

Gods Deliverance And Salvation (Part 2)

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[0 : 00] If you turn back with me please to that quotient of scripture that we read in Exodus 13 and 14, we read a lengthy section and we'll take us our text again this evening, chapter 14 and verse 3.

For Pharaoh will say of the people of Israel, they are wondering in the land the wilderness has shut them in. I want to do a wee recap of what we spoke about this morning. We were talking about divine guidance for the people of God and how the guidance for the Christian and for the Lord's people goes hand in hand with our deliverance, with our salvation.

We are not only saved by the Lord but we have guided through this world, through this pilgrimage that we are on because at the end of the day we do not belong here as the people of God. This is not our home.

We are not to get comfortable here. The Israelite certainly didn't get comfortable in the wilderness. They got very comfortable in the promised land though to the point where they were thrown out, they were exiled.

So we were looking at divine guidance and salvation or deliverance and as we saw this morning, we saw that the Lord's people, they had a guide, they had a guide. Exodus chapter 13 and verse 21.

[1 : 39] The Lord went before them by day in a pillar of cloud to lead them along the way and by night in a pillar of fire to give them light.

The pillar of cloud by day and the pillar of fire by night did not depart from before the people. The Lord was with the people all the time. The Lord was with the people as they came out of the land of Egypt every day.

And as we saw this morning, this awesome display, you can picture yourself there and you can imagine in your mind's eye what it looked like. What did it look like? This fire and this cloud and this glorious presentation from the Lord.

It must have been a fearful thing for them and an even more fearful thing for the Egyptians. And as we saw this morning, when in the Old Testament you read about the Lord and fire in the same context, we know that fire has a great cleansing properties.

When you think back to Isaiah in chapter 6, when he saw that wonderful vision of the Lord, there was fire there. Fire talks of cleansing, fire talks of judgment. It is a picture of judgment, it's a picture of cleansing, it's a picture of mystery but yet even of comfort.

[3 : 04] It's power to devastate and yet to bless. Fire can destroy but it can also cleanse. And this is a picture of judgment, this fire and we saw also this morning the picture of the clouds, the cloud by day.

And what do clouds do? They reveal and they conceal, don't they? We know it here, the clouds conceal the sun on a very regular basis. That's what clouds do, they reveal and they conceal. And that's what the Lord God does, he reveals but he can also conceal at the same time. The mysterious things belong to the Lord our God but the things revealed belong to us and to our children that we may do all the things that are contained within this book.

I think it's in Deuteronomy 29, 29. The mysterious things belong to God and to God alone. There are certain things that the Lord will conceal, just like the clouds conceal the sun. And we also saw this morning that the Lord Jesus himself will return on the clouds.

And we saw that for the Israelites here in our text there was never a GPS like this, God himself was their guide. The Lord went before them, the Lord had brought them out of the land of slavery and he was taking them away from something.

[4 : 33] Egypt is a picture of darkness, Egypt is a picture of decadence, Egypt is a picture of sin, Egypt is a picture of immorality, Egypt is a picture of all that is opposite and polar to the Lord God

and he's taking his people away from sin and decadence.

He's taking his people out of this place even though they were slaves. We saw in a text there that they pled with Moses, why didn't you leave us there? We were better off as slaves there. So the Lord is taking them out of that place and they have a purpose, they're heading towards something. They're heading towards the Promised Land, the land that was promised to the patriarchs hundreds of years before. The Promised Land where they would be safe. The Shekinah Glory we saw did not depart from before the people.

They were taken from the land of slavery to the land that was their own, the land that was flowing with milk and honey where they could worship the Lord in peace or so they thought.

And that is where they were going, they were leaving to go somewhere and that is where they were going. And I read a quote from Charles Spurgeon when we were talking about guidance this morning and the application of this is as we read this ancient text of the Lord guiding his people, the Lord has not changed.

[6 : 07] The Lord has not changed, the Lord will always guide his people, always. Even in days where we feel the Lord as distant and as far off, he is still with his people.

Listen to Spurgeon on this, you are not turned out alone into a wild wilderness, no we're not in a wild wilderness on our own. You are not turned out alone into a wild wilderness to find a path. The good shepherd goes before you, he says, follow him as the sheep, follow their shepherd.

