

# Exodus

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- [ 0 : 00 ] In the chapter that we read, the 15th chapter in the book of Exodus, and the 13th verse you will find these words.
- Thou in thy mercy hast led forth the people which thou hast redeemed. Thou hast guided them in thy strength under thy holy habitation.
- Verse 13 in the 15th chapter in the book of Exodus. How unspeakably profound are the things of God.
- The solemn and tremendous issues of eternity. The ultimate destiny of all mankind. As being either heirs of heaven or heirs of hell eternally.
- And there is no middle path. And God never changes a vessel of wrath into a vessel of mercy.
- [ 1 : 17 ] If the Lord has had mercy on you and I, it is an infallible proof that we are among the vessels of mercy.
- Whom God has loved with an everlasting love. Whom the Lord foreknew ere time began.
- Because as one says, ere time began, the church was blessed. For her Jehovah love possessed from vast eternity.
- Redemption, calling, pardon, peace. Our streams which flow from ancient grace. Unmerited and free. You see friends, I lay these things before you.
- What an unspeakable mercy it is that God has a people. A people whom he has loved with an everlasting love.
- [ 2 : 21 ] And God tells us in his word why he loved his people. He loved them because he would love them. And I believe the poet felt and knew the truth of that when he penned those lines.
- Nor sin, nor death, nor hell shall ever make him hate his choice. The course of love is in himself, then in him we'll rejoice.
- God plainly and distinctly tells us he loved his angel Israel. Not because they were greater. Not because they were greater.
- They were more in number than the surrounding nations. He tells us they were fewer in number than the surrounding nations. But he loved them because he would love them.
- It may be said, well, there's no grammar in that. Friend, there's much grace. That's the point. God loved his ancient people because he would love them.
- [ 3 : 26 ] There's the grace. Our text then speaks of mercy. There in thy mercies led forth the people which thou hast redeemed.
- Mercy. We have need to pause here. Because God would have been just had he left the whole of Adam's race who have perished in their sin.
- If the Lord is leading you and I by the right way which leads to heaven, then mercy attends air every step.

That's the pathway which thou hast redeemed. That's the pathway which thou hast redeemed. There is a bold that I have not seen. Mercy being an attribute of God.

Justice being an attribute of God. And God never exercises one attribute at the expense of another. In other words, God never exercises mercy at the expense of justice.

[ 4 : 38 ] You see, friend, the beauty and glory of the opening words of our text as I lay these few things before you. Because a word to the wise is sufficient.

What a mercy the Lord has made us wise unto our souls eternal salvation. So then, there in thy mercies led forth the people which thou hast redeemed.

So then, God has a people upon whom he has had mercy. And I try to show you, we need to be very clear here.

We need to go along step by step. Gradually, to clear the grain before us. Before we come to the manner of fatness and beauty and glory of our text and subject.

Because there's beauty and there's glory in it. But I say we have need to go along step by step. I believe we made the remark yesterday that salvation was no afterthought of God.

[ 5 : 44 ] Ere time began, the church was blessed. God set his love upon his people before they had a being. Before the foundations of the earth were laid.

Say you, we believe this. This is a glorious truth that has been said before us from time to time. And as spiritually, we're never tired of hearing of these things.

If the Lord has given you an open ear, a spiritual ear. Then these things will not be unto you grievous. They'll be sweet and precious. But then a living soul wants to know.

If the Lord set his love upon him from all eternity. Friend, what an unspeakable mercy to feel any love toward a three-one God in your soul.

Because this is the very essence of the gospel. We love him because he first loved us. That's the very essence of the gospel. We love him because he first loved us.

[ 6 : 58 ] Ah, but often times you feel yourself coming in with a poet, do you not? Have I any love to Jesus? Do I know his power to bless?

Am I blessed with Jesus' love? It is a point I long to know. And it often causes me anxious thought. Do I love the Lord?

Do I love the Lord or no? Am I his or am I not? Friend, if the Lord was not dealing with you savingly and graciously. And that because he loved you with an everlasting love.

You'd never be brought in those exercises. No dead soul is ever brought into such an exercise. It is a point I long to know.

Oftentimes it causes a child of God an anxious thought. But I will come then just as low as the word of God wants me to come.

[ 8 : 02 ] And it is a low evidence, not a shallow one. There's distinction here. The word of God is very distinct. It is not a shallow evidence.

It is a low one. For so do you desire to love his name. It is a mercy to possess that living desire in the soul.

