

The hidden ones (Quality: Poor)

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- [0 : 0 0] Would you turn to the 83rd Psalm? Psalm 83 and to the third verse, verse 3, the last three words of that verse.
- Psalm 83, verse 3, and just the last three words of the verse. Thy hidden one. Thy hidden one.
- This is a quite remarkable description of the people of God. They have taken crafty counsel against thy people and consulted against thy hidden one.
- We may conclude that the psalmist is, in a sense, repeating himself a little here. Within the poetical content of the psalm, he speaks of thy people, and then he speaks of thy hidden one.
- So, here then, is a spiritual, scriptural description of the church of God, of the Israel of God.
- [1 : 3 1] They have said, come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance.
- Thy people, Israel, thy hidden one. Now, having said that, let us just take a look at the psalm, which is a most remarkable prayer.
- A prayer of that godly man, Asaph. And he has a great concern. The burden of his prayer is expressed in the opening verse.
- Keep not thou silence, O God. Hold not thy peace. Be not still, O God.
- His expression, then, before his God, and if he's relative to the hidden ones already referred to, is that God would not be silent, that God would not hold his peace, that God would not be still.
- [2 : 5 2] We may therefore conclude, having regard to the sincerity and the reality of the prayer, that this was exactly what appeared to be the case at the time when the prayer was made concerning these hidden ones.
- That God appeared to be silent. That God appeared to be holding his peace. That God appeared to be remaining still.
- That is, taking no objective or specific action to deal with the circumstances that obtained at the time when Asaph was moved to make this good and acceptable prayer.
- Now, what was the problem that brought Asaph to his knees? The problem is as old as the beginning of time, as old as the introduction of sin, as old as those things which took place in the Garden of Eden when the devil there intervened to interfere, as it were, with the purposes of God and to bring man to destruction.
- and so we see satanic activity here and that activity leveled against the work of God.
- [4 : 3 1] The work of God, the building of his church. The work of God, his Israel. they have said, come and let us cut them off from being a nation that the name of Israel may be no more in remembrance.

For they have consulted together with one consent, they are confederate against them. Asaph observed the enmity of the opposition against Israel, the hidden ones of God, he observes that this is not only against them as a people, but against the God to whom they belong.

They are his hidden ones. and those assaults which are being made against them are being made against their God.

So, the appeal to God upon that basis, they are confederate against him. Now, having said that, may we note that this is a contemporary situation.

Asaph prayed about it several thousand years ago, but the situation is by no means different than them.

[6 : 17] The opposition is still pressing in, in many ways. nations, we cannot help but note that even the ancient people of God, Israel after the flesh, are still the object of united, concerted opposition.

The Arab nations, the descendants of many of those nations, here listed, the Ishmaelites, the Moabites, the Hagerites, the Ammonites, they're all there here.

There's Syria, there's Jordan, there's the rest of those nations, they're named here. And still, in the days in which we live, the state of Israel is abhorrent to them.

And their objective, you know what it is. The Palestinian cause, you know its objective. let us cut them off from being a nation, that the name of Israel be no more in remembrance.

Whatever Sadat may do, whatever the President of the United States may do, whatever the Israeli Prime Minister may do, to try and introduce peace and may obtain it in a measure.

[7 : 44] The hatred, the enmity is still there. Israel, it's as old as Ishmael. It's as old as I am, when the devil got a foot, as it were, in the very household of Abraham.

And it will go on, till the end of time. But then, you see, it's not only in that way, but as we view the spiritual Israel, the Church of God, the opposition is there as well.

and I think any considered view of the history of the Church and of the people of God will make it very plain that the forces of false religion, Christendom, if you like, have always been the strongest opponents to the simple truth of the Gospel.

The Roman Catholic Church is a very obvious example. I don't want to be in any way a gentleman.

I don't want to speak in a wrong way about decent, respectable people, sincere people in many ways. But the fact remains that if you examine the history of that particular Church, so-called, you will find it has been nothing but a long series of oppression as far as the Gospel, the true Gospel, is concerned.

[9 : 35] In the modern present-day situation, we may link with it the ecumenical movement, as it is called. You've got it here.

They have consulted together with one consent. They are confederate against this. Now I ask, what there are such a hodgepodge of people mingled together as those who now profess to be under the ecumenical umbrella?

Unity at the expense of truth. That's it. the present bishop of Canaan, supposed to be an evangelical church, as now as they say, jumped on the bandwagon, and is seeking you with the apostasy of Rome.

Put the Pope in the chair, they say, that would be all right. Do you know all the arguments that have been used in the name of man? In the name of the unity of the body of Christ, in the name of the fervor of the gospel?

Now what was the attitude of Asa in the night of these things? Was he satisfied with it? No. As he saw, the forces of apostasy seeking to cut off the name of Israel, seeking to take unto themselves the houses of God in possession, that means the house of God in possession, to take over the house of God.

