

Proverbs (Quality: Poor, Incomplete)

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Preacher: Crane, Paul (1937-2016)

[0 : 0 0] Mr. Crane at Peterborough, July the 24th, 1984.

Turning to the 6th of Proverbs, and we'll read the 20th and the 22nd verses.

Proverbs chapter 6, reading verses 21 and 22. My son, keep thy father's commandment, and forsake not the law of thy mother.

Bide them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee.

When thou sleepest, it shall keep thee. When thou awakest, it shall talk with thee. And the 6th of Proverbs, the 20th, 21st, and the 22nd verses.

[1 : 3 2] The word that seemed to come into us thoughts earlier in the day was, is found in the 22nd verse.

When thou goest, it shall lead thee. When thou sleepest, it shall keep thee. And when thou awakest, it shall talk with thee.

But in my thoughts, as it first came, it was connecting the first clause with the last. When thou goest, it shall talk with thee. But in looking it out of hope, we found there is more to it.

This is a character that God will bless.

Described as my son. But it equally refers to the women as well as the men, or the female as well as the male.

[2 : 4 3] There is the character that shall be taught by God, and shall learn his commandments.

His commandments are not harsh and greedless. They are when they are not found in a gracious heart.

You may remember how Israel spoke to God and said, Thy ways are not equal. They were, as it were, criticizing God and his ways of dealing with them.

But he turned to them and said, It's not me, it's your ways that are not equal. It's your ways that are not equal. And it is our ways that lead these commanders.

The word goes on, for the commandment is allowed. And the law is light, and reproofs of instruction are the way of life.

[4 : 0 1] And the flesh will not ask for reproofs of instruction. It will not ask to be corrected. It seeks rather than it might have joy, and peace, and light, and knowledge, and wisdom.

But these reproofs of instruction are the way of life. For the commandment is a lamp, and the law is light. And we can go back to the 119th Psalm, and that which speaks, My word, or thy word, is a lamp unto my heart, and a light to my feet.

And the entrance of thy word giveth light. And light be opened in Hebrew, and you know it was speaking about the word. And the word of God, it was comparing things in nature, and the beauties of nature, and then it was speaking of the word of God, which is far, far greater than all the beauties that we may look upon.

And all that we see here is fading, and dwindling, and comes to naught, but the word of God liveth and abideth forever.

It will never change. And if once you taste the beauty of the word of God, it will always abide with you.

[5 : 35] There is an open fountain still available where you can drink. No, my son, keep thy father's commandments, and forsake not the Lord thy mother.

My father is this, my father, God, who is bringing, perhaps quickly to pass through some of these earlier verses, but thy father's commandments, being brought into your pathway, and forsake not the Lord thy mother.

And perhaps thy mother is the church, which has become you. And you are found in that church.

You are found amongst them. And so there is that word given, my son, keep thy father's commandments, and forsake not the Lord thy mother.

And we can't say we have such great mind to develop these words with you, unless something is given.

[7 : 02] And who can tell what shall we give? But perhaps there are those here that may come into the range of these words to keep thy heart's commandments.

If thy father has commandments to bring before you, if thy father has power to order you, if thy father knows better than what you know, and it may be that you may think that, well, I'm not suitable, and I'm not ready now for this word, that thy father has commandments to bring.

It's only just as the thoughts come, because I must say, I can't deliver something hanging around, going into all the world, and break the world.

It's not ready. There's something done about that. We never know when we've had to read a portion, because when this word came to me, the first thoughts upon the word were about Jesus, as he spoke with them by the way.

That was the first thoughts, a portion to read, when this other word dropped into one's thoughts. And of course, in that same chapter, there is, go ye into all the world, and preach the gospel.

[8 : 30] I didn't know I was hidden in there, but nonetheless, I, if someone had told me, I said, of course it is, that's where that word is as well. But, we can't cross it.

And has thy father got commandments? My son, keep thy father's commandments, and forsake not the law of thy mother.

And that thy mother is told, and they know how, lay not hands on any man quickly. It is to be, uh, considered.

It is to be meditated upon. It is to be prayed over. And that character is to be, uh, considered. And yet, there is a time when thy mother requires thee.