Because that is the work of the Holy Spirit. And he never thus works but with his interest in Christ. We read in the word of God to know of those who desire to fear his name.

We might use the word and we take nothing from the word of God. We add nothing to it. Those who desire to love his name.

Ah, friend. What an unspeakable mercy to find this desire in the soul. A desire to love the name of God.

- [ 9 : 09 ] You sometimes feel yourself inclined to love him if you could. But often feel another mind of her store. That's good. That's the conflict, the warfare that takes place in the soul.
- In every believer to arm is a sin. The new man of grace, the old man of sin. They will by no means agree. I repeat it. They will by no means agree.
- There be conflict. So there are times when you feel yourself inclined to love him if you could. But often feel another mind of verse for all that's good.
- No one may to speak thus or no not. God knows who is present. I hope some of these things we have tried to utter meet the case if it could be but one poor soul gathered in God's house this evening.
- Then we shall not have met in the Lord's house in vain. But to come to our text of the Lord enabling us. There in thy mercy is led forth the people which thou hast redeemed.
- [ 10 : 28 ] It's a mercy, friend, to be led. To be guided. Not to be led. Great mercy not to be led. To go our own way. And I believe those characters in the Lord leads.
- They often times pray for the psalmist. Cause me to know the way wherein I shall walk. You see, a child of God is wholly dependent upon God.
- What a mercy it is then that God has a people. And what a mercy it is that God has a people as we read in his holy word. Because as we read the word of God, we find only two classes of people.
- Those who serve God and those who serve him not. And search all the world through. You find only two classes of people in a people. What a mercy it is that God has a desire to be found amongst his people.
- And I'll repeat, that is the work of the Holy Ghost. And he never does works but where there is an interest in Christ.
- [ 11 : 38 ] That is savingly and graciously. You see the application, you who know anything of gracious things. So then we have in our text and in the context, The people of God set forth.
- God's ancient people is Israel whom he chose. They are in God's holy word as a type and a figure of his present day spiritual Israel.
- The Lord led them. Now if you read the journeys of God's ancient people from Egypt to Canaan, You will find this, That which is recorded in the 63rd chapter of the prophet Isaiah.
- There we read that God led them to make to himself an everlasting name. To make to himself a glorious name. You will find those two things in the 63rd chapter in Isaiah's prophecy.
- A chapter that speaks to God leading his people. My friend, From regeneration to glorification, You will find you will experience those two things.
- [ 13 : 00 ] That God is leading you, guiding you, For these two reasons. To make to himself a glorious name, And to make to himself an everlasting name.
- You will find those two things in the Lord's dealings with you, And leading you. And he will have it so. Because those things that God has written upon the sacred page, The divine truth you will find in your experience.
- Many times have we quoted the lines, And we feel that it is no vain repetition. But no truer words were ever penned by any part than these, Experience and the world agree.
- If you and I have a living, Vital experience in all the things of God, That experience agrees with that which God has written upon the sacred page of divine truth.
- What a mercy to have such a religion. To have such a religion as that which tallies with, Runs parallel with that which God has laid down in his word.

[ 14 : 14 ] In the light of these remarks, I again read our text. Under the Lord's blessing, He will throw a flood of light upon it. There in thy mercies led forth the people which thou hast redeemed.

These two things stored up in his eternal mind, In his guiding, In his leading of his people.  
To make to himself a glorious name, To make to himself an everlasting name.

Thou hast guided them in thy strength, Thou hast guided them in thy strength, Unto thy holy habitation. Now friend, What a mercy to have such a thing, God has a people.

Don't pass that over lightly. I believe we have already made the remark, That God would have been just, Had he left the whole of Adam's race, To have filled up their, The measure of their iniquity, And at last run into hell.

But God has a people whom he chose, A peculiar people, A purchase people, A people whom he chose in his dear son, And upon that great eternal election in Christ, Every lake vessel of mercy will be brought, Safe home to eternal glory.

[ 15 : 42 ] Now, God could have caught us by divine grace, And taken us straight to heaven, But he chose not to do so. If you read the eighth chapter of the book of Deuteronomy, You'll find these words, Thou shalt remember all the way the Lord thy God has led thee, These forty years in the wilderness, There God tells us the reason, To humble them, To prove them, That they might know what was in their heart.

Three things, Humility, Approving, That they might know what was in their heart. Humility the Lord beholds, Humility the Lord beholds, Without approving I.