He never led us flock in the wrong direction yet, do what he bids you and you are safe, do as he did when he was here below. His example is your safe direction, believe him and obey him, keep to the narrow path.

And we saw this morning that this path that we are on has already been trodden by one already. It's already been trodden by the Lord Jesus Christ.

He has gone on this narrow path before us as our pioneer and as our forerunner. The book of Hebrews talks all about this. So the Lord guides his people in the Old Testament, the Lord guides his people in the New Testament and the Lord continues to guide his people even here this evening.

[7 : 41] We have the Scriptures, we have the Holy Spirit of God, we have providence, we have all of that together and we are without excuse as the people of God.

We know right from wrong, we know the narrow path, we must stick to it. We must stick to it. So that was the guide.

Secondly, we looked at the journey. The journey and we saw this morning that as they headed off on this journey, what did they do beforehand?

They had the Passover lamb, they ate the Passover lamb, they had communion. The Passover lamb had been slaughtered. The angel of death had passed over them the night before they left. They had been spared. They had been spared by grace and by love and grace alone they were spared.

They did not deserve to be spared. We do not deserve to be spared. I do not deserve to be spared. None of us deserve to be spared. But the Passover lamb had been slain, pointing of course to Jesus as we'll see later.

[8 : 48] And the angel of death came over the Hall of Egypt. A devastating scene but yet the people of God out they went. Guided and delivered.

And in all of this we saw this morning that there were two simple human activities which are designated by the Lord to show a pattern of obedience.

Eating, we're commanded to sit at the Lord's table. We are commanded to have communion with Him and with each other at the Lord's table. And that's exactly what they did before they left Egypt and walking in obedience. They're walking through the wilderness in obedience being guided by none other than the Lord himself.

The eating now leads to walking with God. We saw that and we saw that there was a leaving to do. They had to leave in order to receive what was promised. And it's the same in our own lives when we look back as Christians and we look back to the old life that we were taken from and we see that we had to leave all of that behind.

We had to leave all of that behind. All the old sinful things that we used to enjoy doing. Whatever the case may have been in your life and in my life. We had to leave it all behind because we were heading off on a journey being guided by the Lord who took us from the land of slavery and all the

sin that we used to enjoy.

[10:18] And he took us out. By our right hand he took us out and he still takes us out today. So we have to leave in order to receive what is promised.

And we saw that all the promises that were made to Abraham were now starting to be fulfilled. The Lord had promised Abraham that he would bless him, that he would turn him into a great nation, that Abraham and all the people of God would become a blessing to the whole world.

Well this is it just starting. This is it an embryonic form. And do you know that promise that was made to Abraham? It's still, still been fulfilled today.

We as the people of God are to be a blessing to all those around us. Still been fulfilled today. Well here we have it an embryonic form. It is just starting. And we saw also that as they came out of Egypt they had Joseph's bones.

You remember the great, the great servant of God Joseph. He had died, he had died a few hundred years beforehand. And he promised, he made the people of Israel promise that when they left Egypt that they would take his bones.

[11:35] Whether in a coffin we do not know how, but they took Joseph's bones and Joseph's bones acted, acted as a testimony of the truthfulness and the faithfulness of God.

Because Joseph had told them, the Lord will come to your rescue. He will deliver you. And here they are being delivered. They are being dieded and they are being delivered.

So thirdly we have the stopover and you see the Israelites in a precarious position. Chapter 14 and verses 1 to 2 then the Lord said to Moses, tell the people of Israel to turn back. They are going full circle.

They are going full circle. There is an easy route to take and the Lord is saying you are not going to take that easy route. You are going to do it my way. You are going to do it my way. The Lord is saying tell the people of Israel to turn back.

They must have been thinking what do you mean turn back? We can't turn back. The Egyptians are there. But Moses was adamant because the Lord had spoken to him. Tell them to turn back. They are to do it my way, not their way.

[12:51] Sometimes the easy way is our way. Sometimes the hard way is the Lord's way. And that's what we have in our text here. The Lord would show these people. He would bring them to the very precipice, to the very edge before he saved them.

And as we saw they have the mountains on one side and they had the sea on the other side and they were trapped in. Tell the people of Israel to turn back and encamp in front of Perhahirov between the Mugdal and the sea.

In front of Balsephon you shall encamp facing it by the sea. What we have here is the children of Israel in a place that they did not want to be.