[11 : 30] He brought him to his knees. He brought him to his knees. And what did he plead? Keep not thy silence, O God. hold not thy peace, be not still, O God.

Now what was his attitude? Because he wanted to be proved right with his theological arguments? Because he was prejudiced against these people?

Because as an Israelite he had such a limited viewpoint? good? No. See how he prays for the opposition. Fill their faces with shame, that they may seek thy name, O Lord.

Now there's nothing uncharitable about that, is it? He was concerned about what they were and what was going on and what their objectives were, but not in a wrong way.

And I believe that as we see the apostasy, the growing apostasy of the professing church, we do well pray for them that they may see the foreign, the vanity, yes, the ease, of their ways, and that they may seek thy name, O Lord.

[13 : 00] But why does he do it? There is a great and ultimate objective that this good man had in view as he made his prayer, and we find it in the last verse, that men may know that thou whose name alone is Jehovah, that great I am, the one we were thinking of us, Lord, that evening, art the most high over all the earth.

In short, the objective of this prayer, the concern of this godly man, was the glory of God, that God should have all the praise, that men should acknowledge him as the one who was the most high over all the earth.

Now, it is within the context of this psalm of this prayer that we find this wonderful expression used, not in him, thy hidden one.

psalm, and in a sense, it is the very strength and encouragement of the psalm, because there is always opposition, and there is an apparently silent God that is holding his peace and not making any move.

There is a God that the psalmist desires to be glorified, God. But as he considers the people of God, he has this description of them, thy hidden one.

[14 : 42] Now, let us just consider this term. Not forgetting the context for one one may or may not refer to it again, as we proceed.

It just depends how we're left. But, let us consider this term, thy hidden one. The amazing thing about the church of God is this, that in spite of all satanic forces that have come against it, whether it has been from the forces of open atheism or idolatry, or whether it has come from the forces of false religion, it can be said to this very day, this very moment, this very hour of time, that there are still those scattered abroad throughout the world this evening that fall into this category, thy hidden ones, thy hidden ones.

They are thy hidden ones, perhaps, from this standpoint, from our standpoint. Remember Elijah, in his great moment of depression, when he fled from the face of Jezebel, when it seemed as though all had been accomplished on the mount, the falling of the fire from heaven, the destruction of the priest of Baal, had been of no account, he fled from her face, thoroughly downcast, his strength was gone, we see him under the juniper tree, we see him in the mount of God, we see him listening at last to the still small voice, and amongst other communications that he was given, was this, remember he had protested,

I, only I, am there. He thought he was the only one, the situation seemed so desolate, the enemy seemed so strong, the things of God had been completely eradicated from the life of the nation, Baal had taken over, Ahab, Jezebel, were on the throne, I, only I, am there.

Well you know what the Lord told him, he told him a thousand, thou did Israel that had not bowed the knee to Baal, whose lips had not kissed him.

[17 : 43] You see, the true church, they don't get a long one. You don't get many godly ministers being interviewed on the television or the radio to you.

You don't get the events that are born again sold being public in the daily press. No. The media, the press and so on, they are just not interested.

That's not news as far as there can say. And so we tend not to know of what the Lord is doing secretly, silently, what he is really doing.

Now I am persuaded, and I don't think I'm not, that even in these days, we have in many ways a parallel with those days of Elijah's depression, and the days of Asaph's prayer, but somehow I believe Asaph had that wisdom to reckon this, thy hidden one, with all the apostasy in the church and the nation, with all the things that are going on, that sadness and depress us at times, that cause us to be downcast, I am persuaded still, that in this land, and in many other parts of the world, there are still the saints, praying saints, leading saints, proclaiming saints, living, witnessing, to this God, thy hidden one.

The other verse in 2 Timothy chapter 2, the foundation of God standeth sure, having this seal, the Lord knoweth them that are hid, they are known to him, though not always known to one another, thy hidden one.

[19 : 59] There's still the salt of the earth, you see. There's still the light in a dark place. There's still the reason why destruction does not fall upon this nation, and on other nations, here and there, a few praying soul.

Thy hidden one. But may we look at it now from another standpoint. Because these hidden ones, not only in that sense, unknown, as far as the world of men is concerned, they are of little account of them.

The offscouring of the earth, as he was rejected, so are they. hidden, but thine hidden ones, also, as we consider the wonderful way in which they are preserved and kept, even physically.

May I just, at this point, introduce a few other verses of Scripture. For example, there's a lovely little verse in Psalm 17, verse 8.

Keep me as the apple of the earth, hide me under the shadow of thy wings.

