

# The eternal God is thy refuge (i) (Quality: Very good)

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[ 0 : 00 ] Mr. Hyde, Shores Corner, Sunday the 6th of August. We may say in the first instance that these words are prophetic words of Moses in connection with that great work which God would continue to do in respect to national Israel under the command of Joshua.

And undoubtedly the latter part of the verse is particularly prophetic in this connection and he shall thrust out the enemy from before thee and shall say, destroy them.

I often admire in the scriptures the clear and definite note that we continually discover.

We see it in this verse, the eternal God is thy refuge.

It is a great blessing for us to feel such remarkable truth belongs unto us.

[ 1 : 36 ] And yet, it will be of great consolation when we do feel that the greatness and glory of truth concerning God belongs unto us.

Now we read here that the eternal God is thy refuge. We cannot claim it as it were irrespective of any deep consideration, but it is certain to everyone whose names are written in heaven, irrespective of where they are, from whence they come, to everyone whose names are written in heaven, this word will have its application, the Lord, the eternal God is thy refuge.

But then, you may ask the question, as how we shall know that the eternal God is thy refuge?

Well, we may know principally from two ways. And first of all, it is the doctrine of the truth which will be dropped into our hearts by the eternal spirit, maybe at some time or other in our lives.

And then, there is the experimental working out of that doctrine, that is, the experience.

[ 3 : 29 ] In other words, we discover that the eternal God is thy refuge when, in the wonderful and remarkable providences of God, we come into such situations where we feel the great necessity of the eternal God being our refuge.

It hath pleased God in his infinite wisdom to so lead his own children that they do come in their pathway to certain places where there is no alternative.

There is none that can save but God. There is none that can deliver but God. There is none that can give them hope but God.

There is none that can strengthen them but God. There is none that can save them or hide them from the fierceness of the enemy but God.

The eternal God is thy refuge. The very words indicate to us that such as are to receive these words will be in need of a refuge.

[ 5 : 08 ] That is a place a person to whom they may resort when they are being pursued.

We read in the Old Testament of the cities of refuge. These were places to which one that had been guilty of manslaughter could flee from the avenger and once inside would be saved.

But though that may set before us a wonderful representation to consider that there is none less than the eternal God that is said to be the refuge of his people is tremendous indeed.

Now with the Lord's help this morning we would look at one or two points in respect to this first of all the eternal God and then that he is thy refuge and what kind of refuge he is.

it is a great favour for us to know the eternal God doubtless you are aware that there are many gods so called in the world the psalmist refers to them generally speaking in the 115th psalm and this was at a time when he was greatly taxed in his spirit wherefore should the heathen say where is now their God but our God is in the heavens he hath done whatsoever he hath pleased then he comes to describe the gods of the heathen their idols are silver and gold the work of men's hands they have mouths but they speak not eyes have they but they see not they have ears but they hear not noses have they but they smell not they have hands but they handle not feet have they but they walk not neither speak they through their throat how useless then such gods must be and yet how many there are in this vain world that worship them and then there is a very solemn word which powers they that make them are like unto them so is everyone that trusteth in them in other words these people have mouths but they do not speak they have eyes but they do not see they have ears but they do not hear and so on but the psalmist says our

[ 9 : 01 ]

God is in the heavens he hath done whatsoever he hath pleased and we may say in respect to our God the eternal God upon whom we are discoursing this morning that he speaks that he sees that he hears that he smells that he has no spirit yet figuratively speaking he has hands and feet as he walked the voice of God walked in the garden and so though it is set before us in figure our God is such that has all the known faculties that we can possess and in this way is able to communicate is able to perform is able to restrain and is able to hear there will be eternal

God we must not fail to observe the word eternal it raises us above everything that is in this life can you find any place that you can certainly come with an absolute confidence on this earth and feel that you can leave your interest there and that there will be no betraying of secrets indeed we cannot be sure even though in the cases of those that we may repose a great deal of confidence we must ever remember that they are but men and may fail us when most we need them but the eternal

God he who has been forever and ever will be we have to believe it we cannot interpret it but the eternal God he who lived before time lived through time though above time and will live when time is no more the eternal God who needs none to sustain him who needs none to supply his own needs does he not say in the book of Psalms the cattle upon a thousand hills the gold and the silver are mine if he was in need he said I would not tell thee the Lord God the eternal