In a place they did not expect to be. Have you ever been in a place or in a situation you did not expect to be as a Christian?

Have you ever been in that place of despair and you find yourself in a situation and you just do not know how you've managed to get yourself into that situation?

[14:00] It might have been by your own hand. It might have been by the hand of someone else. It might have been who knows what it was. But there are times in our Christian experience where we find ourselves in a hole.

The Sammists found themselves in a hole many times and they cried out. They would cry out. Sometimes the Lord has to take us into these situations where we cannot rely on our own strength because we're prone to do that.

I don't know about you but I am. We're prone to do that and that is what the Lord is doing here.

We're not going to take the easy way here. We're going to do it my way.

The shortest and the easiest way is blocked. They must have been bemused at this stopover. Have you ever been in a stopover like this?

What is God doing placing me here in this situation now? Have you ever asked that question? I have.

[15:08] Here they are in a time of trouble and in a time of confusion. Have you ever been there? I have. This was the experience of God's people at Perkahirov.

To coin a phrase they are between Pharaoh and the deep blue sea and there seems to be no way out for them.

They are brought to that place of complete dependence on God and it was all part of the plan. Complete dependence on God is what they needed in this situation. The Lord had guided them here.

They had not guided themselves here. The Lord had guided them here. He has fixed the parameters of their journey. He has fixed the parameters of their journey and the Lord has brought them to the very precipice.

The one who was the guide, they're on the journey and now they're on the stopover. It now looks as if they are in real danger as they face their enemies face to face.

[16:25] The Lord's people are in danger and we look at the enemy now. Who's the enemy? We look at chapter 14 and verses 5 to 10 when the king of Egypt was told that the people had fled the mind of Pharaoh and his servants were changed towards the people. They said, what is this that we have done?

That we have let Israel go from serving us. He made ready his chariot and took his army with them. He took 600 chosen chariots and all the other chariots of Egypt with officers over all of them. The Lord hardened the heart of Pharaoh, king of Egypt. He pursued the people of Israel while the people of Israel were going out defiantly. The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army and overtook them encamped at the sea by Puharath in front of Balsephon.

And you can just picture the Egyptians going, why have they turned back? What are they doing? They've turned back and they're coming to face us.

What if they're deliberately entrapping themselves into our hands? You see the picture painted in scripture of Pharaoh was one of power and pride.

[17:45] He is the complete opposite of all that is godly and good. His free labor had gone. You see he was that tight, he was unwilling to pay for all the services that the Israelites were doing.

He didn't want to pay people to do all these bricks and to build all these structures for him. The stubborn pride was the beginning of the end for Egypt.

When you turn on the history channel on Sky TV you will see so many programs about Egypt and how wonderful Egypt was and it was a great nation in many ways and how powerful it was and how it fell.

Well this is the beginning of the end for Egypt because of this one man. The beginning of the end. But when you watch all these programs on Egypt they do not tell you that it was the Lord's hand hardening the heart of this Pharaoh that was the beginning of the end of this great empire.

They will not teach you that but that is what the scriptures teach us. This was the beginning of the end for this proud, proud, proud nation.

[18:58] It would decline and it would ruin. And here we have a superpower against a band of refugees and when you look at it you would think this is a non-contest.

This is a non-... there's no way they're going to get out of this situation. Pharaoh said to himself and I like the way the A-B says this in chapter 14 and verse 3.

Pharaoh said to himself they are entangled in the land. The wilderness has shut them in. The wilderness has shut them in.

That's what Pharaoh said to himself. Perhaps Yahweh, the great God had shot his last arrow for his people. Perhaps he must have been thinking this God must have just left his people to be slaughtered by him.

This God did not care about them. Perhaps he was thinking this God is not powerful enough to defeat the Egyptians. Perhaps all of these things were going through this proud man's heart and through his mind.

[20:04] Perhaps the God of the Israelites, perhaps he was like all the other gods of the regions who were capricious and who were vindictive and fickle and always changing their mind.

No, this God was never going to change his mind. And Pharaoh would learn and Pharaoh would soon learn that this God was the only God. That this God was the powerful God.

That this God would protect his people, watch over his people, deliver his people. This is a God who could be trusted and this is a God that he should not have gone out against.

How many people had to lay dead in Egypt for this man to listen, such as the hardness of his heart? Yet the text tells us the Lord hardened his heart and we can go deep into that.

