

Sensible sinners looking to Christ (Quality: Average)

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Date: 23 October 1988

Preacher: Wood, Clement (1920-2010)

- [0 : 00] The flood and church lies above the faithful sin of life.
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- [3 : 29] The flood and church lies above the cross. Numbers, part of chapter 21, and John, part of chapter 3.
Numbers, chapter 21. Numbers, chapter 21.
And said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.
And the Lord hearkened to the voice of Israel, and delivered up the Canaanites. And they utterly destroyed them and their cities.
And he called the name of the place Horma. And they journeyed from Mount Hor by the way of the Red Sea to compass the land of Edom.
- [5 : 15] And the soul of the people was much discouraged because of the way. And the people spake against God and against Moses.
Wherefore have ye brought us up out of Egypt to die in the wilderness?
For there is no bread, neither is there any water. And our soul loatheth this light bread.
And the Lord sent fiery serpents among the people. And they bit the people.
And much people of Israel died. Therefore the people came to Moses and said, We have sinned, for we have spoken against the Lord and against thee.
- [6 : 34] Pray unto the Lord that he take away the serpents from us. And Moses prayed for the people.
And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole.
And it shall come to pass, that every one that is bitten, When he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole. And it came to pass, that if a serpent had bitten any man, When he beheld the serpent of brass, he lived.

And the children of Israel set forward, and pitched in Oboth. And they journeyed from Oboth, and pitched in Ije-Aberim, In the wilderness, which is before Moab, Toward the sun rising.

[8 : 0 6] From thence they removed and pitched in the valley of Zered. From thence they removed and pitched on the other side of Anon, Which is in the wilderness, That cometh out of the coast of the Amorites.

For Anon is the border of Moab, Between Moab and the Amorites. Wherefore it is said, In the book of the wars of the Lord, What he did in the Red Sea, And in the brooks of Anon, And at the stream of the brooks, That goeth down to the dwelling of Ar, And lieth upon the border of Moab.

And from thence they went to Beah, That is the well whereof the Lord spake unto Moses, Gather the people together, And I will give them water.

Then Israel sang this song, Spring up, O well, Sing ye unto it.

The princes dig the well, The nobles of the people dig it, By the direction of the lawgiver, With their staves.

[9 : 5 2] And from the wilderness, They went to Matanah, And from Matanah to Nahaliel, And from Nahaliel to Bamoth, And from Bamoth in the valley, That is in the country of Moab, To the top of Pisgah, Which looketh toward Jeshimon.

John, John, John, Part of chapter 3. John, Chapter 3.

We will commence to read, At verse 14. From verse 14, As far as verse 21, And as Moses lifted up the serpent in the wilderness, Even so must the Son of Man be lifted up, That whosoever believeth in him, Should not perish, But have eternal life.

For God sent not his Son into the world, For God so loved the world, That he gave his only begotten Son, That whosoever believeth in him, Should not perish, But have everlasting life.

For God sent not his Son into the world, To condemn the world, But that the world through him might be saved.

[1 2 : 0 0] He that believeth on him is not condemned, But he that believeth not is condemned already.

Because he hath not believed, In the name of the only begotten Son of God.

And this is the condemnation, That light is come into the world, And men loved darkness rather than light, Because their deeds were evil.

For every one that doeth evil, Hateth the light, Neither cometh to the light, Lest his deeds should be reproved.

But he that doeth truth, Cometh to the light, That his deeds may be made manifest, That they are wrought in God.

[1 3 : 1 6] The Lord bless the reading of his word, And help us in prayer. Lord God of heaven and of earth, Thou who art the creator of the ends of the earth, Who fainteth not, Neither art weary, The Lord God omnipotent reigneth, Thou who art the sovereign ruler of the skies, Ever gracious, ever wise, All my times are in thy hand, All events at thy command.

Truly, Lord, It is of the Lord's mercies, That we are not consumed. New every morning are thy compassions, Great is thy faithfulness.

We, through thy sparing mercy, Have witnessed the dawning, Of another Lord's day, Here on this earth.

One more Lord's day, One less, As we come to eternity. Oh, do solemnize our hearts and our minds, Preserve us from trifling over the concerns, Of our soul and eternity.

So teach us to number our days, That we may apply our hearts unto wisdom. Oh, that we may watch and pray, For we know not what day it will be, When thou shalt call us hence.

[15 : 37] So, Lord, we pray for thy blessing, For thy Holy Spirit, To be poured forth upon our assembly, For the power of the Spirit, To clothe thy word, That it may enter effectually, Personally, Powerfully, Into the heart of sinners, And that, O Lord, Thy work may appear, For the honor and the glory, Of thy great and holy name.

O that thou wilt abundantly bless The provision of thy house, That thou wilt satisfy thy poor with bread.

Thy servant of old was in the Spirit On the Lord's day. O that we may be favored, Endued with power from on high.

