

# Proverbs (Quality Good)

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- [ 0 : 0 0 ] I'll ask your attention to a verse in the chapter we read, the 24th chapter in the book of Proverbs, the 16th verse.
- Proverbs chapter 24 and verse 16. For a just man falleth seven times and riseth up again, but the wicked shall fall into mischief.
- What a wonderful book.
- A word of God, the Bible is. And of what a collection, really, of wonderful books in this book of books.
- The Proverbs form one of these books, a book of wisdom. And as I have from time to time observed when I have been led to speak upon any of the Proverbs, there is on the surface, if I might so put it, much of moral wisdom.
- [ 1 : 5 6 ] If indeed the instruction of the book were carried out in our daily life and relationship one toward another and toward those in authority over us, then indeed we should reap great benefit in that way.
- I have not the slightest doubt about that. They afford a great source of wisdom. But then beyond and with that, they afford spiritual wisdom and instruction.
- It needs the Spirit of God to guide us and to bring out in a most suitable way that which lieth beneath.
- I am aware of that. I am not suggesting that I have the competence to seize upon any of the Proverbs and draw out a sermon from it just like that.
- Not so. But when the Lord does instruct and guide us and lead us in his truth, then we may see that not only is there the natural direction for our daily life, but there is a blessed guidance upon the heavenly way.
- [ 3 : 4 1 ] In the word before us, there is sweet encouragement as well as instruction and solemn warning.
- There are all these things in it. I might just observe first that it is to be taken in connection with the 15th verse.
- It forms a warning as a whole in that sense because in verse 15 there is the exhortation, Lay not wait, O wicked man.
- Or we might even say that as the word man is in our English translation a necessary addition, Lay not wait, O wicked, against the dwelling of the righteous.
- Spoil not his resting place. For, our text continues. For, what a little word and yet full of meaning.
- [ 5 : 2 3 ] Because a just man falleth seven times and riseth up again, But the wicked shall fall into mischief.
- There is something sweet, of course, and I feel some sense of it in that admonition.
- Spoil not his resting place. The righteous has a resting place. A sweet resting place.
- In the will of God. In the word of God. In the promises of God. In the love of God.

In the person of the Lord Jesus Christ. And in his wounded side. In the Lord. In the Lord. There is a resting place.

[ 6 : 21 ] Of which the psalmist says. As he speaks to his own soul. Return unto thy rest, O my soul. For the Lord hath dealt bountifully with thee.

But I want to speak particularly upon this 16th verse. For it laid upon my mind. We see that as with many of the Proverbs.

There is instruction by way of a contrast drawn. How often this is said before us. And noticeably so, of course, in the book of Proverbs.

The contrast between the righteous. And their way. Their troubles. But their blessings. And the wicked.

Their way. Their apparent prosperity at times. But their end. Their dreadful end. The contrast drawn between true wisdom.

[ 7 : 36 ] And that foolishness. That is an obstinate rejection. Of wisdom. And divine teaching.

Because the way in which. The word fool is used in this book. Is. Is. In that. One is.

Unwilling. Or. Obstinate. Ignorant. And foolish. Not. Just mentally. Incapable.

So there is a contrast here. We are shown. The great difference. Between two falls. Or two sorts of falling.

The just man falls. But he rises up again. The wicked falls. But his fall. Is without any relief.

[ 8 : 39 ] Without rising up again. He falls. Finally. And dreadfully. It is a dreadful thing.

And. It lays solemnly upon my heart. But this is so. And day by day. Wicked men.

Are falling into mischief. And day by day. There are those who are going. Going to stand before their God.

And. Going to receive their reward. And what is it. And how is it. What a dreadful thought it is.

What a solemn thought to us. There are these things. To observe. From the word.

[ 9 : 42 ] Let me just put them in this way. We have. The characters. Set before us. A just. Person.

And we must consider. What is a just. Person. And how are they just. It is most important.

To be clear upon this. The world. Has different ideas. To. The.

