

# Exodus

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- [ 0 : 0 0 ]     As the Lord shall 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.
- The book of Exodus, chapter 15 and the 17th verse.
- This is a wonderful word to contemplate because it fits in with what set the scripture elsewhere.
- Where there is no vision, there the people perish. And now, this word before us, which I hope grace will be given to say something instructive and helpful to you, upon, is a word which ought to be indelibly written in the hearts of all sinners born again, wherever they dwell together in church fellowship.
- [ 1 : 5 6 ]     Because it brings before people who are taught of God, the ultimate triumph of truth.
- And that the church of Christ will not fail in the midst of all earth's woe and wickedness to be built up and ultimately be found in the blissful realms above.
- 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.
- It is based upon Jehovah's shalls and wills. There is no perchance or aphazard about it.
- It is that which God has purpose to do and will not fail to do. And the great thing is, are you and I interested therein?
- [ 3 : 2 8 ]     First of all, this word has reference to Israel of old as a nation. But there, I want to make plain, there are two viewpoints you must always consider in what you read about Israel in Old Testament history.
- God in his purposes gathered Israel together as a nation and delivered them from Egyptian bondage.
- And when this word was proclaimed in their ears, they had been delivered from Egyptian bondage.
- They had seen the hand of God uplifted on their behalf in being delivered from the Egyptians. And they themselves had crossed through the Red Sea and went through the flood on foot, which the Egyptians are saying to do, were drowned.
- And it looked very promising for Israel as a nation. But now what I want you to keep in mind is that Israel as a nation in their wilderness wanderings, ultimately journeying to the land of promises God ordained they should be found in, 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.
- [ 5 : 2 4 ]     And now when you think of Israel as a nation in their wilderness wanderings, you must never forget that Israel as a nation were under a covenant of works.

And that meant that many of them who left Egypt behind, who did cross through the Red Sea with the host of Israel in that great deliverance, they never did enter into the land of promise because they had to live their lives under a covenant of works.

And you will find, even in the chapter, if thou wilt diligently hearken to the voice of the Lord thy God and wilt do that which is right in his sight and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee which I have wrought upon thee, Egyptians, for I am the Lord that healeth thee.

There are many ifs. If you do this, I will not fail to fulfill my word to you. But the question was the if.

They must keep on the right side of it. Otherwise, they would gain no benefit. They had to live their lives under a covenant of works.

[ 7 : 06 ] And of that vast host at this time that heard this great word proclaimed, at least 600,000 of them who heard it did not enter into the land of promise.

And the Apostle Paul will tell you, so we see they could not enter in because of unbelief. And for 40 years God ordained they should journey in the wilderness backwards and forwards as the cloud moved to guide them where their next stopping place should be until all those of that generation like Caleb and Joshua, the only two of that generation that did enter into the land of promise, all the other in that generation.

Their bones bleached white in the wilderness and they could not enter in. They were under a covenant of works. And now there is a scripture I often quote and it needs to be often quoted.

whatsoever things were written the fourth time were written for our learning that we through patience and comfort in the scriptures might have hope.

And now the Apostle Paul speaks about the Israel of God and in Israel as a nation there were those who were not only Israelites being born in the nation and bearing that name they were by the grace of God made Israelites indeed and they pondered the things of God in their hearts and they were led by the Spirit of God to enter into in some measure into the realities of how God was worshipped and the Apostle Paul speaks of these as the Israel of God and now the Israel of God includes all sinners who have the mercy to be born again who were led into the things of God and find in them their element and their meat and drink and now the Israel of God do not live under a covenant of works blessed be God they live their lives being linked up to the covenant of grace therefore when God says as he does thou shalt bring them in he will do it and everyone in the covenant of grace will be brought in none will be lost none will fail by the way but the words you often hear quoted they will prove the blessed truth thereof 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 and now that brings me to begin to open up the subject thou shalt bring them in leaving

[ 11 : 25 ] Israel as a nation let us look at the Israel of God down through the ages and through the ages the church of Christ has been built up without fail and every day the spirit of God is bringing them in whom God has ordained to life eternal and when they are brought in the spirit of God maintains them where their sphere in life is to be until at length when life's journey is ended and their work is done and the good work within is brought to a finish they are found in the realms of bliss above but it all begins with this opening sentence thou shalt bring them in and there is a word which

I feel is very striking and it is in the book of Deuteronomy and he brought us out from thence that he might bring us in to give us the land which he swore unto our fathers and he brought us out that he might bring us in and now what do you and I know of that line of things in our soul's experience thou shalt bring them in and now I want to follow that line of thought first of all and show you where people taught of God sinners born again are brought in because it is to do with the things of

