart.

And that's why David the Psalmist wrote in Psalms 51:17, so clearly. "This, O God, you will not despise. The man who has a humble, broken, contrite heart,

and a contrite spirit," basically those words. This man You will not despise. This man, O Lord, You can know him.

You show me a humble man, show me a man who has a broken heart because he's been broken through repentance, broken through repentance, broken through repentance; and I'll show you someone you can't cause an argument with, and you can't disagree with. Even though you may not see eye to eye, you still can't disagree with them, because they won't give you the other side in disagreement. That's the one who has the broken heart, and it's so much different to have that.

If you haven't got it and you know you haven't, you need to seek for it. It's so important. I can't tell you how important it is, but one day you'll know. One day you'll know how really important it is.

One other thing is that Jesus said in the scripture in several ways how He was coming again, and in Revelation, it's a very important scripture, if you keep this in mind. Jesus was talking about the Second Coming. He says, "Behold, be watching," be on the look out, for He says, "I'm coming as a thief in the night." I want you to remember that scripture. "Behold, I'm coming as a thief in the night." I'm not going to be seen on the clouds. I'm not going to be out here in the light. I'm not going to be standing out here where somebody can say, "There's Jesus." "I'm coming as a thief in the night."

Should we go into discussion of what that means just a little bit? If a thief comes in the night, who sees Him? The house owner? Or does He sneak into the householder's house unbeknown, strip him of his goods, of his valuable goods, and disappear? So that the next day, the owner of the house looks and says, "What happened to my jewelry? It's gone." And they look around a little ways, and he says, and he looks in his billfold, and he says, "What happened to the money in my billfold. It's gone!" And then he must realize, a thief has broke in and stole the goods, and it's gone. Does that mean anything to anybody?

In the day that He comes as a thief in the night, He's coming in the hour of darkness then, isn't He? When things look dreadful. He's coming also as a thief. Does a thief announce His entry? Does a thief announce that "I'm going to be there in the night to rob your house or to steal your goods?" No. No, a thief comes in, he slips in, unannounced, unknown, until he's in the act, or until he's

gone. You might catch him in the act. You say, there's a thief in the house. I heard him. I see the light that he has from his flashlight, whatever. You might recognize him by hearing it and be disturbed. You might recognize it after he's already come and gone, and it's so true that Jesus said in Revelations, the Book of Revelation, it says, "Behold, I'm coming as a thief in the night." That you should take to heart.

He is coming unannounced, not known that He's here, not known that the time is here, the Son of Man is here, and then He's going to be gone. Perhaps the thief when He's gone, it's all seen, that when He goes, they'll know it because the door is broke open, the windows cracked, or perhaps the owner sees Him as He goes out. Perhaps because He's taken the goods with Him, the valuables, the jewelry, or the jewels.

So when it says, "Behold I'm coming as a thief in the night. Watch." Be waiting. Watch and be waiting. For it says in another place: "If you had known what hour the thief was coming, the master of the house...", would have done what? He would have been on the watch; wouldn't he? So that the thief could not have broke in, so that the strong man would have kept the house.

Think on these things to see what they mean. They have to do with how Jesus, the Second Son of Man, is coming, the Second Coming. It has to do with Jesus telling you something. It has to do with your own heart, with your own life, guarding the doorway, guarding it to keep it, and not let something else slip in and make excuses for you, or lies, but to be watching for the Master.

In another few places, it also talks about how He is coming to give you an understanding. So you might want to take and do a research and a study and find out, "How is Jesus coming?" Oh, I know in the book of Acts it says that the angel says, "Why do you stand here watching, for the same way that this Jesus has departed, He shall come again." That leaves a lot of things open. But, you know, some men that are very religious, believing themselves to be expertise in the word of God, interpret that to mean that He's going to come back in the body, the same way as He went up, He's going to come down. That's not so, though He may do that in some ages to come, some time to come.

But there are many interpretations that you could use on it. There are many ways that could mean: He went by the power of the Spirit. It said by the power

of the Spirit lifted Him out and He went; therefore, He could come back by the power of the Spirit. He left in the body of man. He could come back in the body of man, on His throne of glory, as it says in the book of Acts, "God does not sit on the throne of men, a throne of stick and stone buildings." But, He sits on His throne of His glory, the throne in the heart of men. So, He could be coming back that way, in the heart of men to rule and reign.

There are many interpretations you can have. There are other places that tell about how Jesus, how the Son of Man, how the Second Coming is, and what signs are going to precede it. Those things you should read. Those things you should read and know about.

But above all these other things, if you don't have a broken and a contrite heart, what good will it do you? I didn't say you wouldn't be saved. I'm saying, "What do you gain when you have your own proudness? What do you gain when you fight your own battles? What do you gain when you think your own ideas are right? What do you gain when you believe yourself to have the word the right way, your thoughts and ideas, and find yourself to be always, invariably wrong, always invariably found to be wrong and have to turn around to someone and apologize and say "I'm sorry. I thought this, I thought this, I thought this, and it was really wrong." Once would be enough for me, twice for sure. But I've seen people that are so foolish that they will do it time after time, after time, again, never come to the knowledge of Jesus. They work and they effort at it, and they weep and cry, and they do all kinds of things, but they never come to the knowledge of Jesus. The knowledge of Jesus is a broken heart, and a broken and a contrite heart and spirit. If you don't have it, that's what you need. All the other things will fall into place after you have that. Any questions? Hearing me?

I mean it. Those are the things you have great need of beyond all other things.

