

Set thee up waymarks, make thee high heaps (ii)

(Quality: very good)

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Preacher: Dawson, Herbert (1890-1969)

- [0 : 00] As the Lord shall be pleased to help me, I shall seek to continue with the morning subject, the book of Jeremiah, chapter 31 and verse 21.
- Set thee up where marks, make thee high heat, set thine heart toward the highway, even the way which thou wentest.
- Turn again, O virgin of Israel, turn again to these thy cities. Chapter 31, verse 21, the book of Jeremiah.
- What a wonderful mercy it is, beyond words to describe, to be found in the way that our subject brings before us.
- To have, wrote in our soul's experience, some indubitable evidence of being a pilgrim to Canaan bound.
- [1 : 20] If such a character is stamped upon you, you will find in your heart that feeling that Bunyan speaks about in the pilgrim's progress regarding his pilgrim, whose character he was depicting, there's no discouragement shall make him once relent, his first avowed intent to be a pilgrim.
- Deep down in the heart, there is wrought a solemn consciousness of the unspeakable importance of having matters made right between our soul and God.
- And everything hinges on that. This prayer and this ambition, mine, living and dying to be thine.
- You will not be content with having a name to live. The form of godliness will not satisfy your soul only as you realize the power of godliness making it to be a reality.
- It is well to weigh that up. Good creeds may stock our heads about, and in our hearts no grace be found.
- [3 : 03] And you will have to think on this scripture also as you go along this way that the text refers to.
- There is a way that seems to be right unto a man, but the end thereof is the way of death. And now the way in our text is the way of life.
- The way to heaven. The way to God. God. And the Savior said long ago, strive to enter in at the straight gate.
- And it says in the original, so godly scholars tell us, agonize to enter in at the straight gate.
- And if you are indeed a heaven-bound pilgrim, you will know something of what it is to agonize to enter in.
- [4 : 08] And when you humbly hope you have entered in, you will still agonize at times to know that the way you go is the right way, and that you are indeed what you desire to be, a pilgrim.
- And now, I want us, the Lord, to help me to go on with the subject, not to go over the ground I traversed in the morning sermon.

And I do hope and believe that quite a few of you can, before God, set up some way marks.

You have got some high heaps in the dealings of God with you that you can look back upon when in heaven's own light you see light.

And as you ponder these things in your heart, you can thank God and take courage. And now that is a wonderful favor to be the subject of.

[5 : 32] And now, going on with the subject, I set before you quite a few way marks. I showed you some high heaps.

There could be one or two more that I could just touch on. Here I look at the subject from yet another viewpoint.

Wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us?

And now, if the way you and I are going along in life's journey is the way the text refers to, then you will know what it is at times for God to go with you therein.

Emmanuel, God with us. And what a mercy that is when you enter into it.

[6 : 37] Not all the good earth can afford is equal to thy presence, Lord. Faint in hearts to cheer. Abide with us, Lord, with us dwell.

Then come what will, it shall be well. Tis well if thou art near. And sometimes you will be the subject of a special exercise of mind as you go on in this way.

The way to God. As I said it is. You will have this feeling as you have to handle matters to do with your everyday life.

Matters in which some decision must be made. Matters which you do desire to handle wisely. and you will be saying if thy presence go not with us carry us not up hence.

Or you will not want to take a step in life's journey unless you can feel God will go with you as you take it. And it is a great mercy to be the subject of that exercise of mind.

[7 : 53] You find as a rule going along as a pilgrim step by step as you go on the way will open up before you.

You will not find in the word of God that God has seen fit speaking with great reverence to let any heaven bound pilgrim know very much of what lies ahead.

I can give you one reference that comes to my mind. You might think of one or two more but you will find it a difficulty to make it to be very many.

And God said shall I hide from Abraham the thing that I do? and he made plain to Abraham what laid ahead that he was going to do in regard to the downfall of Sodom and Gomorrah.

But we walk by faith and not by sight practically every day as you journey on toward heaven.

[9 : 07] if you are indeed a pilgrim to Canaan bound. Remember that. What you and I need is this Lord increase our faith.

