

# A Stiff-necked people (Quality: Very good)

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[ 0 : 0 0 ] as the lord helps me i would like to direct your attention to some thoughts found in the book of exodus in chapter 34 and verse 9 that's the 34th chapter in the book of exodus and verse 9 and he said if now i have found grace in thy sight oh lord let oh lord let my lord i pray they go among us for it is a stiff-necked people and pardon our iniquity and our sin and take us for thine inheritance that's in the book of exodus chapter 34 and verse 9 if i would be any judge upon the matters friends i would feel that moises here had one some of the most trying experiences that he ever experienced in his life i realized it was a trying experience when he went into the children of israel and especially when they come to the red sea but friends then immediately cried unto the lord and the lord made a way of deliverance but when the children of israel had come by the mount to receive the law and actually as it appears as if that had already received the ten commandments the children of israel cried out to moises and to the lord and says all that the lord saith we will do i realize moises knew the frailties of the flesh and yet i believe in a measure moises could rejoice when he heard that the children of israel said such a statement as that that is all that the lord saith we will do i realize he might have taken it as a part of a holy jealousy but yet moises had to be brought to realize that the frailties of our flesh and certainly friend it is a good thing if we are brought to realize never to make any undue boasting of self or never as it were seek to make any commitment unto the lord friends of which we know that very well we'll never be able to fulfill but nevertheless you know what the outcome was with that very as it were still uttered upon to their very lips he went up to the mountain there to receive the further design of the tabernacle and all the time while he was in the mount receiving the pattern of the tabernacle which was a type and a figure of the lord jesus and also how that he was given how that the lord would dwell upon the dwell amongst the children of israel here upon the face of the earth the children of israel become disheartened and you remember how they looked unto an erin and told erin to make us gods and erin went and made gods for them and to the children of israel bowed before them now it is one thing friend to bow our knee to idolatrous things but i realize it is a terrible statement when they uttered that statement and it says these are the gods o israel which hath brought thee out of the land of egypt there was a burning mount there was a thunders of that mount upon there were that thunders upon the mount and the receiving of the tabernacle and the very morning that they went out and did this terrible sin without a doubt they first went out and gathered in the manna if ever there was sheer mockery if ever there was a time friends which we would say is a grievous sin in the sight of god it was then and then we find that the lord says he was angry with the children of israel and his anger waxed hot and he said he would consume them in a moment and yet friends i like what the lord said to moises for when he would consume them as it were

so god at least showed and acted as if he would i know that the secret decrees of god friend but we have to deal with the revealed will but as it was when god's anger was waxing hot and ready as it were to consume the children of israel someone stood in his way and it was mooses and the lord said unto mooses let me alone but mooses couldn't let him alone oh friend do you find something of that same nature within you and maybe you can sometimes feel like you're like the children of israel with all of your sins and all of your hypocrisy and all your presumption and all that you are and yet is there times when the lord will have to say that you stand in the way as much as you stand in the way and you will not let him alone ah in what way friends do we not let the lord alone when there is that tremendous need it is when we still come to him upon the ground of his precious word upon the ground of his promise and upon the ground what he is and upon the ground of his mission upon the ground of his dear son of god and you remember how mooses pled with the lord he pled upon the ground of god's grace he pled upon the ground of god's faithfulness he pled upon the ground of god's covenant and when we come upon the ground of god's word friends can you imagine a frail worm of the earth weak and feeble as they are to be laying hold upon deity it is something friends