Now, Good John Bunyan tells us, That the pilgrims were never better in health, Than when they were passed, Through the valley of humiliation. Humiliation. There's a healthy state of soul, When the soul is passed into the valley of humiliation.

What is that? When they're humbled, When they're humbled, Dain in the dust, Beneath the mighty hand of God. And the Lord led his ancient people.

They often murmur, By the way, And judge the Lord by his sight. But were it constrained to say, The Lord had led them right, God humbled them. Humility.

[ 17 : 18 ] God proved them. They might know what was in their heart. And friend, You'll find the same things going on in your soul, If you're living so, Amongst the people of God.

But it's all mercy. You now might have been left. Unto you it is given to know, The mysteries of the kingdom of heaven. And these are a few of the mysteries of the kingdom of heaven.

Hidden from the wise and prudent of this world, But made known, Revealed unto babes in grace. Unto you it is given to know these mysteries, Unto them it is not given.

God is a sovereign in all these things. You now have to bear the sovereignty of God. But the Lord went before his people.

What provision he made for them? There's a pillar of clay by day, The pillar of fire by night. To guide them. To lead them. Almost if not quite the last words in this book, The book of Exodus, Are these.

[ 18 : 23 ] That the pillar of clay by day, And the pillar of fire by night, Went before the house of Israel, All their journey through. Look at Israel.

The Lord's mercy, In leading them, Going before them. Doubtless, He did not always suit their restless inclination.

And he stands to cast at them. The Lord's leading them. Does it always suit a restless inclination? There is, There were times when they wanted the clay to be taken up.

But it tarried. They had to tarry. There is, On the other hand, There were times when they wanted the clay to tarry. They wanted to be going.

They had to wait. You see the application. You would know anything of gracious things. I believe it was Thomas Hardy who said, We must learn to halt as well as to march.

[ 19 : 32 ] Though she guide me with thy counsel, And after the word, Receive me the glory, Said the psalmist. Sublime language. But see the pathway the Lord led him, To bring him into that experience.

Asaph, Asaph, Asaph, We find the end being the very prosperity of the wicked.

Because you see, There are no bands in their death. Their strength was firm. We see him, Another time, He speaks of himself as being as a beast before him.

You know, A beast is only concerned with the grasp of his mouth. Doesn't bother his brain about the past or about the future. Friend, You see the application.

If you are not being left in a natural saving condition, There would be no concern about eternity past. There would be no concern about eternity to come. We should only be concerned about present things, Time things.

[ 20 : 36 ] What a mercy of a change being brought. Here is the evidence of being found amongst the people of God. That people who may take peace in the Lord's eyes, Because they are a redeemed people.

Because people are concerned about eternity past, What's my name written in heaven? Did the Lord love me with an eternal love before I was born?

Before the foundations of the earth were laid? Did he choose me in Christ? And to eternal salvation. And the living soul looks forward to eternity to come.

Hey, will it be with me in the solemn air and article of death? Where shall I spend eternity? These are some of the exercises of a living soul. No dead soul is brought into these exercises.

Only the people of God in the Lord is guiding. There in thy mercy. It's all mercy, you see. And thus God has exercised that only act of you toward you is mercy, But not the expense of justice.

[ 21 : 46 ] We must ever keep the eye of faith fixed upon this point. Justice has been satisfied. And that by the Lord Jesus Christ, And God can and does exercise mercy toward poor sinners, His dear people.

There in thy mercy. Furthermore, The Lord is leading, The Lord is dealing, My friend, Every step of the way is mercy. To God, Every comfort we are above what the fiends have in hell.

And shall not we sing as we go? The Lord hath done all things well. You know, When Christian and the children left the city of destruction To go forth to the celestial city, Mercy went with them.

David said, Surely goodness and mercy shall follow me all my days, Friend, All is mercy out of deserved hell. Lord is mercy.

Because each one present is a monument of God's mercy, His sparing mercy. God does not doubt with us after our sins. He does not reward us according to our iniquities.

[ 23 : 04 ] Have the Lord doubted mercifully with His ancient people in the wilderness. You see the application. How often times they judged Him by sight and rebelled against Him, Murbled against Him.

But oh, The long suffering of our God. Have we in His thirst to cast the God's angels to Israel? But to keep to this point before we pass on, To my mind, It is an outstanding point in our text.