And if thy mother requires thee, that is the church. And if there's a lot more to be said on it, you must forgive me, because I can only speak as it comes. But if thy mother requires thee, and thy father commands thee, what right have you to say no?

[9 : 43] You haven't got any right to say no. And I've told you to Moses, who was commissioned by God, and who was directed by God.

And God, uh, called him. He was to be a leader of the people. He was being taught. There were recruits of instruction for Moses.

Yes, he must go for 40 years into the backside of the desert, and perhaps they were reproofs of instruction. Perhaps Moses and his haughty spirit, in that, he thought he could, uh, take up weapons, take up his hands, his fists, if you like, and battle for God in such a way that he could liberate the Israelites from the Egyptian tyranny.

but his pride was soon cut down. And he fled. And he was away for 40 years. He was what we would call an old man when he came back.

but he's still got 40 years left. He had 40 years to lead them in the back, in the, uh, wilderness journey. But you see, when God did call him, he said, no, he was not ready at all.

[11 : 08] Well, it was such a good place to be, Lord. Such a good place to be. God put him in that place. Send, by whom thou wilt send.

As much as to say, but not by me. I'm not suitable for such a thing as this. And yet, it could have been brought to him like this, my son, keep thy harmless commandments, and forsake not the law of thy mother.

Thy people want thee. They want thee. And you tarry. And he was, as it were, brought on and persuaded by God.

And, until at last, God had to say, go. Now, therefore, go. And I will be with them. As thy father, command.

And I, your sister. And is thy mother calling? And is she to be left back? We must leave those words and go on from there.

[12 : 29] That character also may be in the beginnings of their ways. We'll leave that character, that one. There may be another character who is being called out of the darkness of thee, their native mind.

who are being taught the law of God in its harshness, in its demanding nature, who are being brought upon in their soul.

and perhaps feel that they are, wouldn't it be a mercy, to be the vilest sinner now tonight?

Wouldn't that be a mercy? If anyone tonight, in their innermost feelings, no matter what they look like, no matter the outcome of the years, that doesn't make a lot of difference.

others see that, but God sees the heart. And if one should feel the chief of sins tonight. God has brought his commandments, brought his law, brought his condemnations.

[13 : 49] You may not be able to add it all up in such a clear way, and be able to say, oh, this is the law of God, but you may be feeling so out of the secret, so far from God, so far out because of the, your own nature.

And only you know your own nature. But you see, what's really happening here, is God bringing his commandments. Perhaps God, perhaps, perhaps in a little measure, Jesus has drawn near, and that's such a purity, and you, you can't see him, your eyes hold him, you can't understand him, you can't understand God.

But when that draws near to you, you know you, you feel you, you feel disgusting. Yes, you do.

That's because God has drawn near. And you have, though not able to see it, and understand it, you have been brought next to purity, clean, cleanliness.

And that's like the commandments of God, being brought near. And you might have the voice of your mother, the church again.

[15 : 20] Ah, and you see the church gathered together, and you see the members, and you may think to yourselves, perhaps we don't always think like this, because the more we know, the less we think like this.

But, you may at times think, I'm not like that. I'm not like that. why you may see them, you may hear them speak, and their language, and their posture, and their walk, is not you at all.

And you feel, I'm not like this, people. That may be your mother. It may be your mother. For say, not the more of thy mother.

But your mother, you see, may appear to be a law before you, because it is, they appear to be so clean, so righteous, so lovely. And you, you may feel to be so black, so hideous.

How can I be among them? How can I sit next to them? How can I worship with them? such a blind creature as I, but the word says, well, don't forsake the commandments and the law of your mother.

[16 : 34] Don't forsake them. Why, the law of God may have come near to you and made your feet of these things.

But you know, there are some people they can strut in the front, and they're as proud as peacocks, and they've got no more next to them. No commandments, finding them out.

I've got none that are revealing them in any way. They're not made to take the back seat. In their feelings to take the back seat.

No. But you may feel in your feelings why you're only fit for the back seat, and you're not even fit for that, but I will free me in and be there if I might learn something and hear something.

Well, the word says, forsake not the law of thy mother, more of thy heart. If these commandments are being brought near to you, you say, the word of God is not just always understandable and intelligible, often it's your innermost feelings that often you couldn't put quite your finger on the spot to know exactly what it is.