What does that mean? But we're not going to touch that here this night. The man was a sinner, the man was proud and he faced God and he thought he could beat God.

[21 : 05] There are a lot of people living in this world who think they can beat God. Even today, hard, stubborn hearts hating the people of God.

We saw this morning in the prayer points, we see these people in Nigeria slaughtering the people of God. They think they're more powerful than God.

May the Lord have mercy upon them. May the Lord have mercy upon them that they may see. That if they would only turn to this God, that if they would only soften their hearts and come in repentance and faith to this God.

That he too would deliver them and save them no matter how many people they have slaughtered. Such as the mercy and the grace of this God that they go out defiantly to fight.

But they will not do that and Pharaoh in our text just would not do that. He would not do it. If you read the text you think, come on Pharaoh, see, can you see that this God that you are fighting against is going to beat you.

[22 : 17] But he doesn't and he brings a once proud nation crashing down. He would rather the whole nation die than him be wrong.

Such is the power of sin in his life. Look, they're hemmed in. The wilderness has shut them in. Let's go and slaughter them.

They are entangled in the land. The wilderness has shut them in. You know, that's what Satan thinks of you and of me.

You see Pharaoh is a picture and a metaphor for Satan as well. Satan likes to think of you and me as the children of God that we are also entangled in the land.

The wilderness has shut us in. You know, one of Satan's hopes of driving the Christian back is the belief that they are entangled in the land.

[23 : 25] One of the things that Satan likes to do to the Christian is to remind them and tell them about their sin. Oh, you love sinning, don't you?

You did this and you did that. You are entangled in the land. You are shut in. The wilderness has shut you in. And you have only yourself to blame. That is what Satan says to the Christian.

You are entangled in the land. You are entangled in the land. The Lord of Satan also likes to tell the people of God that the Lord has forgotten them, that the Lord has forsaken them.

It's one of the oldest tricks in the book by Satan and it's one of the most powerful weapons that he has. God will never leave nor forsake his people, no matter what Satan may whisper in your ear and in my ear, no matter what situation we may find ourselves in life, maybe we feel like we're entangled in the land and all our circumstances are starting to hem us in and we feel depressed and Satan's whispering in our ear and there are times we may feel like that but it is never the case in reality because once you're a child of God, you're always a child of God. They are entangled in the land he thought to himself.

There's a little saying that is very much a Hebridean saying. Two words. They say, you hear it all the time in conversation, we say it ourselves, they say, you hear it, they say, oh the Christian over there is struggling away in his sin, he's caught in his sin again. The Christian over there, she's entangled in all our circumstances and she cannot see a way out of this situation. They say, they say, they say to the Christian, Christian show me the way you're going to get out of this situation, show me the way you're going to get out of this wilderness that you have found yourself in and do you know what our answer should be? No, I will not show you the way, but if you wait a while the Lord will show you the way.

[26 : 07] But if you wait a while the Lord will show you the way. You see the enemy's tactic is to convince you that in your present circumstances that the Lord has forgotten you, you are entangled in the land, the wilderness has shut you in. As one commentator says, don't think that God has forgotten you, leave it to the devil to say that you are entangled in the land, the wilderness has shut you in.

And then we see a reaction, we see a reaction of both Moses and the people as the mighty tyrant bears down and then we see the reaction chapter 14 and verse 10.

When Pharaoh drew near the people of Israel lifted up their eyes and behold the Egyptians were marching after them and they feared greatly and the people of Israel cried out to the Lord. That's what the Lord wanted all along.

The people of Israel cried out to the Lord, they said to Moses, is it because there are no graves in Egypt that you have taken us away to die in the wilderness? There's even sarcasm in their voices. There's even sarcasm in their voices. Are there not enough graves in Egypt that you have taken us out to die in the wilderness? You know, they're people, they react with a mixture of fear and sarcasm, but yet they cry out to the Lord also.

[27 : 36] They said, because there are no graves in Egypt that you have taken us away to die in the wilderness, you see Egypt took great pride in their graves and in their tombs and the extravagant graves.

As somebody says, extravagant graves to symbolise extravagant and decadent lifestyles. They had massive funerals. They loved big and elegant and extravagant funerals.