We have already referred to it. The Lord's dealings and dealings with you and I, For amongst His people of God, There are two things stored up in His eternal mind.

His everlasting mind. It's stored up. It's deeply there. In His everlasting mind. In all His dealings with you and I, To make Himself a glorious name, And to make Himself an everlasting name.

Read the book of Revelation. There we have to wear heaven open. The veil of eternity drawn aside, We catch a glimpse of eternity, We catch the strains of the new and ever-ending song.

[ 24 : 17 ] There is a statement which we have just made. Hark, O my soul, Walk, sing those choirs, Array the glorious throne, Hark, the slain Lamb, Forevermore, Saves in the sweetest stone, Unto Him who loved us, And washed us from our sins, In His own blood.

God made to Himself an everlasting name. An everlasting song. God made to Himself a glorious name.

In His leadings and dealings with His people. Because of this, Their each and every one led to Christ. That's the point. To gather up these threads in this one glorious truth, The Holy Spirit being the guide, The leader of His dear people, He always leads, So Christ, Always.

Thou in Thy mercy hast led forth Thy people, Thou art redeemed. Use the manner of fatness of our text on subject. Is the mercy be led Providentially, Temporally.

And you know, We read, The good man's steps are ordered by the Lord. And the step is the shortest thing we can take. It's the shortest thing we can take in Providence.

[ 25 : 41 ] And the step is the shortest thing we can take in Grace. And the Lord leads His people along, Step by step. We've made the remark many times, And again, There's no vain repetition.

It's like a growing child. We do not become men and women all at once, You know. It takes us here as we are to establish the Constitution. That's what the early God has in mind.

He should not speak of himself. The Holy Spirit omits to speak of what he himself has done. But busy enlightened sinners seek salvation in the Son.

Great are the graces He conferred, But all in Jesus' name. He gladly dictates, Gladly hears salvation of the Lamb.

Though in thy mercies led thy people to this spot. Salvation of the Lamb.

[ 26 : 45 ] Does the Lord lead you there? If you're amongst the redeemed, As our text speaks, In the Lord's leading and dealing with you in grace, My friend, He will lead you there.

And I tell you, When you feel to be led there, To give salvation of the Lamb. When you feel and you can say before the Lord, In sincerity and in truth, If ever, my poor soul is saved, Christ must be the way.

If the Lord brings you to that spot in the way of grace, My friend, Then you may depend upon, He is leading you by the right way. A highway cast up, And the redeemed walk here, Only the redeemed.

This path which no fail knoweth, Which the vultures I have not seen, No unclean bird of the night, Knoth anything of this pathway, The redeemed walk here.

No grace, says Professor, But only the redeemed. And God will bring His people to that spot, Or I would reach the work of grace in your soul if I could.

[ 27 : 55 ] I would desire to trace out the evidences of the work of grace upon your soul if I could. Because, frame what is it? To come to God's house and go from the house of God, And feel the air case of not being reached.

You may well bless God for the gospel ministry. Because you know the gospel is the most blessed thing in the universe. You can't compare anything to the gospel.

What does dear Joseph Hines say concerning it? The great Jehovah from His glorious throne Stoops them to make His love and His mercy known.

Can you conceive of anything more blessed Than the glorious gospel, The grace of God, And the proclamation of it? Are you happy? Are you happy?

Here's true happiness. True happiness indeed. If their lot is cast where stately the gospel sounds, There's a mercy to have an appetite for it.

[ 29 : 00 ] A mercy to have an appetite for the gospel. Because it is the gospel that bears the spirit up. A faithful and unchanging God Lays the foundation for the poor sinner's hope In those He promises and in blood.

What a mercy of Christ has been laid in our soul As a one sure certain foundation Upon which by God given faith The poor sinner is brought to build his hope For salvation in heaven.

These are some of the steps These are some of the steps That God's people led By which the Lord leads His people. Therein thy mercy is led forth A people which thou hast redeemed.

Again, But this people is a redeemed people. Can you find a sweeter word In the word of God Than the word redeemed? Because ancient people Israel They were delivered aid of Egypt By power and by blood.

You see the application If you are not amongst the people of God Of being brought aid from worldly life In wickedness Than it was by power and by blood.

[ 30 : 25 ] Let my people go. And God did bring His people Forth out of Egypt The very word Exodus Means drawn out.