Revelation of God. In his word. And to. That holy. And upright. Definition.

Definition. Of a just man. In the sight of God. But then. We see. That here is something.

[ 10 : 40 ] That seems. Perhaps. Amazing. A just man. Fall. Fall it.

Seven times. And. I observe. That it is amazing. And wonderful. Because again.

Perhaps. Our impression. Not only the world's. But our impression. Of a just man. Is. That. He doesn't fall. At all.

But there is this. In his fall. It is not a final fall. Fall. And it is not an irrecoverable fall. He rises again.

And we are to consider how. And why it is. That he rises up again. There are some important considerations here.

[ 11 : 41 ] It's not to be thought. That. There is a sort of easy way. Where it's all right for the just. It doesn't matter how they go.

Because they come up again. Not so. Not so at all. The wicked.

What does it mean? Scripturally. The wicked. Who are they? And. And. They fall.  
And why is it. That there is no. Rising up again for them. What a great difference then.  
A just man. We must. Say. That a just. Person. In the sight of God.

[ 12 : 41 ] Is one who is made just. Who is justified. You remember. That the scripture. Use. Uses that word.

Whom. He did foreknow. Then he did predestinate. To be conformed to the image of his son. Whom he did predestinate.

Then he also called. And we. Were singing of that call. And whom he called. Then he also justified.

And whom he justified. Then he also glorified. And. And as the apostle asks. That great question. What shall we then say.

To these things. Great things. Amazing. Boundless things. Justified then.

[ 13 : 43 ] We are taught. And I hope. We know it too. That by nature. None are just.

None are just. In the sight of God. There is none. That doeth good. No not one. As I thought upon.

This truth. The words of the hymn. Came to mind. I haven't looked it up. But. I think you will know. The words of. Joseph Hart.

Quite well. That we are unholy. Needs no proof. We sorely feel. The fall. Is that true?

There are those. Who would question it. I know those. Who would want proof. They say. They don't. As I think of it.

[ 14 : 42 ] They don't want proof of that. What they would like. Really. They were honest. In their hearts. Is to. Find. That they were holy.

Find some virtue. To find something. Pleasing to God. In themselves. They don't want. They don't want. To prove. That they are unholy.

And they don't want proof of that. What they would like. Is some proof. That they were holy. But. But. My dear friends.

This evening. Is it true. Of our hearts. That we say. Not because we look upon others. But because we are taught.

Of God. That we are unholy. Needs no proof. We sorely. Feel the fall. Not a glorious thing.

[ 15 : 46 ] Not in itself. A saving thing. But something. To be realized. Something fundamental.

In our hearts. Here. Then. Is where. We are. But then. That's.

Not all. If it only rested there. We should no more. Be just. We should be. Still. As far. As anybody. Is far.

From being justified. The just. Man. Is one. Who is justified. And that.

Is freely. By the grace. Of God. It is the unjust. Who are made. To be just.

[ 16 : 44 ] It is the unrighteous. Who are clothed. With the righteousness. Of Christ. So.

We. Have the teaching. Of the word. It is. It is. It is. A teaching. That runs. Right through. The word. Because where the apostle.

Speaks of. That righteousness. That is by faith. And being justified. Freely. Through the grace.

That is in. The Lord. Jesus Christ. He quotes. The word. Of the prophet. Abacus. Abacus. Abacus. The just. Shall live.

By his faith. He makes. The old testament. To. Be in harmony.