O for a sight of Christ, A revelation of the dear Redeemer, O for a glimpse of the loveliness of our Emmanuel, And O that blind eyes as yet who see him not, Love him not, And are not attracted to him, O that they, Lord, In thy mercy, May have their eyes opened, See themselves as sinners, And under that sight, Bearing that burden of sin as never before, That they thus, Drawn by thy power and love and grace, May come to the Savior, O grant it, Lord, We earnestly pray, O for the honor and the glory,

Of thy great and holy name. O we do pray, That thou wilt favor us on this Lord's day, That it may be not only a day of rest, In turning from the busy scenes of life, But, Lord, O that it may be rest in our soul, O that our hearts might be filled with the peace of God, O that our minds may be filled with thoughts of Jesus, O that our affections may be drawn to the dear Savior of sinners, O grant it, O grant it, O grant it, O grant it, Lord, We have to confess, How sinful we are, How hard our heart is left to itself, But O for that softening of the hard heart, O for that love,

[18 : 49] Thy love, To be shed abroad in our heart, By the Holy Ghost, Which is given unto us, O that there might be a flowing forth, Lord, Of love, And yet of sorrow for sin, Grief for grieving thy spirit, A flowing forth, In humble desire, In earnest prayer, In wrestling prayer, In supplication, For I will not let thee go, Except thou bless me, Lord, If that's the blessing, We would come with thankfulness before thee, For every providential blessing that we receive, And they, The Lord can never be numbered, We're not worthy of the least, But make us truly thankful for all, And to show that thankfulness in our life,

In godliness with contentment, Which is great gain, But Lord, We pray for greater blessings, We pray for the blessings that flow from the greatest gift of all, Jesus Christ, From that finished work, From that shed blood, From that plenteous redemption, From that so great salvation, From that fountain, Open for sin, And for uncleanness, O grant, Lord, Grant, we humbly pray, The flowings of thy blessings, The fullness of the blessing, Of the gospel, Of Jesus Christ, And so we come to thee, And Lord, We pray that this glorious gospel, Preached on this, The Lord's day,

May be effectual, By the power of the Spirit, In the conversion of sinners, In the encouragement of the seeker, In the confirming of the saint, In the restoration of the backslider, In the preparation of those for death to die, And we pray, Lord, That this day, Thou will comfort all that mourn, All those that mourn in Zion, Those that mourn over their sin, O grant that comfort of heaven, And breathe comfort, Where distress abounds, Make the whole conscience clean, And heal with balm from Jesus' wounds, The festering sores of sin, And we pray, dear Lord, For those in trouble, In distress, In darkness of mind, Depression of spirit,

Loneliness in their walk, Perplexed in their providences, Those that are tossed, And tried concerning faith, Those that are bewildered, Lord, we pray, Do appear for thy troubled ones, Where there's providential trouble, Make a way, Grant faith in God, Help thy people to trust in the Lord, At all times, Help them to be still, And know that thou art God, Those that are brought to a place, Where they cannot move forward, They cannot move back, They find it so hard to stand still, They desire to move forward, They know not how to move forward, The Red Sea is in front of them, But Lord, Go before them, And as they stand, And wait upon thee, Oh, we pray,

That thou wilt speak the word, Speak it unto the children of Israel, That they go forward, And as they go forward, Thou then wilt make the way, What is the sea to thee?

[23 : 12] Thou can stack water up as a wall, Thou canst make a way through the mighty deep, Thou canst bring thy people triumphantly through, And thou canst in thy solemn judgments, Destroy those that know thee not, And love thee not, But Lord, We do pray for those that need divine direction, And guidance, And we pray that in their waiting upon thee, That thou in thy compassion, Wilt reveal thy will, This is what they pray for, Lord, They long to know it, They desire not their own will, But to know thy will, And then to do it, Though fearing, Though confessing, That their unequalness, Their inability, Yet, Lord, As thou dost lead in the path,

As thou dost direct in thy steps, Then, Lord, We know, That thou wilt give that grace all sufficient, That help in every time of need, That thou wilt support and strengthen thy children, Under their load in serving thee, And enable them, To cast their burden on the Lord, And he shall sustain thee, And Lord, We pray for such that may be in depression, And darkness of mind, That may be in the very depths, Depths, Lord, But hear the cry, Mark the sigh, The groan, The falling of the tear, The longing of the soul, The oppressed one, Lord, Stoop down, Put forth thy power, Bring them up, Bring them out, Deliver them, Lord, We pray, And cause afresh, The light of heaven, Of love,

Of mercy, Of pardon, Of grace, Of peace, To shine afresh, Into the soul, And, Lord, That thou wilt restore, Unto thy people, The joy, Of thy salvation, Any tempted by Satan, Lord, Do succor them, And with the temptation, Make a way, Of escape, Oh, Lord, There's so much, We need, Yea, Lord, We need everything, Everything that a good and gracious, God gives, Lord, We pray for it, But do keep us from ourselves, Do keep us from pride, Do keep us, Lord, From this evil world, Do keep us from the appearance of evil, From grieving thy Holy Spirit, Help us to walk, In love, And in truth,

Do grant, Thy richest blessing, Upon thy dear people, Here at this Zion, And we pray for the dear pastor, Our dear friend, Lord, We lovingly commend him to thee, Thou knowest the burden of the word, Thou knowest the burden of the church, Thou knowest the burden of souls, And we pray that, That he may be graciously strengthened, Blessed in his soul, Thy Holy Spirit poured forth upon him, And Lord, That he may be encouraged with evidences, Signs following, Those other lambs and other sheep gathered in, The conversion of sinners, And some led forth to testify, Of what thou art to them,