I cannot comprehend I cannot fully understand but I believe it and you remember how that the lord turned away his fierce anger from mooses and then said to mooses bring up this people and how he even said he wouldn't even go amongst them but he would send an angel not that god created angel but he created angel and then again how we see that the angel that mooses wrestled with his god we actually see on three occasions where the lord where mooses wrestles with god in prayer first when he came to the lord and begged to the lord that he might turn away his wrath and his and his hot displeasure against israel the second time he went to plead with the lord is when he desired the lord's presence to go amongst them and you remember how that finally the lord said unto mooses that mooses had found grace in the eyes of the lord ah friend it is a mercy when we can find grace in the eyes of god and it is a great mercy when the lord can even say to us thou hast found grace and i have called thee by name thou art mine and the very language of living faith is that's just what i want now we find then upon the ground that mooses had received grace he utters this prayer ah friend when we once have the ear of the lord we'll never let that ear alone and even at times when we don't think we have the ear of the lord we're still going to go that is if we are in possession of faith because faith is that of which like i said again and again a thousand times is the case like jonah in spite of all my besettings in spite of all my sins in spite of all that i am i'm going to look again because i have to go if i perish i perish and what a mercy if faith could believe that i shall never perish at the feet of christ not when i shall ever perish at the feet of god if i plead to that precious name of the mediator because if we can see something of the loveliness of christ and plead his worth there before god the father friend we've come upon the same ground that the father is delighted with we meet upon that one ground the ground in the merit of christ and there will i meet with thee now i realize friends as we look upon to this prayer you may say i can understand to this prayer and i can understand why mooses prayed it because he had grace now naturally i'm not naturally speaking but really friends there's only two characters here this evening hour there are those who are in possession of grace and there are those who are not in possession of grace and the mark of god's sovereignty goes throughout this whole of the congregation taking in some and leaving out others and i'm going to give a little comfort to those who might have a living concern if you are without grace you're quite content to be there now be careful friend don't grasp nothing wrongly but if you can truthfully say i am not content and it is a grief and a sorrow that i might be without it is something a daily grief with me that i could be without grace truthfully friend if it is a concern with you and it is an anxious inquiry i would dare say friend and i would say it is because you do already have grace but yet there's two characters here this evening those who are in grace and those without but as far as experience is concerned i believe there are three characters i can thank god and this is a great rejoicing

that i may believe including my simple self that there are some people here this evening hour whom i may believe with all of assurance i probably got more assurance for you sometime friend than you got for yourself but i believe with all assurance there are some here this evening hour who possess grace and what a mercy because the lord says where two or three are gathered together in my name there i am in the midst and i fear not that i know all the answers but i fear there are some here this evening hour who know nothing of grace but yet i believe there are some here this evening hour who do desire that they might come in possession of grace now into the statement of which we find in the words of our text we see here and he said if now i have found grace in thy sight it isn't as it were any question on the part of moses this if again is that same time that i've come across to them many times in scripture as much as to say now being this the case or since now i have found grace he goes on with his many petitions but yet i believe there are others here this evening hour who can't come with that fact that now since i have found grace and now i'm going to come with more petitions yet it is as if it is a question with them and they want their evidences cleared up they want to have some uncomfortable i'm not going to use the word assurance because some people are afraid of it and we shouldn't but yet i want some comfortable indication i want some comfortable token that i do possess now friend if you can enter into this prayer and this is your living desire and at times you feel you're not a stranger to it it is because you have grace oh that precious gift of grace nothing like it nothing can compare with it it exceeds all the gold that can ever be found in any place upon the face of the earth it can it will exceed all the great names upon the face of the earth because this brings in those that are included in this glorious inheritance of which we hope to sum up in our sermon our message this evening hour so what a mercy if we can say and he said ah this is the language of a living child of god and he said because he's taught of god and he said because he feels something of his load he feels something of his wretchedness he feels something of his want he feels as if he wants these petitions which are found in this prayer and he said if now oh friend if now i have found grace and if we have found grace friends it is because grace has found us out because it is that blessed unmerited favor of an almighty god to a hell deserving sinner not to the righteous but to the but to those that are out of the way to those who are so ignorant and so if we have found grace it is because grace has found us out and therefore he says if i have found grace oh lord my we come to the lord do we not sometimes we can hardly go any further than saying oh lord i have often done that i can't seem to after much more than says oh lord remember me oh lord have mercy thou oh lord art all i want ah it is a mercy friends when faith can point out to the character to whom we want ah it wasn't idolatry it isn't the things of this world it isn't man it is only the lord who can answer this prayer and answer my