When we cannot see our way let us trust and still obey. He who bids us forward go will not fail the way to show.

And that way that he will show you is this I am the way the truth and the life no man cometh unto the father but by me I am the way set thee up where marks make thee high heaps and now there is this thought looking at the context turning aside to make this comment thus saith the Lord the people which were left of the sword found grace in the wilderness even Israel when I went to cause him to rest.

And now there are two things there that it will be well as grace is given to ponder in our hearts. The people which were left of the sword and that sword was the sword of divine justice.

I've told you many times how often I do have to tell you the same things and even then I get troubled as to whether you really know what these things mean in their reality.

[11 : 04] I've told you many times about Adam and Eve being driven out of Eden's garden and that angel with the fiery flaming sword that turned every way to guard the way that led to the tree of life.

And now that is the sword referred to here. The people which were left of the sword found grace in the wilderness and that people and that people alone make up the pilgrims to Canaan bound who set up waymarks and make eye heaps.

And you remember there was no way back to the tree of life past that fiery flaming sword. Oh it turned every way and it was an impossibility for man to get boy it.

but then there is a way to the tree of life and it is in that way to the tree of life wherein you set up the way marks and make eye heaps.

What has happened then to the angel's fiery flaming sword turning every way? Oh if you would know what has happened do you really want to know?

[12 : 21] and with honesty of heart would like to search it out and get some good for your soul in the knowledge of it go to Calvary's Cross and see by living faith what was done thereon.

There that fiery flaming sword representing the law of God broken in every jot and tittle was she in the Saviour's sight yes and its fire was quenched and Christ became the end of the law for righteousness to every one which believeth.

Sinner thou hast done the deed thou hast made the Saviour bleed justice drew its sword on me pierced my heart and passed by thee and now that is what it means the people which were left of the sword and these people left of the sword found grace in the wilderness and if you have ever set up one way mark as before God with whom you have to do you have found grace remember that you may not be able to say much about the dealings of God with your soul but I say if you have set up one way mark you can only do it in the way of life as God has set you going therein and if God has set you going therein do remember straight is the gate and narrow is the way that leadeth unto life and few there be that find it and you found amongst the few that find it wonderful consideration who maketh thee to differ from another and what hast thou that thou dost not receive and now let us look again at this way in which the heaven bound pilgrims go and in which they alone can go set the way marks make thee high heaps and now it says in the context how they go along this way they shall come with weeping and with supplications will I lead them

I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble for I am a father to Israel and Ephraim is my firstborn and now do analyse if you can what you hope is your soul's experience is there anything like this in it weeping and with supplications do you find as you journey on you can only go on a right as you watch on to prayer every step you take what do you say Lord help me myself I cannot save myself I cannot keep but strengthen thee I fain would have whose eyelids never sleep this word in the context tells us about weeping and there the references they that sow in tears and as you go along this way there is much within and much without most of all within that causes you to sow in tears makes you concerned to go along weeping in other words mourning all the day long at times because of what you feel to be because you are so very different from what you ought to be you are solemnly aware of what you are and you say

I would do good but evil is present with me and every day you mourn over it yes weeping supplications as you read in Jeremiah farther on they shall ask the way to Zion with their faces thither walked and that is your concern in your supplications that you might be an inhabitant of Zion and that you might be real in your religion and honest before God in your profession of his great name supplications the Lord teach us to pray and it says they shall come with weeping and with supplications will I lead them and now the margin is beautiful you must always cast your eye on the margin reading if there is one and think on that before God for it will often be very helpful and give you a clearer understanding of what is the mind of the spirit of God in the text itself and now look at this word in here they shall come with weeping and with favors will I lead them what did you sing to conclude the morning service a good guide and savior has helped us thus far and tis by his favor we are what we are and now that is the truth of the matter if the

[18 : 50] Lord were pleased to kill us would he have shown us all these things with favors will I lead them and if you can look back along life's journey and discern wherein God has been your guide you see in all his dealings favor there is a lovely word I use that adjective advisedly a lovely word in Solomon's song which I look at then was I in his eyes as one that had found favor then you dear people many of you some of you dear young people I believe you could appeal to God humbly and out of the abundance of the heart the mouth could speak then was I in his eyes as one that had found favor and what are you to do set the way marks make the eye heaps yes but this word says it will help us to elucidate the spirit's meaning in the subject

