

Thou shalt bring them in. (Quality: average)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 January 1900

Preacher: Dawson, Herbert (1890-1969)

[0 : 00] If the Lord should be pleased to help me, I shall call your attention to a subject you will find in the book of Exodus, chapter 15 and the 17th verse.

Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.

Chapter 15, the book of Exodus, and the 17th verse.

This is a word which stands in connection with a memorable chapter in Israel's history long ago.

The setting of the subject is very impressive. God, in accordance with his eternal purposes, had brought Israel out of Egyptian bondage, a vast host, and brought them out at the time he had decreed to do so.

[1 : 42] And they had journeyed on in the wilderness a little way, led by the music of the cloud going on before.

And in their journeyings, they came into what was a cul-de-sac, when they had the mountains on either side of them, and the Red Sea ahead of them.

And then they found Pharaoh and his host were pursuing them, if they could repossess them and carry them back to Egypt again.

God, in his mercy, on Israel's behalf, as you all know the details of it.

And the word of the Lord to Moses was speaking to the children of Israel that they go forward. And yet the Red Sea was ahead.

[2 : 52] But they were unable to obey the word of the Lord. And the Red Sea was divided by a miracle wrought by God.

And they went through that flood on foot. Went over, as it were, dry shot.

So the word of God declares. And then God wrought again on Israel's behalf.

God, and when they were safely through the Red Sea, the Egyptians following behind with their chariots and horsemen, God caused the sea to come again to its usual level.

And they were all drowned. It was a great deliverance that God wrought for Israel then.

[4 : 00] And as I read to you in the chapter where the subject is, then sang Moses and the children of Israel this song unto the Lord.

And they had got something to sing about. And it is well if you can look back over life's journey and the dealings of God with you, and remember when you, instead of being so often, as you and I are found, sowing in tears, you reaped in joy something in your soul's experience.

And you could sing unto the Lord. Taken up that keynote of the psalmist. Bless the Lord, O my soul.

All that is within me. Bless his holy name. And in this word that I have read for the subject, which is especially laid on my mind, I want to bring before you the truth that is, a deep that coucheth beneath in it.

And now, in this song, which Moses and the children of Israel sang, they not only call to remembrance what God had done with the Red Sea crossing, but the details of this song go right on through their wilderness wanderings till they shall be landed in the land of milk and honey as God had ordained.

[5 : 54] And in the immediate context, it goes right for God. And remember, I must make that plain, the children of Israel at this time when this song was sung, had only just begun their wilderness journeyings and they little realized what laid ahead of them in the various windings and turnings whereby in their wanderings they would come at length 38 years later to go through Jordan and go through Jordan as they went through the Red Sea.

Go through that flood on foot and all Israel's vast hosts have a safe crossing. This word tells us how that was brought about.

The land of promise was filled with those who were enemies to God and godliness and therefore enemies of Israel. But when it came at length that they should cross Jordan to go into the land of promise, the terror of God fell on all the nations.

Therein fear and dread shall fall upon them by the greatness of thine arms they shall be as still as a storm till thy people pass over O Lord till the people pass over which thou hast purchased.

And if you like to read once more chapters 3 and 4 in the book of Joshua you will see how it all came to pass how the priest went down to Jordan and Jordan divided and they stood in the bottom of it with the Ark of the Covenant resting on their shoulders and there they stood till all Israel over to millions odd had passed over and it says had passed clean over Jordan which is to tell us that every Israelite indeed when he comes to the end of life's journey whether he leaves a dying testimony or no he is guaranteed a clean passage through Jordan's swelling keep that in remembrance especially those of you in life's evening times you will find he who is represented by the

[8 : 43] Ark of the Covenant Jesus Christ who vanquished death by dying will not fail you when at length at your journey's end you step down into Jordan's swelling you will realize then he is what you sometimes think about death of death and hell's destruction and with living faith in exercise you will look death in the face and feel all death where is thy sting oh grave where is thy victory and now coming to our subject there is one thing I would like you to keep in mind as I have read the chapter down it tells what is primarily a piece of Israel's history but you will find that in the record of it there are the deep things of