request and therefore we read oh lord let my lord i pray thee go among us now what brought about this prayer if i would believe it friends there was two things which brought out to this prayer first of all it is a sense of their stiff neck their stiff neck and a sense of god's grace in other words it is my stiff neck and i'm going to make a spiritual education in case my children the young people wonder what i'm talking about a stiff neck but it is our stiff neck friends of which now stands in need of his grace it is my sins and my needs which bring out his his what he has in his storehouse now friend you remember that the lord said unto the children a visual we read it in the reading this evening that the lord says i can't come amongst them they are a stiff neck people but i like what we read when the lord when the people heard that they were a stiff neck people and that the lord could not come amongst them that they removed all of their ornaments and it was there by the mount of horeb they removed their ornaments and they stood in their tent door what am i making of that true repentance oh friend have you come to mount horeb and have you heard of the lord speak you are a stiff neck people and as it taken all the ornaments of self all the adornments of which we have upon ourselves and we begin to strip ourselves and make us bare before the eyes of deity they didn't stay in their side to their tents they stood outside to their tent door as much as to say lord we're guilty and we stand here as it were depending upon thy mercy and yet thou dost slay us as thou hast said that thou wilt thou art just in doing so oh friend it is a mercy when we can come to our tent door and strip ourselves of all of our ornaments and stand there before the eyes of deity and we read that

[ 16 : 11 ] Moses entered into the tabernacle that isn't the tabernacle which was built later it apparently means something they set up as a temporary nature and the glory of the lord appeared at the tabernacle door and the lord talked with Moses and the children waited oh do you know what it is to wait upon the lord they waited to see if he would be merciful or if he would be gracious or whether he would wait to see if the lord would set guys that were to smite them in a moment and cast them into the pit of hell ah when we rightly wait upon the lord friends then we stand as a sinner before him and says lord thou art just if thou condemn me thou art just if thou send me to the very pit of hell but yet here I stand pleading for mercy and it was in this position friends which we find in Moses then went up to the lord and longed to see his glory and then we see in the chapter which we have read also that the lord passed by and says the lord merciful gracious long suffering and abundant in goodness and truth keeping mercy for thousands forgiving iniquities transgressions and sin and that will by no means clear the guilty visiting the iniquities of the fathers upon the children and upon the children's children even unto the third and to the fourth generation now when

Moses heard these glorious attributes of the mercy the grace and the long-suffering nature of God as well as that he will also visit the guilty and will not pass by as it were the transgression of those when he heard all of this we see that he bowed his head he made haste and he bowed his head towards the earth and he worshipped ah friend does that make you worship that the lord is a merciful gracious long suffering abundant in goodness and truth and yet will not by any ways clear the guilty does it bring you to a worshiper at his feet oh he made haste ah it is a mercy when the lord begins to reveal his attributes to the soul but upon the ground of these attributes and upon the ground of all that they truly were as a stiff-necked people it brought out this prayer before the lord now what is it to be a stiff neck well children

I suppose you've seen some people and maybe you might have had it where your neck is so stiff and you can't even bend over ah friends such as every one of our hearts by nature by nature we refuse to bow before the lord by nature we want our ways upright if my neck is stiff friends I stand erect and I don't bow but if the lord takes away the stiffness of my neck I bow in humiliation before him oh friend what wretched things we are we're stiff necked by nature we want our own way and I realize it is almost hard to imagine and maybe you say you never went that far but I believe in thought indeed we have as much as to say I'll have my way I'll follow my own dictations and I'll even go so far as defy God ah you say you never were there I wonder now to some of us who know something of godly parents

I wonder sometimes when our parents rebuked us over some certain things they did it in the fear of god didn't they and we went our way we defied god how many times have we gone against our own conscience against our own wisdom against our own understanding now who dare claim we're not guilty oh friend we are to stiff neck people but now it is a mercy if we are brought to realize the sin of it and it was the stiff neckness of this people and their sins and their iniquities which drove out to this prayer of Moses unto God and therefore he said if now I have found grace in thy sight I want to deal with it for the most part upon a seeking soul because friends we often desire that we might find grace and sometimes we're in a position we're not even sure we can't deny there's been some answers of prayer there's been some little tokens of good but what a mercy when we know what it is to bring all of our all our evidences and lay them before the Lord and says

Lord now sort them out may I cleave to this or not cleave to it now what's the Lord going to do when we as know what it is to come here to him and clear our soul and lay our evidences out those evidences friends of which are not of the Lord will disappear we'll see them as props leaving us alone and the more our flimsy props begin to sink away the more those evidences which are truly the work of grace will begin to shine because the Lord will give us light upon it I speak of these things because that's the way the Lord went with me he never will take away friend which is of the Lord I know it takes a lot sometimes to be able to bear ourselves before the eyes of Deut and says Lord I want the settled state to be with thee if it is thy work manifest it if it's not rip everything out and begin anew and the Lord will shine upon his own and rip out with the hand of love the hand of might the hand of power any evidences which is not of grace oh grace is that of which sorts everything out doesn't it now the question is if I have found grace in thy sight oh