God is dependent upon no one for his existence and for his continuance at the same time the eternal God is such a one that is so full of everything that he is able to satisfy the needs of all his tender mercies are over all his works we see this day by day the rain comes upon the just upon the unjust and these all come these blessings from a full and never failing Jehovah the eternal God I cannot speak words high enough to exalt him sufficiently because he is high so to speak he is beyond our reach so to speak we can never attain unto him it is very instructive for us to read the words of the psalms that the

Lord looked down to behold the things that were in heaven and on earth God is above the earth God is above the heavens he dwelleth in splendid isolation by himself and yet the eternal God described to us through the scriptures is composed of three persons father son and the spirit proceeding from both and those three persons are equal in every degree there is no putting one before the other though we by reason of our limitation of language and speech sometimes refer to the father as being first in the trinity the son as being second in the trinity and so on but this is only to help us by reason of our limited vocabulary or understanding in effect

[ 14 : 49 ] God is in every way equal now the eternal God it is good for us to seek to enlarge him as we may be able as far as we can in order that we may be set before you we'll be able to set before you later the greatness and the wonder of the refuge of his people the eternal God we read in the book of Psalms that he is from everlasting to everlasting by reason of this his nature necessary is eternal and hence we read concerning the fullness of God revealed to us in the face of

Jesus Christ Jesus Christ the same yesterday and today and forever as his nature is holy so that holiness is eternal as that nature is loving so his love is eternal the eternal God the eternal God is in respect to himself and to all of what we describe as that which proceeds from him is attributes but then the eternal God is also infinite that is there is no searching of his understanding there is no depth of him that can ever be plumbed by nature who by searching can find out

God the eternal God he is infinite in every respect now you may say what is this to do with the refuge if we can align the eternal God with the refuge itself it will show to you what a great refuge is yours alas that too many now we may feel that we ought to include ourselves in this when we say that we have too small a view of God if we refer to a refuge then do we ever think of that refuge as being infinite which it is we can never find the end of it we can never come into a place where it will not be sufficient.

Whatever God is, so is the refuge. And thus, as God is described here as the eternal God, so is the refuge.

Because we are finite creatures, we often think of things in a very limited degree. We may feel to need a refuge just for a few moments.

[ 18 : 46 ] As an example, we take the case of the disciples that were on the sea when the storm arose. And Jesus was asleep in the side of the ship.

And then, the disciples were filled with anguish. And they said, Master, carest thou not that we perish? And he arose and rebuked the winds and the waves.

And then he said unto them, How is it that ye have no faith? And they said, Who is this? That even the winds and the waves obey him?

Now the point of this is, that they needed a refuge. And yet, failed to conceive how extensive, wonderful, and glorious that refuge was.

It was the infinite refuge, one that would contain them and preserve them from all the dangers of life that preserved them shall be saved for a few minutes.

[ 20 : 13 ] And then, the conditions altering, the calm being prevalent, they ceased to be aware of their need of a refuge.

And so, their view of God, even as the eternal God, as their refuge, was very much limited.

And I had no conception, as so often we may have little conception, of the greatness and extensiveness and wonder of the eternal God who is the refuge of his people.

The God being the eternal refuge is such a one that will be a refuge to us all our life long. And he will be an eternal refuge.

In consequence, he will always be our refuge. The psalmist said, God is our refuge and strength, a very present help in trouble.

[ 21 : 33 ] There may well be many times in our lives when we are unconscious of the need of a refuge.

And yet, if we had no refuge, we should be overcome. Now, can we say this, that the Lord is such a refuge that we may go unto, but such a refuge who is able to come unto us.

And if you reflect upon your lives, you may perhaps come to a number of conclusions when God has, when God has, as a refuge, has come unto you.

He has come when you, where you were, where you were, when you had no strength. And so, when we consider that the eternal God is thy refuge, it is such who is in his infinity, who is in his infinity, can come to where you are, can stretch to where you are, can come to your lowest estate.

he knew, he remembered me in my lowest state, for his mercy endure forever. Now, we said in our early remarks, that, this truth may well be settled in our souls as a doctrine.

[ 23 : 12 ] Wonderful. But subsequently, it is proved in the experiences that follow. We should do well if the Spirit of God should be our teacher to seek help, guidance, and enlightenment of heart, but we might be led more deeply to understand the vastness and extent of these few words concerning our God, that it is the eternal God.

The eternal God is our refuge. the eternal God is aware of everything that will take place from the beginning of time to the end of it.

He knows everything that will take place as well as what has taken place in our lives already. He knows what will happen the rest part of the day.

He knows what will happen the rest part of our lives because He has appointed it. How great is the eternal God?

Do our souls sometimes lift up and yet, as it were, sink down at the great revelation of who God really is in the depth and height and length and breadth of Himself.