God set forth and the foundation truths of our most holy faith so that dominates while it is a record of history the deep that couches beneath enables you to remember whatsoever things were written aforetime were written for our learning that we through patience and comfort in the scriptures might have hope and so through looking back to the triumphant crossing of the Red Sea in this song that Israel sang there is a looking forward throughout their wilderness wanderings till they reach the end thereof and enter into the land of promise and now that is the setting of the subject but I want to look at it as grace is given as it relates not just to Israel as a nation but to the

Israel of God and the Israel of God sets forth the one church of Christ militant on the earth and every poor sinner born again belongs to that church and whatever their fears or faintings may be as they journey on whatever difficulties may arise they may be often in a cast down state filled with fears and wondering how matters will fall out this word is a sure guarantee as you read going back a moment to Israel of old to the land of Canaan they went forth to the land of Canaan they came and what do you sing you pilgrims of

Zion and chosen of God whose spirits are filled with dismay since ye have eternal redemption through blood you cannot but hold on your way having brought you out of Egyptian bondage separated you from the world to be in it but no more of it as grace is given to you so to live God has guaranteed to bring you throughout life's journey with a safe conduct and at the end of it an abundant entrance into the heavenly kingdom beyond the skies and here is the guarantee and now let us look at it from two or three viewpoints thou shalt bring them in and plant them in the mountains of thine inheritance in the place

O Lord which thou hast made for thee to dwell in in the sanctuary O Lord which thy hands have established the open word has a wonderful emphasis in it thou shalt bring them in no other can do it the spirit of God alone can do that work which will fit you to dwell forever with the Lord and it is well to have that truth deep down in our hearts and some of you realize that truth I know and I can assure you you will realize it more as you grow older and you will find there is a great emphasis in the hymn writer's petition spirit of truth come down reveal the things of

[14 : 32] God he alone can do it you cannot enter into these eternal realities by any ability that is God given which is a benefit to you in this life fill in some useful niche some honorable sphere but that wisdom is of earth and it must perish ye must be born again margin reading ye must be born from above and now let us look first of all at this opening declaration thou shalt bring them in and there's a great word I like to look at in Deuter Honor Me and there it is stated and the

Lord showed signs and wonders great and sore upon Egypt upon Pharaoh and upon all his household before our eyes do listen and he brought us out from then that he might bring us in to give us the land which he swore unto our fathers and now everyone who is an Israelite indeed is enabled in remembering the way God has led them and he brought us out from then that he might bring us in now it might be some of you dear people you dear younger people may feel you have not much religion that you can speak about you do hope in God there is some good thing within which lives and moves in your breast towards the

Lord God of Israel but you cannot speak of anything very clear cut and definite as to his dealing yet you are here before God in the attitude of worship and you are conscious that you possess an aching void which the world cannot fill you can echo the hymn writer's words I thirst but not as once I did the vain delights of earth to share thy wounds Emmanuel all forbid that I should see my pleasure there in some measure you can look back and see that God has brought you out from where you were living in the world and of it living as you were born you are only concerned to be after the flesh the things of the flesh and that is a great mercy that

God has revealed to you and here is another word in the psalm which I like to read and it can have reference to you oh Lord thou hast brought up my soul from the grave thou hast kept me alive that I should not go down to the pit you may not feel as yet some of you lively in your soul's experience to be able to speak of what you believe the Lord has done for you but you were alive and you have he quickened who were dead in trespasses and in sins thou shalt bring them in and that means they have each one every one to be brought out from the environment wherein they were born and subjects of the

Adam fall a new heart will I give you a new spirit will I put within you I will take away the stony heart out of your flesh I will give you a heart of flesh and now I will show you as the Lord shall help me in what ways sinners taught of God whoever they are whatever age are brought in as this word refers to it thou shalt bring them in and now each one every one is brought into a solemn awareness as sad our state by nature is the realization of his sinnership and while you may not be able to speak much about the deep things of

[20 : 12] God or having been taught your sinnership by terrible things in righteousness yet you do know what it is to appear before God God be merciful to me a sinner and like the publicans you smite your breast because you are conscious here on my heart the burden lies and past offenses pain my eyes thou shalt bring them in when he the spirit of truth is come he shall convince the world of sin and now that is done as it was with Israel of old before Sinai's mount when the Lord appeared there Israel as a host could no longer abide near the mount the awfulness of it the majesty of