And what thou hast done for them, Oh Lord, That the bleating of lambs, May be heard in the fold, And we do pray, Dear Lord, That thou wilt bless the dear deacons, The solemn responsibility, Grant them the spirit of Jesus Christ, Grant them that tenderness, Humility, And love, And firmness, And boldness, Do help them in all that they attend to, Strengthen their hands in the work, Bless each member of this church, That they may grow in grace, And in the knowledge of their Lord and Savior, Jesus Christ, Bless each member of the congregation, Thou knowest those who fear thee, And hope in thy mercy, Those that have been under the fig tree, Like Nathaniel, Secretly praying to God for a blessing today,

[28 : 19] Bless them, Lord, Bless them, We humbly pray, And do bless the little babes, The dear children, Oh, We do pray for them, And thou didst gather the little ones into thine arms, Thou didst put thy hands upon them, Thou didst bless them, And we come, Lord, We are not beyond the prayer, A gentle Jesus, Meek and mild, Look upon a little child, Pity my simplicity, Suffer me to come to thee, Fain I would to thee be brought, Gracious God, Forbid it not, In the kingdom of thy grace, Give a little child a place, Bless the instruction given to the children, And the young people, Bless the teachers, And help them, And encourage them in this work, Do bless our beloved friends,

In other parts of this great country, Be with them in their gatherings, And bless them through thy word, Bless our beloved people at home, And all dear to us, Watch over and between us, While we are absent one from the other, Grant thy blessing on the assembly of the saints, Now, Lord, What wait we for, Our hope is in thee, May the words of thy mouth, The meditation of our heart, Be acceptable in thy sight, O Lord, Our strength, Our redeemer, We ask all, With the pardon of every sin, In the name of our Lord and Savior, Jesus Christ, Amen.

Amen. Amen. Amen. I do have a few announcements, First of all, I would like to remind our friends, That after our morning service, We do have a Sabbath school, Or Sunday school, For all ages, And our friend Mr. Wood will address, So this includes all ages, Even the older ones, Are most welcome to remain, After our morning service, And join with us in our Sabbath school, Now this evening, Mr. Wood, After the evening service, Is going to speak a little bit, Of some of the Lord's leadings, In his own soul, And call to the ministry, We originally planned, To have this, Of course, To those who could meet with me, In my own home, But knowing that the home, Of course, Is not adequate, To accommodate, All those who would like to hear, We did ask Mr. Wood,

If after our evening service, If he would like to relate, Some of the Lord's leadings, In his own soul, Now we realize, Sometimes there are families, Or others, Who might have other plans, After the evening service, So I want you to know, To feel free, To leave, If you have to, We will conduct the service, As usual, With the benediction, And the doxology, And to those who feel, They must leave, Through necessity, Or whatever the case is, We want you to feel free, To leave, And then Monday evening, We will have our prayer meeting, At eight o'clock, The evening service, Of course, Is six this evening, The prayer meeting, Is on Monday evening, Eight o'clock, And Mr. Wood will be, Addressing the prayer meeting, And the prayer meeting, Will be conducted, In the auditorium, And then once again, On Wednesday evening, Mr. Wood again, Will be speaking for us,

At eight o'clock, That of course, Will be his final service, With us, That's Wednesday, Eight o'clock, We are a bit, Sorry friends, Because of some mistake, In the advertisement, Which was found, In the Grand Rapids Press, That was due to, Their mistake, And then of course, On Thursday, We have to take, Mr. Wood back to, Chicago, To get on the airplane, To return back to his own, Name in the country, Of course, And his own people, And on this particular, Thursday, We are usually, Asked to conduct, The service, That's the Melch Trotter Mission, And due to my being absent, I've asked our friend, Mr. Herman Bauman, To speak for me, In my absence, Five hundred and seventy, Five hundred and seventy, Nine, Five, Seven, Nine, Salvation, Oh my soul,

[33 : 16] Rejoice, Salvation, Is of God, He speaks, And that almighty voice, Proclaims, His grace, Abroad, Five, Seven, Nine.

Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

[37 : 35] Amen. Amen.

Amen. Amen. Amen. In dependence upon the Lord for all needed help, I venture to draw your prayerful attention to Numbers chapter 21 verses 9, 10, and 11.

Numbers chapter 21 verses 9, 10, and 11.

And Moses made a serpent of brass and put it upon a pole.

And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

[39 : 49] And the children of Israel set forward and pitched in Oboth. And they journeyed from Oboth and pitched in Ije-Aberim in the wilderness, which is before Moab, toward the sun rising.

Israel. Amen. Israel. Israel. Favored Israel. Israel. Israel. Israel.

Israel. Brought out of the land of Egypt under the mighty, glorious hand and power of God.

Mormon. Women. So, obviously Ammon. Okay. Moms, it is. Bh tie has very ndr. Right. Institute of Bush.

Using it to watch the magic of the world where he wanders cassette in, and, shy of tweets. Before them the great wide waste howling wilderness.