If you want to look at brokenness, look at it one other way. You take two horses. You know what horses are. You know what they are used for? Riding or for pulling. Pulling what? Pulling a plow. Pulling a wagon. Put a team of horses together. What do they use to pull that equipment with, with those horses. They put a yoke around their neck. They put a bridle on their mouth. They put a harness around their body, hooked to that yoke, with straps on it that hook onto the implement of the farm equipment or whatever they are pulling, and they



cause that horse to go forward, to pull that piece of equipment, to do work, labor out of it.

Now to get that horse to the place where you can put that yoke on it, the bridle on his mouth, the harness on him, you have to break him. And sometimes that's not an easy task, because a horse has a natural instinct from birth to be wild, unbroken, untamed. And so, if you want to see what it means to break something, you go out and watch a man break a horse and notice: does he break them all, or are a few of them unbreakable? Even though you break everything you can in that horse, and he stops bucking, stops kicking, and you finally think you've got him pretty well calmed down, you jump off him, and he begins to kick and buckle, and he backs away from you, and he's just an aggravation. Some horses will continue to do that throughout their entire lifetime, even though you can still put a saddle on them, even though you can still a bridle on them or a yoke on them, they will still be high-spirited, unbroken, and continue to buck and kick every turn of the way. They're the type of horse that when you say to them. "Get up. Click, click, gettie up," the horse would jerk, he doesn't work in unison with the other horse that's pulling with him as a team. He doesn't obey your commands when you tell him to go left or right, or to stop, whoa, or to gettie up. He doesn't seem to understand commands and pick them up. He is such a nature that when you reach over and pop him with a strap, that instead of starting off and leaping forward and going, he begins to buck, kicks his feet in the air, and causes himself to jump and kick.

So, it's kind of like men. Two types of men: the type of man that you can break, put a saddle on him, bridle on him, harness on him, and he will be usable. He will be a work horse and he will pull the plow, and the other kind is the kind that even though you work with him, you beat him, you've done all kinds of other work with him, you took and harnessed him, no matter what you did, he went for years, and you still can't get that horse to obey and to walk before you and to pull the plow, and to do a good job of it, because he's not broken. He's only partially broken. Down inside he still has his own free-spirited way. It's called free spirited, "free-spirited" nature, spirit within him, and he doesn't have brokenness to where he's given over to do the work as he should.

A good horse is a treasure. A wild free-spirited horse is an aggravation. You spend sometimes more trouble with him, you have more problem with him, and you got to watch, because he's dangerous. He hurt a person, or a child. You walk up next to him, he's liable to turn around and to kick you right in the belly. He's liable to turn and do a side kick. As I said, he's always throwing his feet up in the air, raring up, kicking, bucking, slamming his feet into the side of a building, tearing up where ever he's at, his harness or his pen; he just doesn't have control.

It's like a man, an unbroken man. As soon as you confront him, he's immediately got excuses, he will immediately rare up and fight you, argue, strife, bitter, hateful, and want to kill. There's no more deadly man than a real religious man. You take a religious denominational man who isn't broken, and you got a danger on your hands, because if you confront them, they'll turn around and kill you. If they think their family is going the wrong direction, they're liable to kill their family. You read about it in the papers everyday, same as that horse.

So when you look at those two horses, you find one that is broken, and usable, and he does a good job of pulling the plow, pulling the wagon. You don't have to stand there and hold his reigns. You say, "Gettie up," and that horse is moving straight ahead. You tell them "Whoa," and the horse stops. You tell them left or right, and the horse will turn. You can do your work and sit there and watch that horse and he'll walk down the road, he'll stay on the pathways, he'll stay right between the rows of grain and crop, and you won't tear them up, but for that high-spirited horse, that free-spirited one with an unbroken spirit, just semi-broken, you broke him enough to get a halter on him, you broke him enough to put a yoke on him, but he's not where you can say, "Come here horse," and the horse will walk up to you and you can stick the bridle on him. No, you got to go out in the pasture and get him, you got to run him down, you got to get him in the loft and you got to put some food in his manger for him to come in and eat before you can put a bridle on him. That's the way some people are. Before you can get a bridle on them, before you can harness them up to do anything with them, such as get them to hear the word, understand it, you got to go out and say, "Hey, we're having a great big pot-luck supper tonight, and we're going to feed you, and we're going to give you loving, tender care, and we're going to have a Easter Rise service for you to make you feel happy, and we want you to come down and join with us, and we're going to talk to you a little bit when you get down there." In

other words, after you come down here, we're going to feed you, wine you, and dine you, and then we're going to put a halter on you if we can, after we get you down here eating the food. Halter, being, we're going to tell you the word about whatever we want to tell you. We're going to work you by listening to the word that we have to speak to you.

So often in a church today, the world church today, that's what you hear. That's why everybody goes to sunrise services, because they want to see Jesus crucified again. That's why everybody goes to the Christmas service so they can see Him put back in the manger as a baby child. It makes them feel better to see a little baby child. It makes them feel like, "Well, He's a little child. I shouldn't be afraid of Him. It shouldn't bother me. He's just a little child born in a manger."

That's kind of like that horse. If you feed them enough, you can get them to come in so you can put a bridle on them, so that you can get them to do some work. Two types of horses. What type of horse are you? Are you the type that comes in when the Master says, "Come here, horse. Click, click. Come here." And, you walk up to the Master and He slides a bridle right on your head, ready to go to work. Or are you the type that He has to go out here, run him up, round him up, chase him into the barn where the food is, so that He gets him in the barn, locks the door on him, and then he goes up there and puts the harness on him so that He can work him. I'm serious. These are two types of horses that I've known in my lifetime, and they are two types of individuals that I've known, the broken and the unbroken, and there's not much in between. You can say, "I'm partially broken." Partially broken is just on the fence. Sometimes you wonder, "Are they good, or are they bad? Are they usable, or unusable? Are they dangerous, or are they safe?" But the broken one, you always depend on.