[18 : 06] What is it? you can't as yet seek fear. Forsake not the law of thy mother, bind them continually upon thy heart and tie them about thy neck.

Oh, to have these things as thy closest companions, the word of God. Yes, the word of God becomes the commandment.

It becomes the way in which you'll find out God. Search the scriptures. These are they which testify of me.

Search the scriptures. And God himself will bless that.

He will open up the understanding so that in the reading of his word there will be a white night. It is a solemn thing but churches today don't have Bibles in it.

[19 : 23] I didn't say chapels. I didn't say our chapels. I said churches today don't have Bibles. They may have one tucked away somewhere.

But I have been in the church and in the church of England and I couldn't find a Bible anywhere. Now I'm not condemning them at all.

But I will go and say this. If we have not the word of God as our guide, what have we got? I know to be a truth.

I know that. I'm not, there's only two that I went into and found it like that. And that was within, one was years ago and one was only about one ago.

And there was the lectern, there was the pulpit, and there was nobody. one was told me and I thought, where is the guide? Shall we put any, show for the writings of man in the passage?

[20 : 29] Whose man, what man shall we put in the passage? Mayer's little red book, I expect a lot would say so.

Let me say, perhaps it's full of common sense, perhaps it is. Perhaps the writings of men are full of wisdom as far as the world, and they may be full of practical words and common sense, and many other words too, but they cannot bless the soul never, never.

They never can touch the soul. Only the word of God can touch the soul, as blessed by the Holy Spirit, and as illuminated by the Spirit.

You may read them, you may feel out of sorts. Now this is when you must bind them about your neck. Bind them continually upon thine heart, and tie them about thine neck.

When you're out of sorts, you may think it impossible to find anything, but as you read it, the Spirit draws near and shines upon it, and some portions might sweat.

[21 : 56] The Word of God, his commandments, are full of commandments. Under the Moses dispensation, they may be full of terror.

terror, you may be under terror, but if God sends Moses to you, I can guarantee that he'll send Joseph one day.

Joshua led them into the promised land, Moses brought them to the borders, but Joshua was commanded, and Joshua is, I think, the Old Testament name for Jesus.

Joshua led them into the promised land. If he sends Moses to you, I had a text on Sunday, I wouldn't have it was the Lord's day, but the Lord said to Moses, Moses, I will have mercy upon whom I will have mercy.

Moses brought the character so far. Moses brought him a long way, perhaps through the wilderness. Perhaps Moses, who is the Lord, and the Lordgiver, and the rod, and the revealer, and the chastiser, perhaps Moses brought them, and have brought you.

[23 : 29] Quite a long way on the journey, but Moses can't take you into the promised land. He was, he died before he reached the promised land.

He saw it, but he never went in. And Moses there is a type of the word of God in its harshness, its law, in its requirements, its total purity from you.

And then God knew that Moses could have taken him. And so Moses, if you like, was dispensed with, and then Joshua was brought in, setting forth the coming of the Lord Jesus.

I will now have mercy upon whom I will have mercy. You've done the world well, Moses, now stand aside. knowing that the salvation of Jesus might be seen.

That the veil might be taken away from their eyes, and they might see no man save Jesus only. And Moses was buried.

[24 : 44] And no one knows where he's buried. there was a disputation as to where Moses was buried, because I think Satan disputed over the body of Moses that he was buried.

He was put out of sight, because there was a better one, a new and a living right mind, and these are the commandments and the law of God and the revelation of that better one.

And they're all found in his world. We don't read it enough. It is the most beautiful book on the earth. It is God's word.

One of the most wonderful things to happen, if we truly understand it and do it, was the day of Pentecost, when it was fully done, and the disciples speak in the tongues of all the people that were gathered together there in Jerusalem.

Every man heard them speak in their own tongue, and that work is still being done, for the whole earth is receiving the word of God in their own tongue.

[26 : 11] God in the world. It's the day when the Gentiles were to be brought into the mystery of Godness, when they were to be taught the wonderful works of God, when they were to have revealed to them God's purposes, God's grace.

peace. And when the Jews were put to sleep, and they sleep still, and it has been song, but sleep, that they sleep still in their laws, in their duties, in their strivings to please, that's if they even religiously minded, and like all nations, there's a mixture between the atheists, between those that believe God, that they have no Christ, they have no Saviour, only their own works, and the laws, and the Old Testament, and Moses, because they still believe and read Moses.