God and where they are brought to first of all thou shalt bring them in and they are brought before Jehovah's bar the word of God says when he the spirit of truth is come he shall convince the world of sin of righteousness and of judgment to come and now that is how sinners are favored to be led into the truth there must be something known and felt of what one is by nature as a sinner the eyes of the blind shall be opened and while there are many taught of God who cannot go into details especially deep details of how they have been led into the truth how sad our state by nature is yet they all have to draw near to God as a sinner to thee

I come a sinner great and well thou knowest all my state yet full forgiveness is with thee O God be merciful to me and in being brought before Jehovah's bar they are stripped of all their fancied meekness to approach the dread I am and they are brought down to rock bottom and made to solemnly realize if thou Lord shouldst mark iniquity O Lord who shall stand and in this bringing in from that viewpoint of it even though the sinners being dealt with have lived upright consistent moral lives till the time the eyes of the blind are opened yet they feel the leprosy lies deep within and although their lives have been upright before men when they appear before

God they have to confess behold I am vile and thus they are brought in that category where they have to draw near to God nothing in my hand I bring in and thou shalt bring them in and they all acknowledge the word of God says all the people shall say amen and they do to this if my soul is sent to hell thy righteous law approves it well the psalmist knew something about it when he said the pains of hell got hold upon me I found trouble and sorrow then cried I beseech thee O

[ 17 : 09 ] Lord deliver my soul and thus he was brought in under the law to be prepared to realize the gospel's good tidings thou shalt bring them in and now they are all brought in before Calvary's cross I have sometimes tried to picture it I know you cannot do it but you can let your thoughts range on the subject and it is not unprofitable I have thought that at this evening hour if our eyes could be opened you would see thousands tens of thousands hundreds of thousands shall we go farther millions on the earth who were found in the attitude of worship and they are as it were before

Calvary's cross and their desire is to see Jesus and see in him all their salvation and all their desire thou shalt bring them in and the spirit of God delights to bring poor sinners before Calvary's cross and encourage them by living faith to behold the lamb of God which taketh away the sin of the world and it might be my dear friends you can go back in the dealings of God with you when you were brought out brought out from the world you felt something within which prevented you from going on with the life that you were living when in the world and of it you found an aching void which the world could not fill and you felt like the psalmist when he said my soul thirsteth for

God for the living God when shall I come and appear before God and now that is the last thing the man in the street desires to do appear before God but when a poor sinner is brought out from the world and brought into a concern about an interest in eternal realities is or her desire is to appear before God because in their heart and their conscience there is this truth indelibly fixed none but Jesus can do helpless sinners good and therefore they feel like the Greeks of whom you read we would see Jesus and their desire is to see Jesus and to realize matters are right between their souls and

God all they want to find in Jesus as he died on Calvary's cross that he died in their stead and he is now all their salvation and all their desire thou shalt bring them in to obtain mercy and find grace to help in time of need thou shalt bring them in and it is a great thing to come into one's life when it can be said behold he prayeth behold she prayeth and then

I like to think of this thou shalt bring them in and now all who are so favored to be brought in they are brought in under the gospel behold I bring you good tidings of great joy and that is what the gospel is good tidings of great joy and how glad poor sinners are when aware what poor sinners they are poor beyond words to describe when they are brought under the gospel and hear the gospel of the grace of God oh it is good news in their soul's feelings and their ear is intent to hear what God the Lord will say to them as a word of comfort inspiring them to hope in

[ 22 : 50 ] God it's a wonderful mercy to be atoned where the gospel is preached where men ordained of God to preach delight to preach the gospel of the grace of God and when attended with the power of him whose gospel it is it is a blessed experience you may well sing hark how the gospel trumpet sounds Christ and free grace therein abounds free grace to such as sinners be and if free grace why not for me thou shalt bring them in you go back you can do it I was going to say and I will nearly every one of you under Union Chapel roof you can go back and remember when your ears were open to hear the gospel for yourself and you found hope springing up within who can tell but what

God will be gracious unto me thou shalt bring them in and I might put it like this you can remember not only the first time but quite a few times since then when you were felt to be brought in to the gospel that you were listening to and that the preacher was helped of God to say something that was a help to you you know this word the watch men that go about the city they found me and they have found you and if they have you are in the city the watch men do not go round about the outside of it they go round about the inside of it to search out the blessed inhabitants of Zion and to comfort them with such words as God shall help them to bring forth in preaching the gospel which is indeed a gospel of comfort comfort ye comfort ye my people saith your