[41 : 06] Above them the pillar of cloud and the pillar of fire to direct them in the way that they should go.

Israel pursued by the mighty host, the horses and chariots, the Pharaoh and his army.

Hemmed in the wilderness. No way of escape. Israel filled with fear.

However, Moses bids them stand still and see the salvation of God. Though the host was behind them, the wilderness on either side of them, the Red Sea in front of them, the pillar of cloud was above them.

They stood where God had directed them. And God would watch over them. And God did. Speak unto the children of Israel that they go forward.

[42 : 23] As a dear minister, now in glory, once said, Men can stack bricks. Men can stack hay.

But God stacks water. Man cannot do that. God can. God made a way through the deep.

Israel come forth singing triumphantly. The enemies are destroyed. Manna from heaven. Water from the smitten rock.

Preservation from all the dangers and perils of the wilderness. Their raiment. Their raiment didn't wax old. Their shoes did not wear out.

The manifestation of the glory of God. The voice of God. The majesty of God. The majesty of God. The majesty of God. Seen at Mount Sinai.

[43 : 25] The tabernacle. And all its beauty. Its wonder. The sacrifices. Pointing to the precious blood.

God. Of him to come. Jesus the son of God. The lamb of God. God. But Israel. Israel. With all these blessings.

With this great God. Murmured. Complained. Rebelled. Oh friend. Are you ever.

Afraid. That's not a strong enough word. I was trying to get a stronger word. Terrified. By yourself. By the wickedness of your heart.

Unless restrained by the grace of God. Murmuring. Rebelling. Complaining. Kicking.

[44 : 30] Kicking. That reminds you of something. Just an aside. Some years ago. I was staying with.

My godly friends. Farmers down in Wiltshire. Preaching in that area. Indeed in the chapel of. Dear Mr. Buss. But.

About to leave the next morning. They just. Said that. One of the cows. Had got to go to be. Slaughtered. Well they got a good herd. And. I inquired as to.

Why. What was wrong. And. I was told it was a kicker. Because. Every now and then. Without any warning.

Whatever they tried to do. It would kick either at man. Or other animals. And. Could cause so much danger. That. They felt they couldn't keep it. I said.

[45 : 27] Well every cow in the herd. Had got a name. I forget the name of that cow. But I called it. Kicker. And it made me think.

Am I a kicker? Might be calm and quiet. Most of my days. And then all of a sudden. Kick. Rebel.

Against God. And not only that. The kick against a brother. A sister. In family. Friends.

But my friend. Has God ever failed us? When the way is rough? When the path is lonely?

When we are weak? Has God failed? Has that grace been insufficient? Have not the everlasting arms of his love.

[46 : 29] Carried us up. And brought us through? What right. Have we to murmur. Or to complain. Or to rebel. Against.

God. They also. Spake against Moses. Now my friend. No minister of the gospel. Is.

Perfect. A kind word. Of loving. Admonition. Or correction. If needed. That is right. But.

To speak against. Any of God's servants. Or. God's people. Wrongly. Unjustly. Unkindly.

Is a most. Solemn sin. Why? It's the body of Christ. It's against.

[47 : 29] Your Lord. Who so toucheth you. Toucheth the apple of his eye. I think.

Of those words. Uh. Of the Lord. To. Saul of Tarsus. Is his conversion. Uh. Why.

Persecutest thou. Now what did the Lord say. Didn't say my church. Me. Me. That should be a warning.

Inasmuch as ye've done it. Unto one of the least of these. My brethren. Now I know that that is. The manifestation of the fruit of the spirit. Love and kindness.

Sacrifice. Health. Visiting. And so forth. But it stands true. Inasmuch as ye've done it. The one of the least of these.

[48 : 26] My brethren. You've done it. Unto me. I feel I must. And though I had not anticipated this. For a moment. Remind you of a solemn event.

In the wilderness. Recorded in the word of God. When Miriam. And Aaron. The brother. And sister. Of Moses. Spake against.

Moses. And what did God do. If God was angry. They were unjust in their words. And Miriam became a leper.

What did Moses do. Say. And I speak with deepest reverence. She's received. What she deserves. He got down to pray for her.

My friend. If any. Do you harm. Unjustly. And unkindly. Don't you seek to get your own back. Don't you seek revenge. Leave that to God.

[49 : 25] Rather pray. Pray for them. Hear. Moses. It was spoken against.

Now what did God do. All through the journey. Doubtless. Near at hand. In the distance from the camp.

There were serpents. There were serpents. But I'm sure of this. Until this very moment. Not one. Of Israel had been bitten. Because God was protecting them.

And preserving them. But now. Sin. breaks down the barrier. God's wrath.

Is poured forth. Makes us tremble. When we think of our sin. Our deserving of the wrath of God.

[50 : 25] Is it not a wonder. That we. Are out of a deserved hell. God. And because. Of their sin. God sent.

Mark that. The Lord sent. Not the devil. Those serpents. Didn't come. Of their own accord. If I may. So. So put it.

I know that all is in the hand of God. Everything that is. Done. On the earth. Is under his control. But my friend. In the solemn thing. Here is the Lord sent. And that leads a line of thought.