Child of God You see where once you lay In the world with sloth and wickedness And there you and I would have been But for one thing That one only attribute in God Is mercy which our text speaks of But for divine mercy You are not able to be in there In a profane world In a mere professing world But for one thing Divine mercy and grace Though in thy mercy Is led forth the people Which thou hast redeemed.

God's people being blood redeemed They must be brought out From the world with sloth and wickedness They must be drawn out Delivered by power You are concerned about The work of grace By the beginning of things And the beginning of a work Of grace upon your soul Are you not?

I believe this is one thing That many of God's people Are exercised about The beginning of a work Of grace upon the soul They know for well There must not necessarily Be a beginning And they know this That if their beginning Is the right beginning Then it will be A right ending If you read in our text Holy habitation Other words heaven Now God's sovereign lord His operations But we are not to limit The holy one of Israel We read in that chapter Yesterday In that chapter In that prophet Zechariah I turn my hand Upon the little ones Now the hand of grace Turned upon the poor sinner That poor sinner Finds or feels That hand to be powerful Friendly

Powerful But I turn my hand Upon the little ones These little ones Are little in their own eyes You bear that mark Bless God if you do So when God is pleased Turned the hand of his grace Upon the poor sinner Drawing the name From nature's darkness Into his most marvelous light What did he show them?

[ 33 : 07 ] He shows them The nakedness of the land That the world Lieth in wickedness And living and dying In this state and condition Nothing but An eternal hell Awakes them God's people Delivered The word of God Is made effect To their hearts And consciences As the apostle Speaks of him Right into the Corinthians The word of God Is made to them Not the word of men But the word of God And they feel The word of God To be effect On their hearts Their consciences And their lives Dare they see this?

That they are Accountable to God For everything They do in this life Thus they are Greatly solemnized I believe That's one thing God the Holy Ghost Shows the poor sinner Whom he is dealing with I believe That's one step He leads them into He shows unto them They are Accountable to God For everything They do in this life There must be Divine conviction For sin There must be The new birth Now friend What a mercy It is to be led Thus far Great mercy Indeed There is mercy In it That's why God has shown you These things Now listen Voices Means Though strange To tell The Lord Will teach them Jesus well The Lord Won't leave you there

You may tremble Before sin Before God's holy Just and righteous Lord And you will do Because I believe That God's dear people Are led to sin You know Harder butting In the road To Mount Sinai Is Mount Sinai On Israel To pass it They trembled In fear They quaked And they proved Like you and I Were proving In experience That God ate Of Christ As a consuming fire And you are ready To say With the poet Here Lord My soul Convict his hands Of breaking All thy ten commands God won't Leave you there To be left there Would be to be left In despair But here Come to Mount Sinai That's where The Lord Will lead his people Eventually To Mount Sinai And that is to Christ And to Calvary Friend What is Calvary to you Keep the cross Of Christ In view To an object Truly grand

Why Because Christ Cried In his dying In his dying moments It is finished He finished the work The Father gave him To do What was that work What he did His Father's will What was his Father's will The will of his Father Was this All that he gave him He should lose nothing Lord of God If you are given The hands of Christ By God the Father Then thy soul Will never be lost You are saved To all eternity If I am faint In Jesus' hands My soul Can ne'er be lost Can you come in The poet there Is that sweet line To you Blessed God If it is Hey what did Jesus say You are in my hand None should ever Pluck the aid Of my hand No man Not even hell Itself Will ever pluck A child of God Out of the hand Of Christ But they have you

Plucked out They have you Plucked out What an unspeakable Mercy Christ Is the captain Of the salvation Of these poor things What a mercy It was He entered the field In combat In warfare With sin Death Hell And every enemy That comes against A child of God Why did Christ Come upon this earth Why is he manifest Because we're plainly Declares He was manifest To destroy The works of the devil He came for that Very purpose He came to deal With sin To destroy The works of the devil Say you I believe that To be true But now I feel The indwelling Of sin The in being Of sin How can this be Christ was manifest To destroy

[ 37 : 52 ] The works of the devil Yet I feel The in being Of sin To prove To prove us To prove us The humblest That we might know Was in our heart The permissive Will of God My friend You and I Will never fathom In this time state But I tell you this Christ destroyed The works of the devil Every enemy Every fool That comes against The child of God In this sense In its ruining And destroying power You feel the peril Cancel Staying within you And it brings you To bondage Cause you To create Oh rated man That I am And you feel Oftentimes You'll one day Perish in the hands Of Saul That sin Will have Dominion Over you Our friend To prove you To humble you That you might know It was in your heart Now listen That's a healthy State of soul