I will cause them to walk by the rivers of waters in a straight way not to go into too many details the rivers of waters set forth the means of grace and God has provided means of grace rivers of water whereby pilgrims to Canaan bound are oft times refreshed in their souls when they draw water with joy from the wells of salvation salvation and it is those wells of salvation as it were that feed these rivers of waters which we call means of grace but then it says I will cause them to walk by the rivers of waters in a straight way a straight way and now that needs thinking about because

Jeremiah goes on inspired of God to say wherein they shall not stumble hey but you can look back and so can I to too many places where you and I have stumbled and been overtaken not only in a fault but have had to say I have gone astray like a lost sheep stumbled stumbled to other people it might be too by things said or done I'm not putting any caps on I'm just telling you what is the truth about this text but then it says wherein they shall not stumble how can it be reconciled oh it is reconcilable what does it really mean I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble as they go along in this way the text tells us about you will find every pilgrim whom you meet therein will not stumble at this truth salvation is of the

Lord by grace are ye saved through faith and that not of yourselves it is the gift of God not of works lest any man should boast ask each pilgrim you meet what think ye of Christ and the answer will be invariably all on the same keynote compared with Christ in all beside nor comeliness I see and the one thing needful dearest Lord is to be one with thee but then follow these pilgrims when they appear before God making their confessions of sin oh they do not stumble there but they all tell the same tale and out of the abundance of the heart the mouth speaketh everyone will be saying often as they journey on God be merciful to me a sinner everyone will echo

Job's confession of sin behold I am vile everyone will be in agreement and not stumble at Isaiah's description of human nature from the sole of the foot even to the head there is no soundness in it but wounds and bruises and putrefying sores and now that way as they go along is indeed a straight way and it leads straight to Christ in all that he is all that he has done all that he is doing still as the sinner's friend and everyone will say if ever my poor soul is saved tis Christ must be the way or you will not find any pilgrim to Canaan bound that stumbles at the truth

[24 : 42] I am the way as I've already quoted I am the way the truth and the life no man cometh unto the father but by me none but Jesus none but Jesus can do helpless sinners good and now it says set the off way marks make the high heaps and thinking of the subject from another viewpoint which might be instructive set thine heart toward the highway even the way which thou wentest now I said in the morning sermon that this word especially referred to Israel of old typical of the Israel of God and now think if you can and you can if you ask for divine aid to help you think if you can of an Israelite indeed as he thought of the way that Israel had to go when they came out of Egyptian bondage and journeyed through the wilderness arriving at length in the land of promise what wonderful reflections that

Israelite indeed would have as he thought upon the dealings of God with Israel of old and now this exhortation is to you any of you who desire to be pilgrims who are asking the way to Zion with your faces thither ward set thine heart toward the highway even the way which thou wentest follow that line of thought there was a highway from Egypt to the land of promise that God ordained that Israel should take when they were delivered brought out of Egyptian bondage and then they crossed the Red Sea and went into the wilderness and there they journeyed about for forty years as God ordained until at length they came to the land of promise to the land of

Canaan they set out to the land of Canaan they came and now thinking of the journeyings of Israel in the wilderness I've told you this and I want you to remember it some of these places where the cloud moved and where Israel had to pitch their tents and make their camp became special places to them because of what happened there and now if you are a pilgrim to Canaan bound and journeyed long through life you can look back and see particular places where you have got something outstanding that you remember that happened to do with you and God with whom you had to do some of your remembrances are glad but some are sad and now to help you weigh this up before

God I will illustrate it as grace is given it might be well to do it like this by questioning have you left Egypt behind because everything hangs on that and do remember what the word of God says about Israel going out of Egypt I've looked at it many times and it says a mixed multitude went up with them they are not all Israel that say they are of Israel and if you like to follow it through in the word of God you will find that in the wilderness it says and the mixed multitude I was going to say this and I will the mongrel crowd not Israelites indeed not Israelites at all even in name the mixed multitude that was among them fell a lusting and they wrought a great deal of mischief yes not all that left