- [ 17 : 40 ] As it is. With that. Great truth. That is. So. Fully set. Before us. In the epistles. How that God.  
Can be just. He is just. And he can be just. And yet. The justifier. Of him.  
That believeth. In Jesus. The just man. Is one. Then. Who is made just. If we look at it.  
As the word of God. Sets the truth. Before us. Here is one. Who in. His very nature. Is. Just.  
The same. As others. Differences. In disposition. In circumstance. In. The way.
- [ 18 : 37 ] In which. The desires. Of the flesh. And of the mind. Are fulfilled. But in nature. In his nature. The very same. We were.  
By nature. The children. Of wrath. Even as others. But God. Who is. Rich. In mercy. For his great love.  
Wherewith he loved us. Even when we were dead. In sins. Have quickened us. Together with Christ. By grace.  
We are saved. You know those. Well known. Words. In Ephesians 2. A just man.  
Is one. Who. Is chosen. Not for good in him. But chosen. In the love of God. To.
- [ 19 : 34 ] Be set apart. To be brought. Out of the world. To be quickened. To have life.  
Imparted. To his soul. To be brought. To understand. And know. His need. Of. Forgiveness.  
Of cleansing. Of righteousness. Of Jesus Christ. In all that he is. Wisdom. And of. Sanctification. And. Righteousness. And redemption. The just man. Is one.  
Who is. Taught. He is taught. Taught. Of God. As it is written. And all thy children. Shall be. Taught.
- [ 20 : 31 ] Of the Lord. And. He is set. In the way. Of righteousness. He is. Called. Out of darkness. Into the light. Of God. He is called. From those ways. Of sin. To walk. In the ways. Of righteousness. He is called.  
To know. That righteousness. And where it. Lies. And he is called. To follow. After it. He is called.  
Jesus. To know. Oh. How it. Exalts. The grace. Of God. And how. Precious. It makes. The gospel.  
What. Shall we say. For even if you know. The doctrine. And even if you. Have heard. So many times. Of that.
- [ 21 : 29 ] Righteousness. Of Jesus. Christ that is full and complete and for sinners. Yet think upon it how amazing it is that you and I should ever have hope of that or be clothed with it when we are feelingly such sinners.  
Now can I bring it really any closer home to you? I don't see how I can and yet I know it needs the Spirit of the Lord to do so and to apply it to your hearts.  
And perhaps it may be said that coming to the life, the life of the just man, it is essentially a life of faith.  
The just shall live by his faith. We are to walk by faith, not by sight. So that the just person is a true believer, a true believer.  
He doesn't rest upon what he does himself. Although, taught of God, he may and should seek to walk in all the righteous ways of the Lord, but he doesn't rest upon that.

[ 23 : 28 ] He doesn't look for salvation there. He doesn't find merit there. It isn't a work of duty, or of bondage, or of grievous burden, but it is, when his heart is right, a work of love, a work of love.

If he lives by faith, do we live by faith? As the apostle could say, the life that I now live, I live by the faith of the Son of God, who loved me, and gave himself for me.

I live, he says, yet not I. The eye, the eye, the old eye, the sinful eye, the eye that was Saul of Tarsus, was crucified with Christ, crucified with him, because it is his death that brings life to our sinful souls, because it is his merit that cleanses us from all the guilt of former sin, because it is him alone that we depend on daily, yea, every moment, and so we must live.

Do we live by faith? what a great thing it is. What a an extraordinary thing.

What a necessity it is. And we find that it is in the life of it and the conflict of it and all of the feeling of it expressed, I think, so wonderfully in that exclamation of the man whose son was healed by the Lord Jesus Christ.

[ 26 : 02 ] You remember how he said to that poor man, if thou canst believe, all things are possible to him that believe it.

And it was his reply, Lord, I believe, help thou mine unbelief. So, it wasn't an easy thing, it wasn't a natural thing, it wasn't a thing that he did without life and effort, it wasn't a thing without opposition and conflict either.

How do you find it? The life of faith, believing in Jesus Christ with all your heart, how do you find it?

conflict and yet a necessity for your very soul, a struggle and yet there is a secret support and help, many temptations and yet that of tenacity that will not go away, that says despite all that seems to be of dampening and quelling, Lord, help me, here was one with faith, great faith.