To be brought there I again repeat What good John Bunyan Said That master artist In these things He tells you Know As we all Have already stated That the health Of pilgrims Was never better Than when Passed into the Valley of humiliation What keeps a soul Humble Temptation of Satan The power Of indwelling sin The plague Of unbelief They feel within The many many Wanderings And backsliding From their God You cry How you can have A God well here Can such Besetting evil Men and sinners Born of God Could black Corruptions rise And swell If I am Cleansed by blood Are you ready To write bitter things Against yourself And you fear You'll one day Perish a hand Of sore That is Your own sin Friend Let me repeat it If you forget Everything For everything else I have said In this place



During the past Day or so If the Holy Spirit Ingraves Is upon the flesh You'll tear From your heart You won't come To God's house In vain You'll feel The in-being Of sin You'll feel It will eventually Destroy you But my friend Christ was Manifest to destroy This work of the devil In its ruining And destroying Power Sin cannot harm A child of God To a living soul Death Has lost His sting Look my soul Though stung to death Writes dear Mr. Hart But what is he writing Why the brazen serpent Israel In the wilderness They were stung to death You and I Are stung to death By this serpent's sin Look my soul Though stung to death What a mercy friend To be led there Now that's where

The spirit of God Will lead his people Always the calvary To look to Christ He will There's a mercy If you're being led there Oh you see the application Because you see This is the work Of the Holy Spirit And again I repeat it In the Lord Thus dealing with you It is to make himself A glorious And everlasting name And to him Who loved us And washed us From our sins And made us kings Who washed us From our sins In his own blood And made us kings And priests Unto God And to his father The mind again For the moment Goes into the book Of Revelation What are these Arrayed in white robes Sir are they who knowest These are they Which came out Of great tribulation

And have washed Their robes And made them white In the blood Of the Lamb Therefore Are they before The throne of God And serve him Down night In his temple And there is no Weariness in that service But two things Are in that scripture Faith was given Faith was given To wash their robes In the blood Of the Lamb Because of these Two things Because of the blood Of the Lamb Because of faith Being given unto them To wash in that Precious blood Therefore Are they before The throne of God And the Lamb Friend What a mercy To be the obsessor Of a like precious faith Now that's where The spirit of God Will lead his people To the blood of Jesus He will He will lead them To that fountain Hope for sin And for uncleanness And you may be led

[ 42 : 54 ] To the very brink of it But God Will finish his work He will finish the work He will not forsake The work of his own hands You see this thing That stands open But you feel To dwell But upon the brink And you say With the prayer Put me in With thine own hands And that will make me Well Well friend The Lord Will finish the work He will perfect That which concerns His people We are told The word perfect In the word of God Invariably means Thoroughly do That is God won't leave His work Half done He will not Leave his work Undone But he will Thoreally do it The Lord Will perfect The work Which he gave The Lord Will perfect his work Which he has begun In his soul He will not Leave it half done He will finish the work And therefore What a mercy To be brought Thus far

To dwell as it were Upon the very brink Of this faint And hope for sin And uncleanness God will finish his work There in thy mercy Is led forth The people Which thou hast redeemed Bought And the prize Paid for their redemption The precious blood Well then Israel were delivered By power They were delivered By blood The lamb had to be taken The lamb had to be slain The flesh had to be eaten To my mind That's very significant In the experience Of a living soul The flesh had to be eaten When a poor sinner Is enabled By precious faith To feed upon The precious Christ The flesh had to be eaten With bitter herbs A consideration Of their own sin And its justice What bitter herbs But you and I

Know something of it Their own sin A consideration Of their own sin And its justice The flesh had to be eaten With bitter herbs The blood had to be sprinkled Here is the preciousness And sweetness Of our text And subject The blood had to be sprinkled Sprinkled upon the doorpost Upon the lintel There Israel Was safe beneath the blood For the oppression Of the poor For the crying For the oppression Of the poor And the sighing Of the prisoner And there will I rise Says the Lord To set him in safety From him That puffeth at him And you'll find My friend In these In these footsteps That Satan Is that Satan You know something Of the fell breath Of Satan He'll pop at you