[21 : 23] There's the hen and the chesed neck. Hide me under the shadow of thy wings, thy hidden ones.

there is a protective sheltering wing extended out and over the church of God in general and every believer individually keep me, hide me under the shadow of thy wing.

Beneath the shadow of thy wing thy saints have dwelt secure. Sufficient is thine arm alone and our defence is sure thy hidden one.

Third to Psalm 27 for in time of trouble he shall hide me in his familiar in the secret place of his tabernacle shall he hide me.

He shall set me up upon a rock. The tabernacle a tent his very dwelling place all the implications of the tabernacle and its worship and of the way of salvation I believe are incorporated here in time of trouble.

[23 : 01] In time of trouble he shall hide me in his pavilion in the secret of his tabernacle a secure a secret place the devil will never find you there he will never get you there a perfect hiding place thy hidden one or again in psalm 32 thou art my hiding place verse 7 thou art my hiding place thou shalt preserve me from trouble thou shalt compass me about with songs of deliverance see that same thought expressed again in psalm 119 I think it's verse 114 that's right psalm 119 verse 114 thou art my hiding place and shield

I hope in thy work thy hidden one they're under the shadow of his wing they're in the secret place of his pavilion they're hidden by him by his word and by his faithfulness thy hidden one think about some of those hidden ones that God has protected take for example Moses his parents hid him it is true but it was God that appointed that wonderful way of hiding whether it was the Boer Ash Ark or whether it was Pharaoh's palace and Pharaoh's daughter what a remarkable hiding place that man had wonderful thy hidden one think of

David there in a dozen with his faithful followers round him and Saul kept from him wonderful hiding place Elijah we've referred to him already go and hide thyself a brook chariot the widow of Zarephath strange being strange places but God hiding place think of the saviour himself to go down into Egypt the last place we would have sent him with all its invocations but into Egypt he must go a hiding place you see God wonderfully hides his people when we read the history of the reformation or of the covenanters and other occasions of persecution of the church indeed in present day

Russia and other iron country most remarkable accounts are given of the way in which God has provided a hiding place a hiding place for his people literally against the assault of Satan that's very wonderful thou art my hiding place thy hidden one the church is secure in her God the believer is sure in God but we must go a little further thy hidden one as we think about the gospel and as we think about the way of salvation as we think about the church that does not seem to be growing but diminishing in the days in which we live we may wonder sometimes where the scene will end is there any hope can there ever be any prosperity again what does the prophet say in the 40th chapter of

Isaiah why sayest thou Jacob and speakest thou Israel my way is hid from the Lord and my judgment is passed over from my God why do we think that that our way is hid thy hidden ones yet hidden in the eternal security of God himself but never for one moment hidden from him why sayest thou O Jacob O Jacob why speakest thou Israel my way is hid from the Lord hast thou not known hast thou not heard the everlasting God the Lord the creator of the ends of the earth thinketh not neither is weary there is no searching of his understanding when

[28 : 51] Paul came to Corinth he came into a situation that was certainly far more unpromising and formidable than anything that we may see around us today there was a godless place indeed there the enemy reigned supreme there the hearts of men were in bondage and he wasn't too encouraged to begin with was he but his god appeared to him and he gave him a word much people in this city not about thy hidden one isn't it wonderful if our eyes have been opened to comprehend the doctrines of grace of electing love of a predestinating God of a people that were loved with an everlasting love that were chosen in

Christ before the foundation of the world for whom Christ died upon the cross of Calvary he shall say not he might or men he shall say of the travail of his soul and be satisfied glorious circumstances thy hidden one much people in this city when at the command of the Lord the disciples left down the net on the right side of the ship they couldn't see the fish thy hidden one but there was a great multitude in gathering you know that's the lot of the gospel preacher he doesn't know the good grain the sower went forth to sow and as he sowed some fell on the way some fell on the stoning some fell among thorns but some fell on good ground thy hidden one one the good the fruitful ground expect not everywhere or hill and dale by spots this thing it is extremely rare but thy hidden one that thy word

I let down the net he that goeth forth and weepeth bearing precious seed so doubtless come again bearing his sheath with him thy hidden one that's my hope that's the reason I go on preaching that's why we carry on here in this place because of this prospect thy hidden ones known known unto God and all his works from the foundation of the world but may we go a stage further because if the hidden ones are brought they will be brought by one means only the

Christian is a hidden soul the work of grace is a hidden work the kingdom of God is like the yeast the leaven that the woman took and hid in three measures of meal but although it couldn't be seen at work Peter I know he's addressing the women in his first epistle chapter four but I think the principle is we may say a general principle relative to the work of grace let it be the hidden man of the heart some people may let you do about outward things they want to see the people conform to this or that they want to have this or that outward conformity