[ 22 : 20 ] Lord let my Lord I pray thee go among us now as I said before it is this person who was brought to see the sin of his stiff neckness of all of his rebellion who was brought to realize that I'm nothing but an ignorant fool who wants the Lord to go among us ah friend the children of Israel were in the wilderness there was no track in the wilderness no highway for them to go ah friend do you find yourself to be in a wilderness do you wander around you and often wonder Lord what is the way that I should go to that celestial city it's so dark it is so jagged it's nothing but a wilderness there's not a blade around me to bring me to God and I don't know what is the way to do I don't know what way to go but I want thee to go with me I believe friends every word of

God is so divinely inspired and I don't know if there's anything wrong when I said to go with me but I looked at my text and I thought I said the wrong word it's among me among us I think it's stronger than even the word that I used with able to see him we want to know that he is near lest I should turn aside lest I should stumble out on some presumptuous pathway and seek to make some claims upon something which don't belong to me I don't want to think this is the way when it's not the way I want you to be among me I want to know and hear thy voice I want that sweet fellowship I want thee to uphold me I read in the songs of Solomon there was a person a type of the church of the Lord Jesus and we read of the daughters of

Jerusalem looking out to the wilderness and they cry out who is this which leaneth upon her beloved coming out to the wilderness ah friend if we aren't in the wilderness we have found our feet are shot our fearful of the enemy there are many poisonous hurts there are enemies round about us but if I can go amongst the Lord and if I can lean upon my beloved I know that there will be a time when he'll bring me out of it and bring me into that celestial city among us ah friend what is it to have the Lord among us now friends it's nice when the Lord shines brightly upon us when the Lord appears in all of his glory but friends when when Peter seen the glory upon the mount what did he say about it afterwards he says even that glory which I seen upon the mount I have come to this conclusion and bear with me as

I fair to phrase the statements there's a far something more and that is the sure word of God in other words it is this glorious written scripture that Peter was brought to see far exceeds that glory he saw on the mount in other words to have the word of God tell me and speak to me through the scriptures of truth ah was not that the very thing which melted the hearts there of those two in the road to Emmaus when the Lord Jesus began to expound the scriptures all those things concerning Moses know the things concerning himself do you know what it is to have your heart burn then within you when you begin to hear the glorious truths of this book when it tells you about the Savior the simplest truths he came into this world further friends in the Lord in order to be among us he had to take flesh because we read in this our text friends when

Moses wanted to see the glory God says no man can see me and live but you're going to see me you're going to see me in that place which is by me which is that glorious mediator the Son of God in his wounded side hub Things is He heard of the sweet words poured out of his mouth.

[ 27 : 11 ] Oh, that's among us. Even that little token and even those little voice and even those little mercies of what the Lord has granted unto you and through his word, friend, it's because he's among you.

He speaks in and through his glorious word. And this is now what Moses wanted. In other words, I don't want to be without thee, Lord. As one of our hymn writers says, I could from all things parted be, but never, never, Lord, from thee.

Ah, friend, this is what Moses wanted. And now if I found grace in thy sight, O Lord, my Lord, I pray thee, go among us. I'm a wanderer. I'm a departer.

I want thy presence. And then send again, friend, sometimes how do we know that the Lord is among us? Sometimes when you are about, as it were, to turn down some pathway of life, some ventures of employment, some ventures of something else, and the Lord comes with a little touch in your conscience, he begins to prick you and you are brought to realize this isn't going to be good.

Can I do this and yet take my God with me? Can I ask God's blessing upon some of these activities of which I'm about to do? Oh, it is a mercy when he's among us, isn't he?

[ 28 : 37 ] To keep us from turning aside. Even among us, when sometimes we do turn aside and we go into our own path when the Lord comes with a trial, he comes with some testing and he brings some affliction and you find you cannot go into the broad way anymore.

He has closed it up. Ah, friend, there's times when the Lord is among us and even like good old Jacob. When he came to Bethel on that first occasion, he says, truly the Lord is in this place and I knew it not.