[ 24 : 58 ] Paul, as it were, gets a glimpse of the eternal God when he says, Oh, how unsearchable are His judgments and His ways past finding out.

But we have no need to go so far as to consider the greatness and glory of God in that He knows all.

and therefore He is able to be a true prophet. I've often felt encouraged and you may be encouraged too to remember that the Lord is able to declare the end from the beginning.

We discover how great the eternal God is at times if we should have the faith of David and come into a similar situation where David needed a refuge.

I refer to the occasion when David was shut in the wars of Keilah when the city of Keilah when Saul was pursuing him.

[ 26 : 31 ] The knowledge came to Saul that David was there and in consequence Saul said he is mine because he is in a walled city and he cannot get out.

He cannot escape. now you see David inquired of the eternal God. He must have inquired of the eternal God.

He could not have inquired of anyone else that could have told him what God did on that occasion. He says to God if Saul comes then rather he says in the first place will Saul come to Keilah and God said he will.

and then David says if he comes will the men of Keilah give me up into his hands and God said they will.

David was coming to his refuge in this because he was in the refuge of the infinity of God's knowledge and in having this infinite knowledge conveyed to him David was able to make good his escape and Saul did not come to the town because that knowledge that he had escaped was conveyed to him.

[ 28 : 27 ] Now you see we are limited in our own thoughts and observations because generally speaking we only know what men have in their mind when they do it.

There are many things which are in men's minds which God does not allow them to do. God knew that it was in the mind of King Saul to take David in Keilah and God knew that it was in the mind of the men of that city to have no sympathy for David but to give him up.

God now this sets before us that the eternal God is one to whom you can go as a refuge who has infinite knowledge and can give you that knowledge whereby you may make good your escape.

I shall have to leave you to apply it to circumstances in your life but God may well be a refuge to us in that respect by reason of his infinite knowledge of the future of all that is in men's minds what their intentions are even though those intentions are not allowed to be put into practice.

Now you see look upon your own case have there not been times in your life when you may have desired to know what was in another person's mind because you were afraid that they would do you harm.

[ 30 : 38 ] now may I commend this word to you the eternal God is thy refuge he is that refuge of infinite knowledge of the thought of all men and he can tell you what they will think tomorrow and those thoughts might even not have come into their mind at the moment may such a point serve to enlarge the eternal God before your eyes to magnify the extent of the wonderful refuge which you have in God the eternal God is thy refuge the eternal God is fully acquainted with all the designs of Satan there is no doubt that Satan has a design to destroy the life of God in every person that is born again of the spirit he is unwearied in his varying attempts upon the people of

God upon the church of God this was never more manifested than in the life of our Lord Jesus Christ the eternal God is thy refuge we may take this to be yet another branch of God's infinite knowledge but at the same time we set before you the revelation of his infinite power now the children of God will be able to speak about the power of Satan which they feel working in their own souls working against them stirring up their deceitful hearts moving their carnal minds hearts but we also notice from the book of

Job how God is over all there are many things that happen in life and from the word of God we may trace some of these things to the work of Satan under the permission of God this is clearly revealed to us in the early chapters of the book of Job and it must have been a very distressing period in Job's life when there was a continuity of messengers coming to tell him of destruction now you see Job was quite unaware of what was happening as we may well be unaware of what is happening Job was not aware of that conversation between

Satan and God himself this is a great mystery but God should speak to Satan but he should say to him hast thou considered my servant Job hast thou considered my servant Job there is that there is none like him in the earth a perfect and an upright man and one that feareth God and escheweth evil and we see what Satan's thoughts are and if God preserves you in his fear we have an indication here of what Satan's thoughts are then Satan answered the Lord and said doth Job fear God for naught hast not thou made a hedge about him and about his house and about all that he hath on every side thou hast blessed the work of his hands and his substance is increased in the land but put forth thine hand now and touch all that he hath and he will cast thee to thy face and this is what

Satan thought Satan's thoughts are limited they are limited in respect to the power of the eternal God he is as it were blinded to this infinite knowledge though his knowledge is great it is clear that it is not infinite and then the Lord said unto Satan behold all that he hath is in thy power only upon himself put not forth thine hand and so Satan went forth but he could not overcome Job because the eternal God was Job's refuge refuge and if the eternal God was a refuge of infinite power as well as infinite knowledge he was also one of infinite grace an infinite grace was needed as a refuge for