Egypt behind entered the land of promise the bones of hundreds of thousands of them bleached white in the wilderness yes so we see they could not enter in because of unbelief and when they were in the wilderness journeying following the moving of the cloud there were those that still wanted the onions leeks cucumbers and garlic that they had enjoyed as Egyptian fare symbolical of those who have a name to live and make just a worldly profession of the name of Jesus have their name on a church roll but they can be at the pictures and in the public house and on the sporting field and mix it all up together and think it will do when they come down to die no no when they come down to die with such a religion it will be tea coal they were weighed in the balances and found wanting and now let us get back to this question and get it answered have you really left Egypt behind you remember the Israelites crossed the

[31 : 04] Red Sea and then they went into the wilderness have you got something in your life equivalent to crossing the Red Sea where there was a line of demarcation drawn between the world and you changing the illustration to leave the world's deceitful sure and leave it to return no more choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season and now what happened after the children of Israel got through the Red Sea by a miracle wrote on their behalf and their enemies were undone and left dead on the seashore or they came to Marah and they could not drink of the waters because they were bitter and now in this way the text tells us about you sometimes can set up a way

Marah you can make a high heap it might be when in the dealings of God with you you come into something in your life that is equivalent to Marah waters bitter to drink it might not be just an affliction laid on you it could be a very bitter bereavement or it could be some very bitter disappointment such as you young people might have come in to your life when there is something that your heart is set upon and then it is brought about that you are not allowed to possess it and have it and it is bitterness to you but did you ever know what it means for that wonderful tree that Moses cut down and cast into the waters and the bitter waters were made sweet did you ever know when you had in your life a bitter cup to drink though our cup seems filled with gall there's something secret sweetens all and Marah waters were made sweet and you have got there a way mark set up a high deep and you look back on it and sometimes you look back on it with wonderment as to how you endured that experience in its bitterness at the time and yet you remember the sweetness and the sweetness is that religion that will make your dying pillows soft when you come down to die when you get to the journey's end it will be that sweetness that will avail you and help you to find the bottom to be good as you go down into

Jordan's swelling do remember that you're in the way of life the way to heaven poor pilgrim set thine heart toward the highway and then every place where the children of Israel stayed as they were stationed there through the movement of the cloud to show them it was the place where they were to stay a while sometimes short sometimes long every name of the places where they stayed has got a meaning and it can be worked out in detail in the lives of those who were Israelites indeed when they came to Kibra the Tava and that means the grave of lust when they said give us flesh to eat and they were discontented and murmured and it says in the original they muttered did you ever mutter against

God and you know what it is to mutter you're not courageous enough to say just exactly what you do feel for other folk to interpret it but you mutter under your breath and you do it against God you have done it so have I preacher and people alike must all plead guilty here yes you can remember Kibra the Tava the grave of lust when you had to pay very dearly for mistakes you made errors of judgment things which you did against light and knowledge Kibra the grave of lust very painful is the remembrance of such a place as you look back but even then if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness so you found so have

I there is one place I like to think about and that was called Rephidim and that means a couch of rest Bunyan speaks like this in his pilgrim's progress they came to a little plane called ease but they soon got across it and now sometimes God gives to his people Israelites indeed the equivalent of Rephidim a couch of rest what does it mean in the dealings of God with you you find within the peace of God which passeth all understanding possessing your heart and mind and you can rest in the Lord and wait patiently for him much might be said along that line of thought there is one more name I would refer to which I think you can search out in the dealings of God with you and you read about that in the book of

[37 : 23] Numbers where the cloud moved and it says 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 oh well sing ye unto it spring up oh well can you think of that along life's way when you have felt of a truth be this my theme spring up oh well of Bethlehem and you have found in your soul's experience a sweet blessed holy springing up of the water of life and it helps you like the saviour said whosoever should drink of the water that I shall give him it should be in him a well of water springing up to everlasting life when you get that springing up in your soul's experience you can look back over all the way