Jehovah was so apparent that they had that solemn awareness that they could not draw near to such a holy Lord God as the God of Israel was as he was revealed at Sinai's mount thou shalt bring them in having brought them under the law made them painfully aware of their guiltiness before God what a mercy that is which shall know every man the plague of his own heart thou shalt bring them in and that knowledge shall be learned and it will be learned by being felt something must be known and felt the heart once hard of steel that made for sin to feel bears tokens of a ransom soul thou shalt bring them in bring them in under the law not that all go through a deep law work but they all go through a law work sooner or later it is revealed and each one is brought into this knowledge no sinner needed mercy more than ever sought thy faith hey but then there is another place a blessed place where

God devised means whereby God and man could meet on friendly terms thou shalt bring them in before Calvary's cross oh what a wonderful mercy that is that Calvary's cross is still set up and that love's redeeming work which was done thereon still availed for poor sinners nowadays look unto me and be ye saved all the ends of the earth for I am God and there is none else and now every Israelite indeed whatever age is brought sooner or later to see Jesus and then he gets a glimpse of Jesus as God alone can enable him to see Jesus he realises from that time on neither is the salvation in any other there is given under heaven among men none other name whereby we can be saved and he has this knowledge he is brought into it by the spirit of

God if ever my poor soul is saved his Christ must be the way and glad he is to be found at Calvary's cross and to be brought there as the spirit of God alone can bring a poor sinner then you enter into the hymn writer's language sweet the moment which in blessings which before the cross I send thou shalt bring them in and now thou shalt bring them in under the gospel God has ordained the gospel to be the vehicle the means whereby the church of Christ is to be built up and all that vast host ordained to life eternal brought into it down through the ages it is a wonderful consideration and those of us who try to preach we have many searchings of heart about it and especially when you think through the foolishness of preaching

God ordains men men of light passions as we all are and he equips them he grants them ministerial grace and gives each one a work to do wherever it may please his holy majesty that work shall be and having ordained them to do that work he grants them grace ministerial grace at all times to go forth in his great name and do that work and I'm quite prepared to say that while you and I in attempting to preach the gospel do not realise it as we should like to do sometimes yet there is no time when a man ordained of God to preach goes forth to preach but watch

[26 : 34] God uses his ministry to his honour and glory and the good of people who are gathered to hear the gospel wherever it may be and if you would like further proof of that you can find it verified in the word of God for as the rain cometh down in the snow from heaven and return if not dither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater so shall my word be that it goeth forth out of my mouth it shall not return unto me void but it shall accomplish that which I please and it shall prosper in the things whereto I send it it is well to remember that thou shalt bring them in bring them in under the gospel and it is a sweet experience when the ears of the deaf are unstopped when that word in

Isaiah is fulfilled in that day shall the deaf hear the words of the book it is a wonderful consideration that you may have been brought up under the gospel from baby days on and then you have heard sermons by the hundred and never heard the gospel in such a way that it comes to you for what it really is good tidings of great joy and then God brings you in a new heart being given you have a new ear and like Lydia a seller of purple she heard us said Paul and her heart was opened and you can remember when you were brought in under the gospel to listen to it if you had never heard it before you may have thought it strange that you had heard those truths all your life long hitherto and now you felt that you had never felt before blessed is the people that know the joyful sound they shall walk

O Lord in the light of thy countenance oh do say thank you to God for the glorious gospel the everlasting gospel and remember what you get under the gospel in your soul's experience as you realize its power and preciousness is everlasting in its nature it is everlasting consolation it will be with you when you come down to die and what you have gained under the gospel will make your dying pillow soft and you will enter into that word that the Lord Jesus declared one of the most wonderful words in the wonderful word of God I am the bread of life and he that eateth of this bread if it be just a crumb or two from time to time he shall live forever remember that word blessed is the people that know the joyful sounds they shall walk