In the New Testament, Jesus said to them, he had Moses. Do you want Moses?

Well, to bind them continually upon thine heart, and to tie them about thy neck, it came once before, with this word, like a necklace, to be bagged about your neck, something that you can often touch, often resort to, often look at, often to feel it, to bind it continually about thy neck, the word of God ever be before thine eyes.

are there some choice passages? Are there some obscure ones?

[28 : 32] Are there some that you think, I wish that was mine? I wish that portion was mine. I should love to hear those words spoken to.

I should love to know that that portion, oh, if it was thy sins, which are many, are all forgiven, they, wouldn't you love that? Can't you take it up at times like a little necklace, as it were, to put your finger upon it and to, I wish that to mine.

That's precious. Bind it about thy neck, these commands of God and the word of God.

God teaches his people. God can teach without the Bible. Yes, he can teach without the Bible. We don't know that the thief had the Bible.

There's not far as we can see the thief didn't have a Bible. If he did have a Bible, it would only have been the Old Testament, it would not have been the New. We have the full word of God, we are doubly blessed, and yet we need faith to look back and see the burdens he did bear, whilst they needed faith to look forward and see the burdens he would bear.

[30 : 01] So our faith is the same. We can look back to the cross, they look forward to the cross. It's the same faith.

Looking unto him who is the author and finisher of our faith, it needs as much faith to say he came as to say he will come.

It does, just as much faith. the thief would have had the Old Testament, whether he ever heard it read, we don't know, but you know the Lord can work quite apart from that.

Their darkness are those deathbed repentances. The Lord Jesus is able to reveal himself with love and power to the soul of a dying sinner.

they may not even know his name, but they may know his love and his grace and his compassion as they sink into his arms.

[31 : 14] I can believe him. I do believe him. Do believe him. Yet, God has met the ministry of the word, the preaching of the word, the reading of the word, the ascending of ourselves again, and the prayers, he has met these, has been the general why for the church.

That God is not bound by his own generalities, if I may so put it. God is not in the least bit bound by that.

there are those that are bound in their homes by sickness. There are those that are bound in hospitals by sickness. There are those that are in mental institutions and are there bound.

There are those that are in hospitals that have been unconscious perhaps in old age, young age, for years. things that are in God bound by the generalities of his word to say that we've got to meet together and assemble together.

Not in the least. an unconscious person can be spoken to by God because he speaks to the soul and not to the brain.

[32 : 48] But he enlightens the brain also. He instructs the flesh. Otherwise, there would be a constant, there is a warfare, but the flesh would always have victory and the soul would always be fighting and it is not so.

The flesh is always prone to wander and to fall. But the stronger the soul grows, the more it brings the flesh into subjection.

And then God uses the intelligence of the flesh, the intelligence of the brain, to put human language upon his own dealings.

You think how he said in Timothy, men of old spake as they were moved by God. And it doesn't say as they were taught and instructed by God.

God. It does mean that, but it means that he moved them. And I wonder when he began to move them, not instantaneously perhaps, but gradually they were taught by grace, like you and I and I and I and I came to an understanding and that what was going on in their womb gradually came to an intelligent understanding and then they wrote and they wrote in Hebrew or Chaldee or whatever the language was and you and I wouldn't have understood it.

[34 : 32] I wonder what language he wrote in Ruth's art before she eventually came to the knowledge of the truth in its deeper form as she found Boaz.

Make no mistake, she was a Moabitish damsel and there is no doubt that being Moabitish she first understood the word in Moabitish then she converted into Israel.

The sign of you, unless you were fluent in French would go to France, you would first understand it in English and then you would convert it into French.

so spiritually it must be understood spiritually first in your innermost soul before you're able to make it into language that you can understand.

Yes, God is able to speak in the innermost soul when that unconscious. You and I would like to know that that's done.

[36 : 04] You and I would think I would like to hear that person say something. I would like to know that it is well with their soul. You may never hear that.

God is able to give a communication into your soul concerning them that it is well.

You may be greatly troubled and tossed and tried to know concerning them is it well. They may die and you may not know for some time and God is able to communicate to you and to your soul that they were saved by wrath.