There was no shortage of graves in Egypt for them. You know, the people cried to the Lord and they were showing their weakness and they were showing their fragility that there was even sarcasm in their voice.

But yet the Lord loved them and yet the Lord was going to continue to deliver them, even though they were being sarcastic toward God himself.

You know, Paul writes in 2 Timothy 2.13 and I love this little verse. He says, if we are faithless, God is faithful. Isn't that wonderful?

[28 : 49] When we are faithless and when there's sarcasm in the nerve voice, he, God, is still faithful, for he cannot deny himself. Praise the Lord for that. Praise the Lord for that.

The Lord remains faithful to his people here. He's going to deliver them. And Moses here is a paradigm of courage and steadfastness. His words are, people will you fear not.

Stand firm and see the salvation of the Lord which he will work for you today. For the Egyptians whom you see today, you shall never see again. The Lord will fight for you and you only have to be silent.

Verses 13 and 14 of chapter 14. Or a contrast, Moses, fear not. Stand firm. His words of encouragement.

I wonder if he was reminded of Joseph's dying words. What did Joseph say? God will come to your aid. He will definitely come to your aid.

[30 : 03] You know, and we too, when we think that our circumstances in life are entangling us, and when we feel hemmed in by all our circumstances and everything else that life from the devil itself may throw at us, we need to stand still and we need to be firm and we need to remain faithful.

Even when our faith is the size of our mustard seed. And then finally we have at last the deliverance. Chapter 14 and verse 15 onwards. The Lord said to Moses, why do you cry to me? Tell the people of Israel to go forward, lift up your staff and stretch out your hand over the sea and divide it. And so on. You know, when God delivers and saves his people, his eternal plan and the deliverance meet.

We have guidance and we have deliverance and they meet here. And they meet here in your life as well. We're guided and we're delivered all at the same time. And here we have a perfect example of this.

Remember back to chapter 14 verse 3. Pharaoh will think the people are entangled in the land. And you could add to that next verse. I will harden his heart. And this is all part of the plan.

[31 : 26] It's all part of the plan. God's plan that he wrote from all eternity. This is the plan. This is the covenant that God the Father has made with God the Son and God the Holy Spirit.

They call it the covenant of redemption where the Lord Jesus said to his Father and to the Spirit, I will go down and I will deliver them and that will be our plan.

And this is it unfolding here. I will deliver them. It is all part of the plan. Pharaoh thought he was in complete control. All part of the plan. They moved back into that area.

What did the people do? They moved into that area more tightly controlled by the Egyptians to depict that they were confused. It was all part of God's plan. Paul tells us in Romans 9.17 that Pharaoh was called for this very purpose.

It was all part of the plan. I will get honor over Pharaoh and all his hosts. All part of the plan.

[32 : 40] The plan for your life and the plan for my life. As a child of God and here this evening, your name was in the mind of God way back in eternity past as this plan was put together to save his people all part of the plan. Your name and my name, if we are in Christ, was in the mind of God.

When that covenant of redemption was put in place way back in eternity past. If you can say past for eternity. All part of the plan. The Lord manoeuvred his people into a place where they could do nothing but trust him.

All part of the plan. And then we have the deliverance. There are times in our experience and I have used this phrase with you before and I shall use it again.

There are times in your life and my life where the storms rage in our life and sometimes the Lord will allow that storm to rage in your life and my life.

But the Lord will calm his child in amongst the storm. There are times he may calm the storm. But there are other times the Lord will calm his child rather than the storm.

[34 : 23] We see the eternal divine plan and the deliverance here meet. God's people are saved through the parting of the Red Sea and their enemies are drowned in the greatest, one of the greatest miracles recorded in the whole of Scripture.

Now I ask you a question. Where else do we see God's eternal plan and the deliverance of his people meet? The plan and the deliverance? Well, there is no greater example than that Calvary where Satan himself thought that he was winning the battle.

He's all part of the plan. We see in a spectacular fashion at the cross of Calvary where the Son of God was nailed to that cross, that eternal plan and the deliverance of you and me and the children of Israel here.

We see it all come together. We are in a unique position. We look back toward the cross.

These people were looking forward. It was all mysterious for them. It was veiled. For us we look back and we see a much holist, more holistic picture and it's all part of the plan.