God and you must admit you should tell the truth and I say you must admit that you have come up sometimes feeling oh so miserable oh so distracted oh so weary and worn not knowing what you were or where you were in things divine and then you have been brought into the gospel and found it to be a word in season and you have gone on your way helped with a little help you have the memory of it you can recall many times when the gospel has been to you what the psalmist says blessed is the people that know the joyful sound they shall walk oh Lord in the light of thy countenance thou shalt bring them in it is a great mercy to be under the gospel and when it can be said blessed are your ears for they hear oh what a great mercy that is he that hath an ear let him hear what the spirit said unto the churches thou shalt bring them in and now there is another viewpoint of this and this may not sound quite so likeable but you must know something about it in your soul's experience thou shalt bring them into the furnace there is a great word in

Isaiah the Lord hath his fire in Zion and his furnace in Jerusalem and as you were brought in to the church of Christ whether your name is on a church roll or not you come into this category I will bring the third part through the fire and you will be brought into that third part Zechariah says two parts should be cut off and die one is the profane part and that is the world at large the other part to be cut off is the professing part such as have a name to live but are dead and then says God I will bring the third part through the fire oh they will have a religion that being fire tried proves to be fire proof and says

God they shall be my people and I will be their God and now you look back over life's journey and think of what you know about furnace work beloved think it not strange concerning the fiery trial that is to try you as though some strange thing happened unto you but rejoice in as much as you partakers of Christ's sufferings and have all people who have the mercy to be taught of God they know some furnace work in their soul's experience and they prove this you say amen to it when through fiery trials thy pathway shall lie I I all sufficient will be their supply yes

[ 29 : 10 ] I am with thee Israel passing through the fire and in the furnished work you learn to be like Job declares he knoweth the way that I take and when he hath tried me I shall come forth as gold you remember it is declared these are they which came out of great tribulation they were brought into it that God in his dealings with them might bring them out of it he knoweth the way that I take and when he hath tried me I shall come forth as gold thou shalt bring them in and now there is another viewpoint thou shalt bring them in and where they are gathered together wherever they may live as they are found in a spiritual home and by that

I mean they're in church fellowship and wherever they gather together to worship God they're brought in to the fellowship of the saints and that is a blessed evidence that God has indeed dealt graciously with you by this shall all men know that ye are my disciples if ye have love one to another we know that we have passed from death unto life because we love the brethren then they that feared the Lord spake often one to another maybe in your early life teenage life you knew nothing whatever about that line of things but then when God began to deal with you you found there was this blessed fellowship and your ear was attuned to hear they that spake often one to another and you found the prophet of it and it brought you to this conclusion often in listening with them numbered may

I be now and in eternity thou shalt bring them in but I must look at the subject from another viewpoint 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 thou shalt bring them in bring them into the family of God what a beautiful hymn is that one there is a family on earth whose father fills a throne but though a seed of heavenly birth to men they are little known and yet thou shalt bring them in and now you often have heard me use one phrase

I shall continue to use it as long as I live in preaching the gospel irrespective of any denominational label whatever when they are brought in to the family of God they realize there are no more strangers and foreigners but fellow citizens and of the household of God and he that is joined to the Lord is one spirit there will always be these denominational differences till we reach that happy state that is yet to be a vision which you must not let it grow dim in the eyes of your faith when the knowledge of the Lord should cover the earth as the waters cover the sea then all will be one in

Christ Jesus but thou shalt bring them in bring them into the family of God and that means you were brought into the experience of the family of God and whenever you meet a brother or sister in that family if they tell out the dealings of God as they have known them and as they have tasted handled and felt the good word of life to be you will find it will touch a chord in your own soul's feelings and you will be no more strangers you will be brought in thou should bring them in to this blessed family relationship and I must make this plain or that not only means with brothers and sisters you meet with and may converse with but you can meet these brothers and sisters in the word of

[ 35 : 03 ] God although their redeemed spirits are in heaven around the throne of God singing his eternal praises you can have fellowship with Job and Jacob and Jeremiah and the patriarchs and the psalmists and the prophets in searching the scriptures and as you read of the dealings of God with them you will be instructed you will have a fellow feeling with them in their trials and you will be brought in to that blessed relationship which exists in the family of God but then there is a word the Savior said to his disciples unto you it is given to know the mysteries of the kingdom of heaven you will remember that

Jesus Christ when he preached to the multitude he often spake by a parable the word of God tells us but when his labor was ended then the disciples asked him to expound the parable that he had used and he was pleased to do that to them and so there are these mysteries of the kingdom of heaven there are two mysteries particularly that you will be brought into if you have the mercy to belong to the Israel of God one is the mystery of how sad our state by nature is and it is indeed a mystery you will be led into it which shall know every man the plague of his own heart the mystery is in this that you were led into it you feel the sad and solemn reality of being such a sinner as you enter into that mystery and yet in your everyday life you seek to do that which is right before