And it was done out of sight of you beyond you and when they appear to be beyond everything God is able. My son keep thy heart as commandment and forsake not the law of thy mother.

Bind them continually upon thy heart and tie them about thy neck. what blessings there are. And if you thought they were blessings, if you thought there was a pot of gold at the end of the road and only you would find it if you walked to the end of the road, how many would go to the venture.

[37 : 31] And with the word of God it liveth and abideth forever. It is as it were that pot of gold to be found and discovered and he says to the seekers you'll find and to the knock as it will be opened asking and you will be given.

I have to tell you what amazing seeker I am. What a slow walker I am. God blesses us.

Humble speakers. Then he goes on with the world that seem to come. When thou goest it shall lead thee.

When thou sleepest it shall keep thee. When thou wakest it shall talk of thee. There is this going there in the ways of the Lord.

It shall lead thee. When thou goest not when you know it all then I'll go. Not when I know all the answers then I will perform the things.

[38 : 51] But when thou goest it will lead thee. It shall lead thee. That's the word of God. That is the power of God.

That is Christ being revealed to you by little and little as you journey along. Peer and roost to Cain and bound. As you go so comes to mind it does fit in.

Those letters that came to Jesus. He said go and show thyself to the priest. As they went they will.

as they went they were healed. If they had stood still the necracy would have remained.

But they were commanded and it needed faith to act upon his command and they were obedient like torn or soared to the heavenly vision.

[40 : 00] And they went and as they went they were healed. It is the same with the preaching of the word. If we didn't go there wouldn't be a sermon.

There would not. I don't want to write it out. I couldn't write it out. I wouldn't know where to begin to write it.

I wouldn't know what the beginning was. Nor the middle. Nor the end. We haven't reached the end yet. I couldn't write it out.

But when thou goest it shall be given them in that hour. Whatever your path may be wherever you have to go whatever you have to do when thou goest it shall leave thee.

Not the indolent. Not to the slack. Not to the lazy. Not to those who say but I don't know. No it's to go.

[41 : 10] And when thou goest it shall leave them. Maybe it fits somebody. Maybe somebody that has to make a little journey.

Somebody who has to go. maybe somebody that has to go and tell to sinners what a saviour they have found.

When thou goest it shall lead them. Now when he takes your hand to lead you he'll never let it go. He'll never lose his grip from you. He'll never forsake his people.

He has said I will never leave thee nor forsake thee. But only as you go will you know. Only as you meet the trials will you prove they deliver.

Only as you sink will you find the underneath arms, the everlasting arms. They that are whole need not position, but they are sick.

[42 : 23] I came not to call the righteous, but sinners to repentance. So, sinner, when you go, you will find that he is waiting to receive such a sin.

Not to be a sinner is to despise the Savior. And the sole purpose of Christ coming into the earth was to save sinners.

And therefore, in your leprous condition, and saying, I can't go like this, I must be clean, I must be white, I must be spotless, I can't go in this condition, is to despise the Savior.

I owe to be a sinner in need, but the same window goes, he will leave.

I owe to be ever pressing on, running the race, looking unto Jesus, the author and the finisher of our pains.

[43 : 45] There was a joy set before him, and he sets a joy before his feet. It's not in the earth. I know that we think that hope defined great joys, spiritual joys, soul joys in the earth, and there will be joys.

Sometimes we can take the language of the psalmist, thou hast put joy in my heart, more than in the time when their call and their wine increased. Sometimes we can say that, not always.

But there is a joy that is set before us, enduring, eternal. When thou sleepest, it shall keep them, which actually you are found.

when thou sleepest, it shall keep them. And when thou wakest, it shall talk with them.

This, perhaps the times of sleeping in sloth, in indolence, carelessness, backwardness, backsliding, yes, he'll keep them.

[45 : 11] If you're his, he'll keep them. And there'll come a day when thou wakest, and when thou wakest, he'll talk with thee.

He will say to thee that he is waiting to be gracious. he will say to you that though we have backslidden and been like the prodigal, yet he loves thee sinner still.

He'll speak of you when you wakest. we may consider it also if when I looked at it at all. Thank you. Thank you.

Thank you.

Thank you.

[47 : 50] Thank you.

Thank you.

Thank you.