[ 37 : 03 ] Job at this time and after there had been a succession of messengers with bad news we read that Job arose and rent his mantle and shaved his head and fell down upon the ground and worshipped and said naked came I out of my mother's womb and naked shall I return nither the Lord gave than the Lord hath taken away blessed be the name of the Lord Job's refuge was infinite grace that enabled him to make such a statement but Satan was not finished and doubtless as you are aware when the Lord asked Satan again as to whether he had considered his servant

Job Satan answered and said skin for skin yea all that a man hath will he give for his life but put forth thine hand now and touch his bone and his flesh and he will curse thee to thy face and the Lord said unto Satan behold he is in thy hand save not his life but save his life now the eternal God who had infinite power eternal power was well had Satan under control have we had suffered losses have we been the subjects of having a refuge in infinite grace that to our astonishment and to our amazement we have said the

Lord gave the Lord has taken away blessed be the name of the Lord now you know perhaps we cannot lose anything more dear to us than our flesh blood a wife a husband a son a daughter a father or mother as the case may be yet can we say that the eternal God has been our refuge under such circumstances and a refuge of infinite grace whereby we have been able to say and that without any reservation the Lord gave the Lord hath taken away blessed be the name of the Lord but now Satan comes again and he says ah but you touch his skin you touch his body you bring down his health you make him unrecognizable you make him to groan because of his affliction and he will curse thee to thy face we may say this that

Satan might well have done his utmost to provoke Job to curse God to his face because of his affliction and some of us might well have known a necessity of putting our hand upon our mouth lest we should curse God in the day of our affliction but Job was preserved he was preserved in the refuge of infinite grace and therefore when he came unto this bitter trial Job speaks out and he says to his wife shall we receive good at the hand of the Lord and shall we not receive evil he saw that God was over all the eternal

God is thy refuge now we have referred to two cases David and Job in the scripture we have been in endeavor to set before you God as a refuge of infinite knowledge of infinite power and of infinite grace but the word says that the eternal God is thy refuge refuge now can we find him to be such a refuge as being of infinite knowledge as having been of infinite power and as having been of infinite grace and that grace and that power and that knowledge being conveyed to us so that it was not something that was just merely recognized within ourselves outside of ourselves as a wonderful truth but it was something that was realized in our heart whereby we felt because of the dreadfulness of the temptations no less than infinite grace would be sufficient to sustain us thus in the experience of it the eternal

[ 43 : 13 ] God is thy refuge and this is the manner of the experience of the refuge hear the power that is in him the grace that is in him and the knowledge that is in him deliver the needy when he cried the poor also and him that hath no helper we should not leave this part of the subject however without referring to the eternal God is thy refuge in his infinite patience we find ourselves that our patience is very limited one thing that is required in men continually is the exercise of patience patience now the

Lord exercises infinite patience both in respect to the wicked and also to the godly we read that the wickedness of the Amorites is not yet full and the infinite patience of God was lengthened out to those wicked people until it was full and what applies to the Amorites may well apply to the wicked in all generations but the wicked have no knowledge or no understanding of God's infinite patience as a refuge but the people of God do we are familiar sometimes with the hymn writer's words behold his patience lengthened out to them to them that from him rose now if we have been guilty of robbing from

God if we have been guilty of being attracted to this and that in the world if there has been something that has appealed to our mind and has drawn us away from God then what should we truly expect we should truly expect the judgment of God as a consuming fire to fall upon us and yet because of our blindness and our deadness how little thinking along these lines is known nevertheless if we are to be spared it requires the infinite patience of God and that infinite patience of God is a refuge and that infinite patience of God can only come forth from the eternal God does this enlarge our hearts to realize how great a refuge we have in

God oh that it may be used to that end how little we think about the greatness of God how little we are observe the depth of our own need continual need we go along every day very often we are moved by women fancy even in the best of people there are occasions when we are drawn aside by the carnal mind and we need God's infinite patience to be our refuge this is manifested earlier in the scriptures where we read of the Lord's mercy being great and perhaps we should mention this that in relation to the refuge it is a refuge of infinite mercy oh that

I could explain to you the meaning of infinite the mercy of the Lord is from everlasting to everlasting now of course there are many people that may go along as we say jog trotting along having no extreme experiences and in consequence never are brought to feel a need of God's infinite mercy and of his infinite patience but I would set the eternal God as thy refuge before thee in this extent lest you should suddenly be brought into a place where you need God to be a refuge of infinity on the borders of despair in the time of great distress you should still be fully persuaded that the eternal

[ 48 : 55 ] God is a refuge of infinity and one that is able to save unto the uttermost all that come unto God by him one that is able to save from the borders of the pit because of his recovering grace we leave the subject for this morning