That I never really considered here. Of how you can see. In the word of God. How the Lord sent. And sometimes. That for the. Good. And help.

And deliverance. Of his people. And sometimes. That for their correction. And for. Their judgment. And these were fiery serpents. And we read that.

[51 : 23] That they. Bit the people. There was no escape. No escape. Of those that were bitten. They might run. They might try to hide.

They might go into their tent. But no. Those appointed. Were bitten. Now. I do. Want to. Lovingly warn you here.

You see. We've got such sinful hearts. Even. I'm going to say. When we read the word of God. We can fall into complacency.

We can say. Oh yes. But. There was a serpent made. And they. Those that looked. Lived. And it was all right. It wasn't.

We read here. Much. People. Of Israel. Died. Think on it. Think on it. Friend. In the wilderness of a grave.

[52 : 23] Of the people that. Died. Bitten by the serpent. And I feel under the curse of God. The wrath of God.

For their sin. Now the people. Are brought. To a solemn.

Sense. Of their sinnership. Have you been brought there? No. Do be careful.

Do be careful. I would not doubt that. Any here with. Of age.

Would. Deny. I don't think there would be one that would deny that. They're not a sinner. And haven't sinned. But my friend. What has this done for you?

[53 : 25] Are you still living in that life of sin? Oh yes. You know you're a sinner. But God. And Christ. And the blood. And prayer.

And the cry for mercy. And the seeking the saviour. The separation from the world. The fear of God in your heart. Oh. I say. That's not to be found.

You see. There's nothing so easy to acknowledge that we've sinned. But oh. The vital power and teaching of the spirit. Where is that true conviction of sin.

And that cry for mercy. That fleeing from the wrath to come. That turning from idols. To serve the living. And the true God.

They confess we've sinned. And ask Moses to pray unto the Lord. And Moses prayed for the people.

[54 : 25] And the Lord. And makes a provision. My friend. The literal provision first. Was a serpent. Not.

A serpent full of poison. But looked like a serpent. A brazen serpent. Like a fiery serpent. And that.

Was to be set high. Upon a pole. One only. One only. One only. And those. Those. That. According to the word of God. Bitten as they were. Perishing as they were. Dying as they were. That looked.

Lived. Now think first. Of the condition. Of the bitten. Israelite.

[55 : 24] The bite. Might be but small. It could be. At the extremity. Of the body. But in that. Was deadly poison. Deadly poison. That would lead to death. Not immediate. But. Nothing could stop it. Moses. Couldn't. Heal it. Blood of beast. Couldn't. Heal it. Being an Israelite.

Wasn't immunity from it. And with. This. Bite of the serpent. There would be. Restlessness. Restlessness.

Fainting. Thirst. Agonizing pain. Depression. Helplessness.

[56 : 29] Hopelessness. Much more perhaps could be added. Death in front of them. Condemned. Friends. Is this thy condition? Has the Holy Spirit revealed thy sinnership to thee? But all here is a provision.

And remember as I said the extremity might be bitten. And yet the whole body. In moments. Would be affected.

Infected. By that poison. And what of us. Look at your head. Look at your mind.

See the sinful thoughts. Look at the eyes. The lust of the eyes. The ears that. Yes. Let us not.

[57 : 31] Minimize it. That will listen to gossip. Than perhaps something even that is unclean and not right. What about our tongue? Oh the sin of the lips.

What about our hands? What we do? What about our feet? The path we walk? What about our very heart?

And our very body? The affections. All filled with the poison of sin. Filled with it. But my friend.

Here. Is a provision. Here is that serpent. It is made of brass. Now what did the Lord Jesus say? As Moses lifted up the serpent in the wilderness.

Even so. And this next word is a tremendous word. Must. God's eternal purpose. Of love.

[58 : 35] Grace. Mercy. Toward his people. Even so. Must the son of man. Be lifted up. That whosoever.

All the glorious word of the gospel. Whosoever. The vilest sinner. The most unworthy. The one so far off.

That whosoever. Believeth in me. Should not perish. But have. Eternal. Life. Jesus said.

An eye. If. That is not an eye. If of doubt. But of certainty. That is an order of time. I shall be. Lifted up.

From the earth. I will draw all men. Unto me. Here then. Is the serpent. Made of brass. Here is.

[59 : 30] The Israelites. Looking. And this serpent of brass. Speaks to us. Spiritually. Of Jesus Christ. On Calvary's cross.

We observe. That there was. But one serpent. Lifted up on the pole. Many serpents bit. Much sin in the world.

But there is God's remedy. God's way of salvation. Neither is there salvation in any other. There's none other name under heaven.

Given among men. Whereby we must be saved. Is that so in your soul friend. Is it give me Christ. Or else I die.

Is it an agony. Agony. Are you. On the stretch. For Jesus Christ. Praying for the pardon of your sin.

[60 : 28] Confessing your guilt. And looking alone to him. That hung on that cross. That laid down his life. For sinners. Beloved.

Are you drawn to the Savior. Are you fleeing from the wrath to come. Remember this. That. By nature. We shall never turn.