Just personally, think of it, a sinner brought to know the sinfulness of sin and to hate that sin in himself, in himself, a sinner brought to trust alone and fly for refuge to Jesus Christ, the saviour of sinners, a sinner brought to be cleansed because it is the blood of Christ alone that cleanses from all sin, mighty word, mighty word, mighty power, God, its amazing grace, it has saved many who have felt themselves to be the chiefest sinner, a just man, one who desires to walk in righteousness, yet knows the inclinations of his own heart, is made honest in the sight of

[ 29 : 25 ] God. Now, I must go on because the word I say seems perhaps surprising to us, a just man all it seven times.

We're not to understand the number seven to be literal but figurative here. It is in the Hebrew usage a number put for an indefinite quantity, many possibly, many.

And the great thing is and the surprising thing he falls. We might suppose, perhaps, and I think it is a common thing with our hearts, when we are first quickened and first enjoy the sweetness of a pardon upon our consciences and feel a warmth of love to the Lord Jesus Christ that we think, well, we cannot possibly decline or fall, but we prove that the flesh is weak and it's still there.

We prove that. I might say that whatever may be thought and said to be the ideal, the scripture presents to us things as they are.

I have often thought how wonderful it is. The gospel in the word of God presents to us things as they are.

[ 31 : 33 ] It doesn't in any way at all present a false picture. It deals with men as they are. It deals with our life as it is.

It deals with the world around us as it is. Not as it might be or as we would like it to be, but as it is. It deals with the heavenly way and the experience of believers as it is.

Not as we might think it ought to be or like it to be. So it is here. This is just as it is.

If you haven't found it so, well I must certainly tell you I have found it so anyway and a good many others besides.

he falls. Let me say that if his heart is really quickened and lively he doesn't willfully fall nor does he want to fall nor does he think it to be a little thing and of no consequence.

[ 33 : 04 ] I think that a very great illustration of this point and the principle of our text is found in David. That man after God's own heart and we read of his life as the Lord gives us the summing of it that he was a man who was perfect and yet David fell and the word does not disguise it or cloak it at all and not only upon one occasion he did fall particularly and dreadfully in the matter of Bathsheba but David also sinned in other ways.

I was reading again how it is recorded that his pride lifted him up and Satan we are told Satan see how he enters in he provoked David provoked David to trouble Israel by numbering the people David had no need to number the people even Joab who was not a noticeably reluctant man in things of this kind but even he and the other captains tried to dissuade King David but no he must know the number of the people his pride his spirit must be satisfied and so he sent them out to number the people but you remember when they had finished how his heart smote him how the

Lord brought his word of reproof to him how he was given to choose three things poor David how he fell in this but he was a just man you see how his heart was just even so in two ways it was just in honesty concerning himself I have sinned I have sinned said David as I say it to you in the preaching of the word it may seem an easy thing to say but on your knees before the Lord in private do you always find it easy to say this do you do you know what it is to feel it and to say it with the true brokenness of spirit

I have sinned David was just in this and toward the Lord whom he feared and loved he was just let me now fall into the hands of God he said for very great are his mercies but let me not fall into the hands of man you see how he honoured the Lord how he was just in this way how he would not at all deny the mercy or the honour or the glory of God let me fall into his hands a very great are his mercies why does the just person fall there are these things to consider sad as it is that he has to know and to realise the weakness of his own heart and we are warned in the word that him that thinketh he standeth take heed lest he fall it isn't to be said that any has such grace that they are beyond falling it isn't to be supposed that any have got so far along the road that they are beyond temptation we are told of

Solomon Solomon nevertheless even Solomon says the word did outlandish outlandish women caused to sin even Solomon so the greatness of wisdom didn't preserve from every fall there is to be seen something of the dreadful nature of sin too the dreadful nature of it we are to understand how great are those forces of evil they are such that except the

[ 39 : 16 ] Lord keep except he impart that strength and recovery the very elect shall be deceived so our Lord Jesus Christ tells us we are to realize where our strength lies I think one of the most pathetic and solemn words in the scriptures is found concerning Samson when he was so beguiled by Delilah and his head was shorn and she said to him the