God and man and live a consistent life and it is only known between God and you regarding this mystery which you know every man the plague of his own heart but you will be brought into it and you will find a word in Ezekiel is I was going to say and I will a terrible truth turn again son of man and thou shalt see greater iniquities than these and yet all the while your name is on a church rule you fill an office in the church of Christ it may be you may be a preacher in a pulpit and you were made to feel all this going on within teaching you more and more how sad our state by nature is the mystery of the malady but then blessed be

God there is another mystery and that is the mystery of the remedy which the gospel proclaims and it is that knowledge of what you are by nature that will wet your spirit to wait on God seeking to prove if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness and how you will long to be brought in to that blessed mystery Jesus blood through earth and skies mercy eternal mercy cries the malady and the remedy thou shalt bring them in and then it says and plant them in the mountain of thine inheritance look at this word plant it is a very striking word and it brings before us what is a reality that a plant cannot plant itself it is not just like a self-sown seed springing up no it is a plant that has been transplanted brought out from the world at large convinced of sin taught to pray made a true worshipper and brought into the church of

Christ planted and every plant which my heavenly father hath not planted shall be rooted up and now that is a very solemn consideration but you see this beautifully set forth in one of the Psalms and I have no time to work it out as I should like to but 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 and whatsoever he doeth shall prosper the ungodly are not so but are like the chaff which the wind driveth away and now thou shalt bring them in and plant them in the mountain of thine inheritance and now this mountain is the church of

[ 41 : 52 ] Christ down through the ages and you will find it is lightened to a mountain and that is something you need to contemplate because it has not yet been fulfilled I spoke about where there is no vision there the people perish and now here is a vision but in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills and people shall flow unto it and many nations shall come and say come 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 ways and we will walk in his paths for the law shall go forth of Zion and the word of the

Lord from Jerusalem and he shall judge among many people and rebuke strong nations afar off and they shall beat their swords into plowshares and their spears into pruning hooks nations shall not lift up a sword against nations neither shall they learn war anymore that is the vision and it sets forth the church of Christ in its ultimate triumph when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ the most important building beneath the sun is the church of Christ all other buildings will fall when time shall be no more but the church of Christ will stand for the work of the spirit of

God a blessed reality and it is instructive to notice the church of Christ likened to a mountain and now a mountain wherever it may be you see it because of its height and it means visibility because you cannot hide it the clouds may for a little while hide parts of it but it will stand still where it is where God has ordained it to be and it also teaches us the stability of the church of Christ you sing about it do you think about it once in him in him forever thus the eternal covenant stands none shall pluck thee none shall pluck thee from the strength of

Israel's hands and it also means this if you and I are planted in the mountain in our text tells us all setting forth the church of Christ then it should be visible in the world at large that we do belong to it let our lives and acts express the holy gospel we profess and there should be in our profession stability in other words let your yea be yea and your nay be nay lest ye fall into condemnation 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 mark that made for thee to dwell in in the sanctuary

O Lord which thy hands have established the time is gone otherwise I would have tried to show you what that means you remember that beautiful scripture concerning Jesus Christ where it is said a body hast thou prepared me you sing about that toward Christmas time as a rule the body prepared by the father assumes and on the kind errand most joyfully comes and in Jesus Christ becoming verily man the eternal son of God in his divine nature taking human nature yet without sin into union with his divine nature his hands in doing love's redeeming work what was the outcome the place

[ 47 : 18 ] O Lord which thou hast made for thee to dwell in in the sanctuary where does Jesus Christ dwell cry out and shout thou inhabitant of Zion for great is the holy one of Israel in the midst of thee where two or three are gathered together in my name there am I in the midst of them and when Jesus Christ is there it is indeed a sanctuary in those who worship God therein can indeed say Lord it is good for us to be here the place O Lord which thou hast made for thee to dwell in in the sanctuary O Lord which thy hands have established and now there is just one more thing to be said thou shalt bring them in and plant them and now if you and

I have got evidence that God in his great mercy has brought us into the church of Christ on earth and planted us as it were given us a sphere to fill desiring to fill it to his honor and glory when our work on earth has ended there is another place and that place can be said which thou hast made for thee to dwell in in the sanctuary O Lord which thy hands have established thou shalt bring them into heaven yes let not your heart be troubled ye believe in God believe also in me in my father's house are many mansions if it were not so I would have told you

I go to prepare a place for you the sanctuary O Lord which thy hands have established and so heaven is a prepared place for a prepared people and may it be our ever increasing concern to get yet more evidence sure evidence that matters are right between our souls and God so that we must never let that petition of the hymn writer grow rusty for want of using prepare me gracious God to stand before thy face thy spirit must the work perform for it is all of grace the Lord help you to think on these things Amen