Ah, that's grace. That's the mercies of a long-suffering God. That's the dealings which the Lord does with a stiff-necked people. Because, friends, we want the Lord among us that we might know what it is to bow and upon that very ground, he says, for it is a stiff-necked people.

Now let us see a little further what he also petitions of the Lord. First, he desires that the Lord might be among them. Now again, excuse me as I repeat it, it is a sense of self and a sense of our inability and a sense of our stubbornness and a sense of our cold hearts and hard hearts, friends, which truthfully wants the Lord.

I'm not promoting hard hearts, I'm not promoting miserable hearts at all, but if we rightly feel them and rightly acknowledge them, we want the Lord. Because, you know, if the Lord is among us, he makes us willing in the day of his power.

[ 30 : 16 ] Further, then we notice there that because we are a stiff-necked people, we have iniquities and sins and we need pardon. I believe pardoned is one of the most precious words that we could ever find in the vocabulary.

Now, is there a difference between pardon and forgiveness? I'm going to say no. The Lord might say to one that thy sin is pardoned, but it is the same as forgiveness.

What is included in all of those words which the Lord says, whether it's pardon, forgiveness, every act of Christ is included, including his glorious righteousness.

I realize we have to see it more. I know we need more light upon it, but friend, is there not justification in the charge of pardon and forgiveness?

it is. But we want to see it and clear it up, don't we? But it's there. And let us be very cautious about these truths. Let us not divide to the work of Christ.

[ 31 : 19 ] It is all complete in him, and if we are in him, we've got all. But it is as we are found in him, he reveals a little here and a little there. As our need and as we can take it and as he brings us into this, bring us into a state where we need it.

Oh, it's a precious God, isn't it? It's a precious work. And a living child of God rejoices that salvation is of grace and it is all of Lord from beginning to end.

Pardon. Now, what is this pardon of what he desires? He says his iniquities and our sin. Now, is there a difference between iniquities and sin?

Our iniquities and our sin? And I like how the word of God has it. It's our iniquities. It's our sins. And friends, when the Lord begins to show you them, you're going to say it is mine.

They stick too close to you. They lay you heavy burden upon your soul. Now, what's the difference between iniquities and sin? Well, I won't give you what I feel it is.

[ 32 : 28 ] Sins, friends, are to those things of which we had committed. Iniquity is that of which is what we are. And actually, friends, though it said here iniquities first and sinned later, and sometimes altered, but that makes no difference, we sin because we are an iniquitous people.

In other words, iniquity is that which describes our makeup, our wretched state, and our fallen condition. If a fountain is corrupt, friends, the whole of the stream is corrupted.

Don't purify. Why? No, the fountain is corrupt, and we sin because of the fountain is corrupt, because we are iniquitous people. As I look upon it, Moses now is brought to see the true color of the children of Israel, and it is the true color of each and every one of us must see.

And that is, I am an iniquitous person. I am a vile wretch in his sight. And that is much as to speak about our fallen state. Vile and full of sin I am, says a hymn writer, and true it is.

And because of our iniquitous state, and because of our wretched state before the Lord, then there is the sins which flow out and bubble out with great bubbling.

[ 33 : 47 ] This is the aboundings of sin. This is the aboundings of all of our corruption. But friends, we need pardon. And it is a right sense of our iniquities and of our sins, which will make a soul cry unto the Lord, pardon mine iniquity and my sin.

And even with grace, you are going to say, pardon mine iniquity and my sin, yet again. And it is that first pardon, friends, we long to know about. And after we have once received it, we say, Lord, again, oh, again.

And I trust, friends, to our very dying day. As long as this flesh is round about us, we will say, again, Lord, again. So we find these iniquities and this sin which is upon our person.

Ah, friend, to me, it sets forth something of that precious fountain which was made open for sin and iniquity. In other words, both. And as you have often heard me say, when that precious fountain, the spear was cast into the side of Jesus.

Now, there's something more there than I can rightly say at the time. The spear was cast into the side after the death of Christ.

[ 35 : 06 ] I do not know how long he was dead before they cast the spear into the side. And I might have to be corrected by someone who knows more about medical things than I do.