The man's heart. Is so sinful. Is so far off from God. Sees no beauty in Christ. Because they see no deformity of their sin.

Feel no burden of it. And feel not. And know not the poison of it. But my friend. When the Holy Spirit works. Lead you in conviction of sin.

Causes you to flee from wrath. Or where shall I go. To whom can I turn. Precious faith in the soul. The work of grace begun in the heart.

[61 : 29] Lead the poor sinner to Jesus Christ. Blessed be his name. This serpent was made of brass. As we might understand of copper. And that.

Is not spoken of as gold. Nor was it spoken of as silver. It was the meaner metal. It was the hate resisting metal. And what does that tell us?

It speaks my friend. Of the grace of our Lord Jesus Christ. Who. Though he was rich.

Yet for your sakes he became poor. That ye through his poverty might be rich. What does it also teach us? Of the sufferings of Christ on the cross.

Of that flaming sword. That. Smoked the shepherd of the sheep. My God. My God.

[62 : 27] Why hast thou forsaken me? Oh. For sinners. Oh. That the Holy Spirit may turn your eyes. To look upon this dear Savior.

Under the burden of thy sin. Perhaps tempted by Satan. That you can't come. That you mustn't come. That he's no good if you do come. That you're not one of the elect. My friend.

Cast it all aside. Come ye sinners. Poor and wretched. Weak and wounded. Sick and sore. Jesus ready. Stands to save you.

Full of pity. He's not joined with power. He is able. He is willing. Doubt no more. It was set on high. Oh.

What a precious word it is. And then. There was not one in the camp. Who if their eyes were turned to that spot.

[63 : 21] Could. But see it. The one that was near death itself. Their eyes about to close in death. The one that might have been at the extremity of the camp.

Because the word of God says. Moses made a serpent of brass. And put it upon a pole. And it came to pass. That if a serpent had bitten any man.

When he. The any man. Wherever he was. However bitten he was. However far off he was. That he lived.

Life for death. Pardon for sin. Heaven for hell. God. And then this thought. That.

Made of copper. As we think of the. Sun. Shining in the wilderness. That I believe. A light.

[64 : 26] That would shine. Reflect. As it were. From that. Serpent set high. Oh my friend. What a light there is.

Of life. And love. Of hope. Of mercy. Streaming forth. From the cross. Through the precious blood.

Of Jesus Christ. Is this for you. Did Christ die for your sins. Is it well with your soul.
He lived. He lived. I think I named the word on. Friday. The wages of sin is death.
But the gift of God. Is eternal life. Upon a life. I did not live. Upon a death.

[65 : 25] I did not die. Another's life. Another's death. I stake. My whole.

Eternity. Have thine eyes. Been opened. If they have. You've been shown. Your
sinner'ship. Led to the Savior.

The only way. Of salvation. Mercy. Through blood. I make my plea. Oh God. Be merciful.
To me.

The scripture. I have just quoted. And I. If I be lifted up. From the earth. Will draw. All men.
Unto me. That all. For whom. Christ died. That great multitude. That no man can number.
To be found in glory. At last. So beloved.

[66 : 23] Is this death. On the cross. Is this Savior. That came to seek. And to save. The lost. Is thy
Savior. Thy Redeemer.

If the work of grace. Has been begun. In your heart. If you. By that grace. Are thus. As you
are. On the way. To glory. You'll be. A drawn.

Sinner. To. Jesus Christ. You'll be. Drawn. By the Savior. And drawn. By his grace. You'd
never. Come on your own.

Never. But by the power. Of his grace. I have read somewhere. This expression. I said
about the light drawing.

An attraction. As I named thee. On Friday. Drawn to the Savior. Coming with all your
burden. Like the pilgrim. To the foot of the cross. Omnipotent sweetness.

[67 : 21] Glorious power. The power of heaven. To break my hard heart. Give me a new heart. To
turn my feet.

To direct. And open my eyes. And lead me forth. To the cross. To the Savior of sinners.
To the blood. That cleanseth from all sin. To the fountain.

That is open for sin. And for uncleanness. Uncleanness. Drawn. Attracted. So attracted.
That you can't go anywhere else.

None. But Jesus. Can do. Helpless. Sinners gone. It's Christ. His blood. My sin.

Oh Lord. Wash me. And I shall be. Whiter than snow. I now will pass on. In our meditation.
And we read this.

[68 : 20] And the children of Israel. Set forward. A solemn word. Because they left behind.

Those that had died. Those that had perished. Sometimes. You hear. Of the death of.

The ungodly. Makes us. Think very solemnly. Why was I made.

To hear his voice. And enter. While there's room. While thousands. Make a wretched
choice. And rather starve. Than come. Why me. Why me. Oh Lord.

Oh why did Jesus. Show to me. The beauties of his face. Why do my. Wandering soul.
Reveal the wonders. Of his grace. Another line.

[69 : 20] To his grace. That taught my soul. To pray. And pardoning love. To know. It was grace.
That kept me. To this day. And will not.

Let. Me go. A brand. A plot. From the fire. They set forward. Now look at this word.

You and I. Setting forward. In my old chapel. When I was a boy. The clock. Had a bit of a
tick. To it. And my pastor.