God has led you along and you find all your experience is confirmed as being that which God has wrought in your soul it helps you to live again all that God has done for you hitherto you may well say spring up oh well you might go on like that set the up way marks make the high heaps set thine heart toward the highway even the way which thou wentest equivalent to this thou shalt remember all the way the Lord thy God hath led thee these forty years in the wilderness the wonderful occupation it is when you get help from God to do it the delightful experience I muse on the years that are past where in my defense thou hast proved nor wilt thou relinquish at last the sinner so signally loved it would do you good if you could get help from God set thine heart toward the highway even the way which thou wentest and as

I thought on this word hoping it was the right word to bring before you it came to me like this go back to when you first were helped of God to set foot in the way which you have gone along so many many years some of you and some are just entering into it but think of when you entered into it what good days they were how real everything was to do with the things of God in your soul's experience how you wanted then to be to this world as dead and alive to that which is to come oh they were good days that some of us look back to and remember yes and cowper says in the remembrance at times they have left an aching void which the world can never feel you would be very glad some of you to live again in your first love loving the things of

God love to Jesus Christ as you felt then love to his people his ways his house his day and when you said everything that's dear to him to me is also dear but it can be said of you and the preacher too I somewhat against thee thou hast left thy first love and now this is the word of the Lord to you and the preacher too set thine heart toward the highway even the way which thou wentest call to remembrance the former days yes it will do you good and what will be the outcome if you were helped to do it you will want to live nowadays like you lived then you will say oh for a closer walk with God a calmer heavenly frame a light to shine upon the road that leads me to the land set thine heart toward the highway and now it can mean not only to look back but it certainly means to look forward also but what does that mean set thine heart toward the highway set thine heart to the things of

God let us search and try our ways and turn again unto the Lord set thine heart to the highway the highway of doctrine what Jesus said my doctrine is not mine but his that sent me set thine heart to the highway in other words aim to have this word fulfilled towards you thy word is a lamp unto my feet a light unto my path set thine heart toward the highway and it will mean this hoard up the sacred word and feed thereon and grow go on to seek to know the Lord and practice what you know this highway although I must soon come to the amen but I just say this this highway can be said also to be the highway of the worship of

[43 : 35] God and what is more desirable or delightful along life's way than when you can be helped to worship God arrive when you get right inside that off-quoted scripture God is a spirit and they that worship him must worship him in spirit and in truth and that implies this forsake not the assembling of yourselves together as the manner of some is and so much the more as ye see the day approaching set thine heart toward the highway verily my sabbaths ye shall keep ye shall reverence my sanctuary set thine heart toward the highway even the way which thou went and for some of us in life's evening time it has got this meaning set thine heart toward the highway even the end of it yes and let it be your chief concern to give diligence to make your calling and election sure then then shall you have an abundant entrance into the heavenly kingdom what a wonderful thing it will be at the end of life's journey to go down into

Babylonian captivity and kept them there for 70 years long and now they have returned and they are found again in the land of promise and he does not say I have allowed you to return but do remember you have been all the while I have known you a bad lot and although you have promised to be better and do better I have not yet seen those fruits corresponding to being better and doing better no no God talks to Israel like this rebellious thou hast been and art rebellious still but since in love I took thee in my promise are fulfilled remember that God gave

God aright turn again to these and say the Lord bless you and make you a blessing yes and if the time allowed I would have worked out that thought a little set thine heart toward the highway even the way which thou wentest turn again oh virgin of Israel turn again to these thy cities and the word of God says the time is come that judgment must begin at the house of God and if it first begin at us where shall the sinner and the ungodly appear and the time must come in our denominational life for everyone who loves the truth whoever he or she may be set thine heart toward the highway even the way which thou wentest turn again oh virgin of Israel turn again to these thy cities and whatever cause of truth you belong to whatever church you have the privilege to be a member of to set thine heart do it and to let your life and acts express the holy gospel you profess and in every petition you send up heavenward to be saying thy kingdom come thy will be done in earth as it is in heaven set thee up way marks set them up before

Jesus but do remember it is the way the master went should not the servant tread it still
amen so to student you righteous ches Thank you.

Oh Oh

And all who love the truth everywhere. Amen and Amen.