But I know this, friend, that it doesn't take long when blood begins to claggrate. And it will not flow. Something which has been dead for a while, friends, when you begin to cut it, there's not the flowing of blood.

But here's a wonder. He was dead. And forthwith came blood and water. In other words, upon his accomplished work, upon him dying in the place of a sinner, there's a fountain.

Ah, friend, it isn't in his life, only it is in his death. And it is in his glorious resurrection. Well, all the church of God is blessed upon the ground of Christ. So upon his death came out blood and water.

Blood to atone for my sin. And the water to cleanse me. Blood to justify and water to sanctify. Ah, friend, can you see the glory of the Savior?

[ 36 : 20 ] Can you see why he has to be among us? Why we must know what it is to hold sweet fellowship with him and to see him? Because when he comes among his own people, he shows his mercy, he shows his pardon, or he shows his grace.

And then he leads you a little further. And he shows you his precious blood as well as his precious water flowing out. It is then when we see the aboundings of all of our sin, all of our wretchedness, we see the glory of the aboundings of his grace, much more abounding over all of our sins.

Ah, friend, I wish we could come, Lord, into the glories of these truths. I wish we could join with the hymn writer and say, Hallelujah, what a Savior! And he came for sinners.

He died for sinners. His death was on their behalf. And even in his death, there's the flowing of the fountain, isn't there, friend? So we find Moses here.

And we find the cry of a living soul. A cry of a soul says, Lord, if I have found grace in thy sight, if it can be that I have, oh, Lord, let my Lord, I pray thee, go among me.

[ 37 : 40 ] Be unto me all that I stand. I'm afraid I'll wander away. I'm a stiff-necked person. But I want to be pardoned. I want forgiveness.

I want to know that my iniquities and my sins are atoned for. And ah, it is a mercy, friend, if the Lord ever leads us to Calvary. And there we may be brought as to sea.

There he took my sin and my sorrow. And there he made him his very own. Yes, a precious thought. And then we find that after he thought, oh, my sins and my pardon, they need it.

And I know it is sometimes a lifelong position in order to come to this place. But friend, look again. We can't go without it. Oh, may the Lord put an urgency within each and every one of us that we might obtain these things.

And then notice the last phrase. And take us. Take us. Ah, that shows something of the power of God.

[ 38 : 44 ] It shows something that I can't do myself. But I want him to take me for thine inheritance. Well, don't we often speak about the inheritance which belongs to the children of God?

Well, we do, but that isn't what is meant here. It's Christ's inheritance. I realize this is a mystery, friends, I can't seem to enter much into.

It's something yet, friends, I long that I might know something of. They're in the conscience of eternity. And I'll use simple language so you can follow me.

The Father turned to the Son and says, Son, I'm going to give you your inheritance here in eternity. And as if I know the Son knew it, I'm just using our language, friends, to describe something which is far beyond Canaan's language.

And the Son says, Father, what are you going to give me for my inheritance? And the Father says, I'm going to give you my own, my elect, my own children, those that I have chosen from all eternity.

[ 39 : 52 ] Those that I chose without them are the bowels of my love. Now, friend, how is love displayed? Ah, friend, it is displayed in choosing, as it were, the vilest of the race.

And the God, the Father, says, this is my inheritance I give to my Son. And the Son looks upon the inheritance and he says, this is a blessed inheritance. The Father's love he gives to me.

And this inheritance is mine, is a gift from my Father. And therefore, but because they're fallen, because they are sinners, I will go upon the face of the earth and make an atonement for them.

I will redeem them as my very own, and I'll take them into union to myself. And they shall be my brethren. And we read in the book of Hebrews, and he wasn't ashamed to call to them brethren.

Ah, friend, sometimes we might be ashamed. But isn't it a mercy, friend, that he's never ashamed of us? He's ashamed of some of our actions, and there it brings guilt to the soul.

[ 41 : 02 ] But yet, in spite of all we have been through our fall of Adam, he's not ashamed to call to them brethren. I realize there's one other occasion when the Lord Jesus spoke of his brethren as brethren, but it's a little different case, and I hope you will bear with me.

But the first time, really, when the Lord Jesus speaks of his disciples as his brethren, in a strong way, was at a time when his disciples had all fled and all forsaken him.