Just once or twice. In his ministry. He would. Be. And speaking of the solemnity. Of eternity. In the passing of time. Said. Hark. And there would be. Absolute silence.

And all you could hear was. Tick. Tick. Tick. Tick. Tick. Tick. Tick. Tick. Tick. Tick.

[70 : 15] Tick. Tick. Tough. Tick. Tick. Tick. Tick. Tick. Tick. Tick. Tick. Tick. Tick. Which path, beloved?

The broad way or the narrow way? Hell or heaven? Without God or with a heavenly friend who's loved you and given himself for thee, they set forward.

But now this, how were they to set forward? How were they to go forward? How could they go forward? Which way are they to go?

There was the pillar of cloud by day and the pillar of fire by night. And how were Israel to know just where to go, when to go, when to stop, when to move?

Look up. Watch. Now you may say, but I've not such a clear sign as that.

[71 : 28] No. Why? Because we walk by faith and not by sight. But I'm assured of this, that if a dear believer, those who fear God, wait upon God, submissive to his will, desiring to know nothing but his will, his choice for your future path, the step that you're about to take, or not know what to do or what step to take, the Lord will not suffer that one to err.

The way may not be so plain as you would see. It may be a tried path, but the Lord will direct thy way. And the steps, I like that.

A step isn't very great distance, is it? But the steps, and we can only take one at a time, but the steps of a good man are ordered by the Lord.

They set forward. Now they pitched. What does this tell us? It speaks of a tent. It doesn't speak of a mansion. The word of God tells us of mansions in glory.

Now I'm not, and I would not confuse the mind of children or young people. Saying that we should live in a tent doesn't mean that at all. But my friend, this world is not our home.

[72 : 55] We thank God for all the blessings and the comforts that we enjoy in it. We do. But this teaches us as the tent reminds us that we're pilgrims and strangers on this earth.

We confess that we are. We seek a better country. We're on the way to glory. And so, my friend, may we be content with such things as we have, for he has said, I will never leave thee nor forsake thee.

That word, that just comes now to my mind in the epistle to the Hebrews. They were persuaded of the promises, having seen them.

Far off, were persuaded of them, embraced them, and confessed that they were strangers and pilgrims on the earth. for they that say such things declare that they seek a better country.

One more thought about the tent. Our body's just like a tent. It's an earthly tabernacle. Now, in eastern lands, a tent of the people could be taken down very quickly in moments, and you wouldn't know that there'd been a tent there.

[74 : 19] The place that knows us now shall know us no hence, not know us henceforth forever. The earthly tabernacle sometimes is taken very gently down, sometimes suddenly.

Are you ready? Is it well with your soul? Now, this Oboth, these names have a meaning. Let me just, and I must hasten in my meditation, just observe in the scripture we read, these names, we tend to pass them over.

But, as you look at these verses 10 to 20, you'll see a journey. You will see this Oboth, you'll see the wilderness, you'll see a valley, you'll see brooks, you'll see waters, you'll see wars, you'll see wells, you'll see the height as the top of Pisgah.

So, there it is. Now, as I've said before, and some here apparently have known this saying, and I'm never a man to make a person offender for a word if it's right, God forbid, but, you know, you ask somebody, how are you?

And God's children say, well, it's up and down. Now, that's quite right. I'm not making you an offender for that, not for a moment. but really, if you're a child of God, you've got it the wrong way round.

[75 : 56] It's down and up. It must be, friends. Down you may be, and ever so down. Right down, you think, well, I shall never sink lower.

But you know, underneath are those everlasting arms. Out of the depths have I cried unto thee, O God. But the mercy is up. He'll bring you up. So, there it is, it's a down and up way.

Sometimes it's a dark valley, the lonely valley. But you know, the choicest fruits are found there. The dew lingers the longest. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.

The valley. And then there's the mount sometimes, but just a glimpse by faith, through a glass darkly of the heavenly Jerusalem, through the heights of Zion.

And sometimes a sip from the well, sometimes draw waters out of the well of salvation. Oh, the blessings in the wilderness journey for the redeemed.

[77 : 03] Yes, you may be discouraged at times, friends, but the Lord will bring you through. And sometimes there's wars. Oh, we battle not against flesh and blood, against Prince of Pallas' powers, against the rulers of darkness of this world.

But the battle is not yours. It is God's. Not that you lay the llama down, not that you put down the sword. We're to watch, we're to pray, we're to fight, we're to work.

Leaning on our beloved, obedient to the captain of our salvation. Oba. God's. It means a water skin, or a water bottle, that which they carried water.

And to my mind, just simply, and I just leave this thought with you here, it's a sip by the wine. Do you get that sometimes?

Is your soul thirsting for Christ? Is there a longing for the blessings of the Saviour and the dear Redeemer? Has there been a sip? My friend, what a wonderful word that is.

[78 : 13] The first word in Isaiah chapter 55. Got two letters to it. Can you tell me what it is? Would you know what it is? I see, now may I say this very lovingly. I see some of you have Bibles and some of you don't.

I recommend that every one of you should have a Bible in God's house. It's the most precious gift that God gives. If you had something vital in a document to read about possession of the house, you wouldn't lay it aside.