[35 : 53] And what the Lord did at Calvary's cross, he made a public spectacle of your enemy and my enemy Satan himself. The same way as he made a public spectacle of Pharaoh and the 600 chariots here in the deliverance out of Egypt.

The Lord wants to show his people his power. The Lord wants to show his people that the enemies of God will be defeated if they do not turn to him first.

Of course Satan could never turn to God. He's beyond redemption but Pharaoh could very well have turned to the Lord. The Lord loves to show his people his power and that is what he does at Calvary.

He shows us his power. We're the Son of God. The Son of God would bleed to death for you to perform you.

And those looking on thought that Jesus was defeated and those around the cross who were all enemies of God who hurled insults at him and spat at him.

[37 : 13] How many of these people were saved at the day of Pentecost? How many of these people would later realize that they only crucified with none other than Jesus, God's Son?

And the Lord would forgive them. He would forgive them. The same way as he would forgive you and me. All part of the plan. All part of the plan.

The story is told of an older woman within a congregation and she was on her deathbed. This woman was the type who liked to keep the minister on her toes. The type that every minister needs. The type who had all these questions.

And she says to the minister on her deathbed, she says, the minister says to her, the Lord will keep me and deliver me. He has promised me, she says. And the minister replied, suppose he did not keep his promise. He should never have said that, but he said that.

She replied, he would be a greater loser than I. What do you mean the minister says? And with a look of steadfastness, she turns to the minister and she says, it is true that I may lose my soul and that I would lose my soul, but God would lose all of his honour and his glory if it were not true.

[38 : 52] And if he did not deliver me. Do you see the faith there in the woman? And what she said was theologically accurate.

As a child of God, she knew that if the Lord did not deliver and save her on her deathbed, he would be the greater loser.

And he would lose his honour and his glory if he did not deliver me. The Lord calls us to faithfulness. The Lord calls us to worship him for all that he has done for us.

And the Lord wants to remind us that he is far greater than any situation you may ever find yourself in, even on a deathbed.

Far more powerful, far more powerful than anything that could ever try to entangle us.

[40 : 08] We are hemmed in the wilderness. No, we are not. We call upon the Lord. He is greater than our enemy and he will deliver you and he will deliver me and guide us at the same time.

Let us pray, Lord, we thank you indeed for your word. Lord, we are so conscious of the enemy who is against us every day, planting seeds of doubt and whispering in our ears every day.

Lord, help us to put our faith and trust in you and Lord, we pray that you would give us that helmet of salvation. Help us, O Lord, in our unbelief at times to lay hold of you and to look to the author and the protector of our faith, Jesus himself, the one who has overcome our enemy.

Glorious God, we thank you that you are greater than any situation we may find ourselves in. Help us, O Lord, in any situation we may find ourselves in and deliver us, O God.

Help your people everywhere, O Lord, as we look forward to the day where there will be no more fear, there will be no more sin, there will be no more death, there will be no more enemies, just an eternity of bliss itself with Christ our Lord and our Saviour and we would gaze upon him, O Lord.

[41 : 38] The Lamb that was slain before the foundation of the world, worthy is the name of Jesus. Lord, we thank you for this divine plan and Lord, we pray for all those in our communities who do not put their faith and trust in you, those that mock the people of God and your enemies.

Lord, we pray that you would take them out to the house of God to hear the word of God and to be touched by the grace of God.

Lord, we pray, would you come in power, O Lord, would you come? For we ask it always and forever in the name of Jesus Christ, our Lord and our Saviour. Amen.

We shall conclude by singing Psalm 146, the Verses 1-8. Praise God, the Lord, praise, O my soul. I'll praise God while I have been to my God in songs.

I'll praise God, Psalm 146 to God's praise. Praise God, the Lord, praise, O my soul. I'll praise God while I have been to my God in songs.

[43 : 18] I'll praise His gift, Christ the Lord in the presence of His Son.

In whom there is no sin, His freckly part to earth deterred, the day His thoughts became.

O how He is our man and blessed, whom Jacob so delinquent, whose hope upon the Lord of rest, and on his own his sin, who made the earth of heaven's high, who made the swelling deep, and all that is within the sin, whose proof does ever heed, who righteous judgment makes make use, for those oppressed are we, who to the hungry give us food, God sets the prisoner free.

The Lord of death, the blind, their sign, the fallen, doubt, the praise, the Lord of dearly loveless, that walk in a bright way.