Philistines be upon thee Samson he rose up as at other times to go out and wist not that the Lord had departed from him what a thing yet he had to realize that even Samson was revived even Samson although said before us such a warning was given that strength again the hair of his head began to grow again he falleth seven times and riseth up again here is the

Lord's mercy and the sweetness of his promise he rises up because it is impossible that he should be overcome because it is impossible that he should perish because there is to be the triumph of grace grace that abounds and much more abounds because it is impossible that the Lord Jesus Christ should lose one of his sheep impossible thing he must rise up again in this we are to think how does he rise up again is it just his own efforts is it that well he sees that he's been on the wrong road and puts himself right again no it is so simple as that he needs more than that he needs the quickening influence of the

Lord to come again upon the heart of this just man he needs much mercy he needs cleansing and how sweet is that gospel word that he will cause to rise up again he will restore mercy that he will not suffer the foot of the righteous to be moved that is to so go out of the way that he is without recovering how gracious is the

Lord in his word that he brings upon our hearts hearts I think of the word I spoke from a few years ago but I remember the word well and how it seemed to impress my spirit a word again from the Proverbs the ear that heareth the reproof of life abideth among the wise there was that expression that seemed so significant the reproof of life elsewhere the wise man speaks of those reproofs of life the Lord's reproofs to his people are not the words of final condemnation they are not the casting off of those who are without hope but they are the gracious reproofs of the living

[ 45 : 02 ] Lord to his living people the reproofs such as we read in the word of the Revelation the messages to the churches repent and do the first work those messages nevertheless here it is I have somewhat against thee somewhat against thee as the Lord to say that to us sometimes I have somewhat against thee not cast out my mercy as the 89th psalm presents to us my mercy will I keep for him forever more if his children forsake my laws then will I visit their transgression with the rod and their iniquity with stripes nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail the wicked shall fall into mischief only briefly can I refer to this most solemn word who are the wicked they're not just the open outward sinners they are wicked that is wickedness but that's not all of it that isn't all of it oh what wickedness is in the heart what wickedness there is that is hidden from the eyes of man what wickedness lies in the unconverted heart the soul that is not born again the heart is deceitful above all things and desperately wicked who can know it who can know his own heart what a wealth of the meaning there is in that word in

Jeremiah by the Lord search the heart I don't have to go into places of vice and violence to know what wickedness is alas no alas I can know it as I read my own heart in the light of God's word I can know it there what wickedness there is in unbelief what wickedness there is in the denial of the word of God and his righteous laws the enmity of the carnal mind what wickedness what wickedness there is in the ingratitude of our natural hearts toward the God who gives us richly all things to enjoy here is wickedness and oh what wickedness there is where there is no repentance where there is no gracious submission where there is no call that reaches the heart

I think the awfulness of it is contained in a passage in Revelation where it speaks of the last things and we see and we see men blaspheme God because of their torment and repented not to give him glory what a sweet thing then is true repentance a forerunner of true forgiveness and of that joy of salvation in Jesus Christ and there I must leave the word to Stephen let us now close with him 11 1003 the 1003 hymn tuned

Belmont 101 oh that the Lord would guide my ways to keep his statutes still oh that my God would grant me grace to know and do his will oh send thy spirit down to write thy law upon my heart nor let my tongue indulge deceit nor act the liar's heart 1003 that heatically that the Lord shall you last?

so and the know how these tão Do you have a try and enjoy with us?

[ 52 : 49 ] O Savior, I say, bring your home to you.

I know that I know, I know that you will never come.

I know that I know, I know that you will never come.

O Father, I know that you will never come.

O Father, I know that you will never come.

[ 54 : 29 ] O Lord, I know that you will never come.

O Lord, I know that you will never come.

O Lord, I know that you will never come.

O Lord, I know that you will never come.

O Lord, I know that you will never come.

[ 55 : 31 ] O Lord, I know that you will never come.

O Lord, I know that you will never come.

The communion of the Holy Spirit be with you all.

Amen. Amen.

Amen. Amen. Amen. Amen.