You'd read every word and rightly, rightly, my friend, read the word, have it before you, pray over it, pray that God will open your eyes.

And I say, has there been a sip? Has there been a drop from heaven into your soul of refreshing of the blessings of Christ, the precious promise, a kiss of his mouth, a token for good?

Oh, friend, a sip, by the way, when you're thirsty and you're beginning to faint and to perish in the past, and he's come, your Jesus has come, it may not be an overwhelming blessing, it may not be, as we might say, a sound of abundance of rain, but it's a help, by the way, and you've been strengthened and you've been refreshed as you've journeyed on.

[79 : 34] IJ, a baron. It means a heap of stones. What does that mean? Well, I'm sure in this land of yours, great country, as well as in ours, there are monuments.

And on that monument is engraved why the monument was built. I'm not going into the rights and wrongs of these things, but I'm just setting forth the meaning of this heap of stones.

Now, there were some heaps of stones in the Bible, which are very solemn, very solemn. Now, for example, when there was that wicked man who took Ai, those, or Joshua, those forbidden things, and hid them in his tent, how that when he was discovered, children, my mother used to say, be sure your sin will find you out.

It will. God sees it. God discovered that man for the people, and he was stoned, and there was a heap of stone left to remind Israel of the judgment of Almighty God.

Absalom was another one. In Wiltshire, in England, in devices, there's a monument. Why was it put?

[81 : 22] There's a woman, ever so many years ago, she was accused of paying for goods, for not paying for goods that she'd purchased.

She said she had paid for them. If she hadn't paid for them, if she was telling a lie, God strike her dead, she fell dead. in her hand was the clench money, and the monument is stone warning, warning.

I was telling my dear friend, your beloved pastor, I think it was him, and perhaps my two, one or two others, I can't remember, but it matters not, some of you wouldn't have heard this, but when I was about 16, I was in hospital, and on the Sunday there was a Church of England man came and gave a short service, and I remembered, though I was but a young man, that one of the scriptures that he referred to was all flesh as grass, and so forth.

After the service was over, a man in the bed next to me was about 50, making excellent recovery from an operation, a strong man, ridiculed it, scorned it, made light of it.

The Sabbath passed, we went to sleep, Monday morning dawned, I woke up, I looked, the bed was empty.

[82 : 54] Nurse came, I said, nurse, where's so-and-so? He died in the night. Heap of stones read, solemn.

But also this, there are heaps of stones that God's people raised, a battle, this is none other than the house of God and the gate of heaven. Ebenezer hitherto hath the Lord helped us.

And my people and I and my dear wife reared not literal stones but spiritual stones at parting. Mister, the Lord watch between me and thee while we're absent one from the other.

And may I just say this, from a very full heart with my dear one, God and if spared and when the time comes for us to depart from this great land of yours, it will be with a misper.

I cannot describe what we felt on this land of yours. This assemblies, the you dear people in each of the causes, we should carry you in our hearts and in our prayers.

[84 : 22] We may never meet again on earth, that we must leave, but there's a love, there's a union that the thousands of miles can never sever.

in the wilderness, which is before Moab, before Moab. Did not we speak on Friday afternoon of a damsel that came out of Moab?

Oh, friend, there it is, have you been brought out of Moab? Now, lastly, toward the sun rising, now, of course, literally, this is toward the east.

But what do we see? Friend, oh, it's solemn. First, I'm just going to start on the sweetness of it, but I must speak of the solemnity of it.

Those that walk in the sparks of their own kindling, those that have a religion without the Holy Ghost, they're in darkness, and they're hasting to outer darkness, rest.

[85 : 44] But what of the redeemed? As that glorious light of the gospel by the grace of God has shone into the soul, oh, beloved friend, it's toward the sunrise, it's a light that will never go out.

You may say, I'm in the dark, and yet God's word will find you out, and encourage you, who is among you that feareth the Lord, obeys the voice of his brethren, that walketh in darkness, and hath no light, let him trust in the Lord, and stay upon his God.

Yes, there is the time of darkness, but my friend, that light, the cloud intervenes. In our flight over here, we ascended above the cloud, the cloud came between us and the earth, but there was the sun in all its beauty, and the sky in its wonder, but no one on earth would be such a fool to say, because the cloud is there, and I can't see the sun, the sun is God.

It's still there. Now that sun one day will go, heaven and earth shall pass away, but the sun of righteousness that arises with healing in his wings, O beloved, did Jesus once upon me shine, then Jesus is forever mine.

Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord is thine everlasting life, and the days of thy mourning shall be ended.

[87 : 24] O the dawn of heaven breaks, and glory, glory dwelleth in Emmanuel's land. It's the sun rising, when my dear friend, the time shall be no more, and the redeemed shall be gathered in glory, to be with Christ, and there shall be no night there.

O this blessed prospect, O that we may thus journey on, leaning on our beloved, running with patience, the race set before us, looking unto Jesus.

Amen. 1-8-7 Jesus draws the chosen race, by his sweet, resistless grace, causing them to hear his call, and before his power to fall.

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[91 : 26] The End The End The End The End The End The End The End The End The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.