Sins as fell as hell You'll find Rising up Against his mind Nor is Satan Spare to say He has quite Mistaken the way And that is No uncommon Suggestion of Satan To suggest you Quite mistaken The way to heaven But friends If the Lord Is leading you Along this Along this pathway He's leading you In the right way Because I say He'll lead you To the blood And I believe The faith of God's people Has more respect To the blood of Jesus Than to anything else I believe A living faith Dwells upon The blood of Christ A living faith Dwells upon The blood of Christ I'll repeat the remark When God is free To bring faith In exercise It dwells upon The atoning blood Has more respect To the blood of Jesus Than to anything else Faith in the bleeding lamb Oh what a gift Is this What a mercy To be led Into and up to the

What a mercy To be led Into these things And led along By these footsteps Therefore God sets his people Beneath the blood There was Israel Safety When I see the blood Say God I will pass over you In the destroying age You pass the camp At midnight Israel will say What's the blood Of Jesus to you Friend Are there times When you feel You must come in With Mr. Hart When he sweetly sang Invaluable blood Invaluable blood There is an eternity In those two words You and I Can not conceive The millionth part Of the value Of the blood Of Christ To us Because of As John speaks Under the inspiration Of the Holy Ghost The blood Of Jesus Christ God's son

[ 48 : 01 ] Cleanses us From all sin And in the world All Not one sin Uncleansed Not one sin Unredeemed Not one iniquity Unredeemed He shall redeem Israel From all his Iniquities Ye are complete In him That word In the Colossians Is that word In the Colossians You know Afoul it is Ye are complete In him The Lord The Spirit Leads his people Along these Along this pathway Though in thy Mercy led forth The people Which thou hast Redeemed Thus guide them In thy strength Unto thy Holy Habitation Israel had To cross The Jordan In the land

Of Canaan There God Made a way He divided The water There the Preacher Know That bear The ark Of the covenant Upon their Shoulders And the Moment The salt Of their feet Touched the Waters The water Divided But what I Want to point Out to you Is this There is a Space between Israel who Followed And the Priests that Bear the Ark of the Coven Upon their Shoulders There is A certain Space Between them Don't pass That over It is very Significant Oh the Wisdom Of God In giving Unto us This word God's word Is very Very full I believe God Had in His mind In giving That command That there Should be A space Between the Priests that Bear the Ark of the Covenant And the People which Followed That those

Who followed Their eyes Could the Better rest Upon the Ark of the Covenant Now the Waters were Divided And they Went through Androy land They stood As a wall Upon one Hand As a wall Upon the Other hand But they Went through On dry Ground You see The application Of being The poet How did Have you Ever sang It Oh in That dread Moment Of solemn Era and Heart of Death Oh to Hide Beneath Christ's Shouting Blood Till George's Eyes See Ways Divide And land My soul With God Holy Habitation To Hide Beneath Christ's Shouting Blood Keep The Cross Of Christ In View Writes One To An object Truly Grand For

The Eye of Faith To Rest Upon Christ The Ark Of The Covenant In The Solemn Air And Ark Of Death To Jordan's Eyes See Waves Divide And Land My Soul With God There In Thy Mercies Led Forth The People Which Thou Has Redeemed God Leases People They Redeemed People Thus He Leads Them He Guides Them In His Strength Unto His Holy Habitation That Is Heaven Is A Holy Place Happy Place Yes But A Holy Place We Go Away To Another Ten Or City That Is The Place Of Our Visitation Not Habitation Heaven Is The Habitation Of A Child Of God Not

A Place Of Visitation Their Names Are Written In Heaven Christ Is Going To Prepare A Place For Them And If I Go And Prepare A Place For You I Will Come Again And Receive You Unto Myself Where I Am There Ye May Be Also In Heaven There Is No Vacant Throne Think Mark That In Heaven There Is No Vacant Throne In Heaven The Time Is They Fixed And Soon It Will Come When Christ Will His Messenger Send To Fetch Him For Meshach And Carry Him Home Then Will All His Sorrows Will End Christ Has Gone To Prepare A Place For This People Heaven Is Prepared Place For A Prepared People And This People Being Prepared For Heaven Oftentimes Pray For The Poet Prepare Me Gracious God To Stand Before Thy Pace Thy Spirit Must The Work Before Precies All Grace But Let Us

[ 53 : 04 ] Quote The Next Verse That's The Marrow Fatness Of It In Christ's Obedience Clothed And Washed Me In His Blood So Shall I Lift My Head With Joy Among The Sons Of God Holy Washed In The Blood Of Christ The Red White Roads The Lord Have This Blessed undergrad De Did For To Girl