God is not concerned about that he's concerned about what's going on in your heart in those hidden recesses in those secret places thy hidden ones there's nothing hidden from him and he knows what takes place in the hidden man of the heart have you faith he knows it have you a spirit of godly sorrow over sin never told a soul he knows it have you looked to Jesus he knows it thy hidden one it's wonderful how we know where to find him you know the last sheet was hidden wasn't it the prodigal was hidden wasn't he the coin that rolled away under the bed or whatever it was hidden that is from sight but he found it he knows where to go he knows just where you are now he's a god of psalm 139 though I make my bed in hell thou art there there is nothing hidden but shall be revealed but it begins in the heart it begins through the word yes the work of the spirit but if that work is begun it will have certain inevitable consequences and the greatest consequence of all will be this that these hidden ones will seek a hiding place they'll seek that hiding place which alone is a refuge for sinners thou art my hiding place which leads us to the colossians 3 verse 3 now it's a good text and easy to remember it's all three it's not isn't it psalm 83 verse 3 and the last three words which will lead us to colossians chapter 3 verse 3 what does that tell your life is hid with christ in god what no think of it you're a sinner you're a wandering sheep you're one of those hidden lost children of the house of israel life and the word has been hidden in your heart and it's working effectually there as we could see in the ground then where will it bring you it must bring you to christ you'll find no other refuge you see it's like the hymn writer said other refuge have

[37 : 27] I none would you trust another refuge Isaiah speaks of a refuge of lies in his prophecy I think it's in the 28th chapter judgment also will I lay to the line and righteousness to the plummet and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place don't trust in any other refuge these hidden ones they'll be satisfied with none other refuge than that which Isaiah himself speaks of later a man shall be as a hiding place from the wind and a cover from the tempest as rivers of water in a dry place as the shadow of a great rock in a weary land and that's the man Christ Jesus your life is hid with

Christ in God other refuge have I known hangs my helpless soul on thee thy hidden ones now what a place to be Moses found refuge in the cleft of a rock as the glory of God partner top lady sings rock of age cleft for me let me hide myself if they let the water and the blood from thy rib inside which flowed be for sin the double cure cleanse me from his guilt and power thou art my hiding place thy hidden ones your life is hid with Christ in God what does it mean the

Lord Jesus Christ came into this world he came as a man of sorrow he came as the sinless saviour he fell upon the cross of Calvary he bore the sins of his people in his own body in the tree he cried out it is finished his blood was shed the ransom was made redemption was complete justification was absolute the fountain was opened for sin and for uncleanness the veil of the temple was rent in vain the way of the holiness the way of salvation was now made ready for his people and for generations they have been flowing in thy hidden one under the blood like Israel when the blood was sprinkled on the lintels and the doorpost in the ark like

Noah the Lord shut him in in a dungeon like David thy hidden one no crafty council can touch them there no changes in religious fashion will influence them there no other gospel will appeal to them only this one Jesus Christ and him crucified it stands a sinner in good's death in time before eternity thy hidden one the devil will never cut you off there the purpose of God will never be frustrated there he cannot cut them off from being a nation the hidden one may I just venture one last thought on the subject before I close perhaps almost an aside but none of them there is concern expressed lately because of the low state of the church but also the number of godly ministers that are being called to their eternal rest and reward sometimes we wonder where future ministry is going to come from well it's right that we should be concerned yet not over concerned by hidden one there's one thing that always causes me to marvel in the scripture is the way in which god hides his servants from public view until the time when they should appear to take up their word this is true even the lord jesus christ himself thirty years in hiding thirty years in the in the silent years before he came look at most forty years in the back side of the desert before the lord said to him now therefore go and i will be in thy mouth and teach thee what thou shalt say to jesus all the years are waiting till the time that his word came and they come from some surprising places would you have thought of

Saul of Carsus as being the great apostle to the gentiles there was a hiding wasn't there under the cloak of that pharisa self-righteous persecutor of the church was one of god's hidden ones who fulfilled every aspect of what i've been trying to say this evening in everywhere until the lord sent him forth to proclaim the gospel who would have thought that an obscure roman catholic monk like martin luther would shape the world in his death by his one the god on the throne is still the same that are called paul they're still the same that called luther is still the same that raised up with bill wesley and their contemporary is still the god of bill pop c.h.

[44 : 39] spurgeon another great preacher of the last century thine hidden one we know not who may as it were be waiting the very core god the commission of the holy ghost the disciples were hidden ones before the day of pentecost was fully come there in that room they waited in hiding until the word of god came with power upon us thy hidden one god moved in a mysterious way his wonders to perform he he plants his footsteps in the sea of night upon the storm deep in unfathomable mind of never failing skill he treasures up his bright desire and works his sovereign will love a wonderful god he has a wonderful people not because of what they are but because of what he and their core very wonderfully is in life may it be our favourite portion through grace to be able to be brought into this continent of life being in with

Christ in God amen