O Lord in the light of thy countenance thou shalt bring them in and plant them in the mountain of thine inheritance all they shall be found in the church of Christ and be used of God to fill some niche therein to his honor and glory and then I must only give you hymn thou shalt bring them in to the house of prayer so that to them it now becomes what they never felt before chapel going they have done that from baby days on done it through parental discipline driving but now there is another feeling altogether they shall bring them in and they come up to the house of prayer with willing feet and with that feeling we love the place

O God wherein thine honor dwells the joy of thine abode all earthly joy itself and for them it is a spiritual womb I cannot understand any sinner born again who does not want to be settled in a spiritual home I mean like the hymn writer uses that word here would I find a settled rest while others go and come no more a stranger or a guest but like a child at home they shall bring them in forever and they come whenever they can I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness thou shalt bring them in and they become true worshippers and often glad to feel

[32 : 21] Lord it is good for us to be here another thought is this thou shalt bring them often before the mercy seat there to seek that which they now feel their deep need of grace to help wisdom to handle matters wisely and that they may make known their request before God and these requests can all be summed up in this show me some token Lord for good some token of thy special love show me that I am born of God and that my treasure is above thou shalt bring them in oh they are brought in dear friends before the throne of grace often in a burden state the puritans speak about having an errand to the throne of grace and every sinner taught of

God knows what that is the Lord teaches to pray is what you and I say often and we might just as well say Lord load our backs well that we realize our need of thy divine aid so shall we journey on and live aright because what do you sing trials make the promise sweet trials give new life to prayer trials bring us to Christ's feet lay us rule and keep us there you say I do wish I could pray and know more of what it is for out of the abundance of the heart for the mouth to speak here it is ordered for you poor sinner thou shalt bring them in and plant them in the mountain of thine inheritance yes thou shalt thou shalt thou shalt bring them in to the throne of grace realizing none but

Jesus can do helpless sinners good there is this thought thou shalt bring them in to the fellowship of the saints and what a sweet blessed fellowship that is I mean this thou shalt bring them in to realize you can remember when you first felt it you should be able to remember that we know that we have passed from death unto life because we love the brethren and you can remember when your eyes were opened you saw the brethren sisters too to be the excellent of the earth and you were brought in your soul desires with them numbered I would be now and in eternity and you began to sigh and cry remember me oh lord with the favor that thou bearest unto thy people oh visit me with thy salvation and have you not had your heart worn many a time in the fellowship of the saints not that they think they are saints but you regard them as saints and when they have told out the dealings of

God with their souls it has found a response in your breath and you have felt the unity of the spirit yes he that love is born of God he is no longer without he is no longer in Egyptian bondage he has been brought out that he might be brought in brought into the church of Christ as one with them that dwell therein he that is joined to the Lord is one spirit another thought is this thou shalt bring them in you know Isaiah has a very striking word some of us have had to learn it the Lord hath his fire in Zion and his furnace in

Jerusalem and now if you and I belong to these people in the text even Israel of God we shall learn we must through much tribulation enter into the kingdom of God and you will find this word has got this in it they shall bring them into the furnace yes that the tin and dross may be consumed one writer says did you ever say amen to it thou my dross and tin consume let thy inward kingdom come that is how you feel thou should bring them in bring them into the furnace so that all that is to do with the flesh is to be burned up and and that which is of God is to remain a blessed reality yes word paste trouble religion must be burnt up but the gold and the silver and the precious stones every evidence

[38 : 06] God has given you will remain yes he knoweth the way that I take when he hath tried me I shall come forth as gold thou shalt bring them in and now this word goes on although I cannot say much in opening up the truth of it as I should like to do thou shalt bring them in and plant them in the mountain of thine inheritance in the place O Lord which thou hast made for thee to dwell in I said it represents the church of Christ and the church of Christ is referred to in Isaiah and also in Micah as the mountain it is a beautiful illustration the Holy Spirit uses wonderful illustrations and very helpful to those of us who try to preach and it shall come to pass in the last days that the mountain of the