Oh, friend, there's pardoning grace. He didn't say to Mary, you go tell those wretched things. No, he says, Mary, go to the brethren and tell my brethren that I go unto my Father and your Father.

I go unto my God and your God. How could he say such a thing? Because his church was in union to him. It was the inheritance he received from his Father.

And now, upon the ground of cleansing and upon the ground of union, he claims them. And he goes to his Father and he says, Father, here are the children which thou hast given me.

[ 42 : 26 ] I've washed them. I've cleansed them. I've put a glorious robe upon them. And the Father says, Come in, ye blessed of my son.

Inherit the kingdom which is prepared for thee from all the foundation of the world. Yes, that I can be thine inheritance. Now the great question is, how do I know that I'm one of Christ's inheritance?

It is when he also brings me into the glorious inheritance and begins to bestow some of those treasures out of his storehouse to me. Ah, when the children of Israel were hungry.

We read that Pharaoh says, Go to Joseph. And Joseph went to the storehouses and he opened them up. And you remember the storehouses were so full that Joseph lost the number.

They couldn't be counted no more. At first they had a little portion of, they had a little portion there and they counted it. But we got so many barrels of grain, so many barrels of grain.

[ 43 : 31 ] But finally so many barrels came in, friends, they couldn't count no more. Now when Joseph opened up those houses and took out one grain, there was one grain less. But not so the storehouse of God's mercy.

The storehouse of God's mercy can never be exhausted. The storehouse of his grace can never be exhausted. Ah, friend, when we are part of the inheritance of Christ, then he also brings us into the glorious inheritance which is there reserved for us through him.

And what is some of these inheritance now he brings to his own people? It is all of those covenant blessings which are found in Christ Jesus. What was the first request of the bride in the songs of Solomon?

Kiss me with the kisses of thy lips. There's the beginning. Ah, Lord, give me a word. Give me a word from the out of thee.

That's from the storehouse of his inheritance for sinners. What is the next request? The bride says, draw me. Ah, what a mercy when we are drawn to Christ and we see a suitability in him.

[ 44 : 47 ] He begins to have a little view of the treasure which is found in Christ. A suitability of Christ. Can you see it, friend? Do you know it seems like I always want to come low because the children of Israel, because God's people are too low today.

But I want to bring you up and so do I. And then he finally says, tell me. Oh, thou whom my soul loveth, where thou lodgest, where thou keepest thy flock.

I want to feed upon the scriptures of truth. I want to be amongst the chosen people of God. Oh, the inheritance. And we could go on.

There are all those covenant blessings which are found in Christ. Token, indications, forgiveness, pardon, they all flow from him, don't they?

Ah, friend, can you see the prayer of Moses? I realize it is a mercy if we can come like Moses and say, now I know that I have found grace. And now that the fact that I have found grace, I want more.

[ 45 : 52 ] But what a mercy if you are yet in the if. If now, if now, Lord, if I have found grace, if thou hast a favor to my soul, oh, grant that thou would be with me, go among me, keep me.

I'm a stiff-necked soul. I don't want to bow, but I want thee to make me to do so. I want you to pardon mine iniquities and all my sins and receive me as thine inheritance, as those who was given to the Father to thee in the glorious work of redemption.

Well, there we've got to leave it. Oh, may we know what it is to bathe in the ocean of God's word, in the glories of his truth, and that we might know what it is to be partaker of his grace and his mercy.

Amen. Shall we then conclude our service by the singing of hymn number 353?

Hymn number 353. Mistaken men may brawl against the grace of God and treat with final fall the purchase of his blood, but though they owned the Savior's name, from him such gospel never came.

[ 47 : 24 ] Hymn number 353. The grace of his blood, the grace of his blood, and the grace of his blood, and the grace of his blood, the mercy of his blood, but the love they owned He would ■■■T■■■■ his blood, the grace of his blood, and the grace of his blood, that were Dennis Jesus.

God considered his blood, Has called him, a place of faith, He preguents you ever did't owe  
it to 49. Isn't it■uses me plate And when he dies Not■ And his head C économies me And  
when he dies Lotting rich And he ends It's a■■■ And we Can't Can't We Arehuit

East The reign of only grace has lived for evermore.

But with death I do not stand in me, I'll give you the starting net of a hitch.

Amen. Amen.

[ 51 : 14 ] Amen.