Lord's house should be established prepared in the top of the mountain and shall be exalted above the hills and all nations shall flow unto it here is a wonderful picture a prospect you can pray for thy kingdom come thy will be done in earth as it is in heaven and many people should go and say come ye and let us go up to the mountain of the Lord to the house of the God of Jacob and he will teach us of his way and we will walk in his path for out of Zion shall go forth the law and the word of the Lord from Jerusalem there you see the church of Christ is represented as a mountain it can be said to be a mountain because of its height because it is to do with heaven as well as earth there is not only the church of Christ militant there is the church of Christ triumphant and when all is said and done the most important thing beneath the sun as God looks round this world with all its wickedness and woe is this blessed church of Christ the mountain of his holiness yes if we use it yes it is a mountain because of its height it is high above all that is happening on the earth it is being built according to eternal purposes it is like a mountain for its stability for neither earth or hell can move it to undo what God purpose is to do no upon this rock

I will build my church and the gates of hell shall not prevail against it it is like a mountain for stability it is like a mountain for visibility because whenever you meet with a sinner born again any Israelite indeed or when you gather together as you are our little assembly although it would be despised by the so called religious world at large but that does not matter a job what you and I depend on is this where two or three are gathered together in my name there am I in the midst of them and when you can say this is none other than the house of God it is the gate of heaven that is the church of Christ viewed as a mountain it is seen then in its visibility yes when you can say in the worship of

God Lord it is good for us to be here but look at this word again thou shalt bring them in and plant them in the mountain of thine inheritance and now this is the great thing in planting you know there must be the exercise of the husband man's mind he may go to a patch of plants and he takes so many he has got some ground prepared and he takes so many and he plants them where his mind is to do it the others are left where they have grown up from seed and may never be planted to be useful in the home life and now the word of the Lord is this I will be gracious to whom I will be gracious I will have mercy upon whom

I will have mercy and every plant which my heavenly father has not planted shall be rooted up said Jesus Christ yes dear friends it is a wonderful mercy to feel that you have been sought out from the world at large brought out separated from it and planted so that you feel you have got a standing in the church of Christ and that church is to you a spiritual womb thou shalt bring them in and plant them and so it is that all who can say the root of the matter is found in me you see this planting is set forth in a beautiful way in words very familiar to you blessed blessed is the man that walk is not in the counsel of the ungodly nor standeth in the way of sinners nor sitteth in the seat of the scornful but his delight is in the law of the

[44 : 29] Lord and in his law doth he meditate day and night and he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season his leaf also shall not wither margin fade whatsoever he doeth shall prosper he shall be in that place where God designed planted there and fill some useful niche in the church of Christ living to the honour and glory of him who is the church's living head thou shalt bring them in and plant them in the mountain of thine inheritance in the place O Lord which thou hast made for thee to dwell in you remember as you go through the word of God there was a tabernacle in the wilderness which was to signify that God had his dwelling place in Israel's midst then when they dwelt in the land of promise

Solomon's temple was built and Solomon was awed by the wonder of it will God indeed dwell with men on the earth but the fact that the temple was built for his holy majesty to be worshipped in was to make it plain that God would indeed dwell on the earth but when it was fulfilled was when in the manger cradle sheltered in the stable at Bethlehem Jesus Christ was born born a babe by birth mysterious born to do love redeeming work and born to live under the law keep it work out of righteousness for all God had ordained a life eternal and to die in their stead and that by his precious blood they might be redeemed from all iniquity and made meek for the inheritance of the saints in light

O Lord which thou hast made for thee to dwell in in the sanctuary O Lord which thy hands have established I keep you a minute there is a word here which will tell you what is the essence of this declaration now of the things which we have spoken this is the son who is set on the right hand of the throne of the majesty in the heavens a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man the angel said that holy thing which will be born of thee shall be called the son of God God incarnate the

God shines gracious through the man and that is indeed the place which thou hast made for thee to dwell in in the sanctuary all Lord which thy hands have established you read in the Psalms a body hast thou prepared me there you see Jesus Christ as the church's living head thou shalt bring them in and plant them in the mountain of thine inheritance in the place O Lord which thou hast made for thee to dwell in in the sanctuary O Lord which thy hands have established which is a great word thou shalt bring them into the family of God and it means this thou shalt bring them at length into heaven on earth brought into the church of

Christ militant but when they go through Jordan swelling then their redeemed spirits join the church triumphant Jerusalem on high my song my city is my home when e'er I die the center of my bliss so every Israelite indeed will live to prove God grant that mercy to you and me Amen Amen