

# Jesus a Refuge (Quality: Average)

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

Date: 12 September 1965

Preacher: Lee, Jabez (1894-1968)

[ 0 : 00 ]      Once again I have a desire to draw your attention to the words you will find in the 33rd chapter of Deuteronomy, verse 27.

The eternal God is thy refuge, and underneath are the everlasting arms, and he shall thrust out the enemy from before thee, and shall say, destroy them.

Those of you who are enabled to be here this morning will remember that we ventured upon these words by way of the text.

Well, we need the Lord to lead us a little more fully into that truth that he hath declared that the eternal God is thy refuge.

We mentioned a few things this morning, that he was our refuge, that refuge, literally as we know, is a place to run unto for safety and out of danger.

[ 1 : 33 ]      And that he became our refuge when he came here on earth. Well, we didn't say a lot concerning him as our refuge this morning, so may we be able to speak a little this evening, lead more fully into the truth that he became our refuge when he came here on earth.

A refuge from the condition we were in by nature, unto whom we could run, which I mentioned this morning, could run when we were alienated from him and far off by wicked works.

And the word of God says, you know, in another place is our refuge for us, a very present help in time of trouble.

So then, you and I have known, we hope, those times when we've been enabled to run to him for refuge.

Well, it would may be profitable to see and look at a few of those who came unto him for refuge.

[ 3 : 07 ]      And you will find in the Gospels, as it is in the Old Testament, but especially in the Gospel day, you will find there were those who came unto him for refuge.

Why did they come for refuge? Because they had a case. You won't go to God for refuge if you haven't got a case.

But he gives his people a case. And so, as we look into the Gospels, we find there were those who came unto him because they had a case.

Some of them had, you know, sicknesses of body. But something more, they had sicknesses of soul and also sicknesses of body.

And therefore, they came unto him for refuge. And they found him to be that one who had that love toward them, that he healed them of their maladies.

[ 4 : 32 ]      What a great unspeakable mercy if we have a malady. Many have a religion and no malady.

But if you and I have a malady, we shall prize the refuge. You know, we might be very satisfied with our religion and settle down upon our leaves.

That means, you know, settling down in a calm way as we guard those things of eternity. And be satisfied with our attendances to the means of grace even. And many other things. But not to dwell there.

But we must just mention these things as a kindly warning. But being not among such, we hope we have been given a malady.

[ 5 : 38 ] And that malady being a sin which does eat as does a kinker into the very end. Some of you know something of it, I believe.

In a lesser or greater degree. I like to put that in because we might discourage the little ones.

And I do desire never to go over the heads of those who may have not come so deep into these things.

But we do say that there must be a malady. And it will be known by the witness of the Spirit. And such will have that knowledge given to them.

That sin is that that hath divided them from God. And it is such a malady that none can heal. Quacks can't heal it.

[ 6 : 45 ] For they put burdens on men's shoulders grievously before. And do not attempt to move them as much as with one of their fingers.

As Christ rules. Oh my friends, what a mercy it is. If we have a different leading and teaching.

That some are left is. We read in that word just now. Spoken by one of his servants.

How many are left in that awful condition. Well it's your mercy and mine. If you and I are being given this malady. That we need to run unto our refuge.

And plead unto him for mercy. That he may come with his atonement. And cleanse us from sin.

[ 7 : 52 ] You know. We might even be left to say we're sinners.

And also to feed upon our corruptions. Kindly warning here.

Our corruptions are the serpent's meat. We can't feed upon them. They are seekers to hell. If we have no refuge.

Oh my friends. How I have said many times. And I repeat. We must not look at ourselves. We shall seek lower. But look up unto the refuge.

He that hath accomplished for us. A deliverance. And hath so ordered it.

[ 8 : 56 ] That his people. Knowing and having the malady. Come unto him. For healing. Oh there is a balm in Gilead.

There is one man. That is a bishop. How to heal the festering sores of sin. Say sinner.

Does your sore run in the night. It often does you know. That's when we know. That we have this festering sore of sin.

It will especially run in the night season. When it is night with thy soul. And all seems around you. Well neither give way.

Then you'll find the festering sore of sin. Will run. And I may say. At this particular point. It will be a tense in my nostrils.

[ 9 : 58 ] What a mercy isn't it. Why wounds stink. Says one in it. And are corrupt. That's God's wounds.

Not mine. It will come to that measure of it. My friend. Well it needs.

And the balm of Gilead. It needs. The precious fountain. That is open for sin and uncleanness. That washes away all filth.

And heals. It does indeed. But you'll find. A tool. That when. And this healing balm is.

May know. God in his mercy. To us. Have left us. The scars. Whereon we may look.

[ 10 : 56 ] And see. Those times. When he's washed us. And cleansed us from our sin. Why you know how it is.

If we have. A wound in our body. And. It'll leave. And he's been healed. It'll leave a scar. To remind us.

Of the time when. How that. It took place. With us. And so. Have you got a scar. A sinner. One of those scars.

That. That. They'll look upon. Where the healing balm of Gilead. Hath healed thy wounds. Where you can look back and say.

Well. I believe. At that. Particular spot. That room. That. That. That. Chamber. Or where it may be.

[ 11 : 57 ] Well. Some might say. Aren't you setting up a standard there. That we must know the exact place. Well. Some know it.

Some know it. And I believe all. Our will. Have the inward witness. That it hath taken place. That God is a sovereign.

In. His way. Of administering. These things. Oh. Oh. My mind. If I may just break away. Here again. Concerning myself.

Oh. My mind. Goes back to Croydon. In. One bedroom there. When I was single. Where I believe. The stinking.

Festering. Sores of sin. Were washed away. No. It is here.

[ 12 : 51 ] Where we found a refuge. That's for why we preach it. Because we've tasted. To handle. And felt. We hope. Of those things.

And. There. I say. We found. That. Precious. A refuge. Where we could. Feel. And be persuaded.

And was able to say. I'm clean. Just. God. I'm clean. I wish I could live there. And dwell there. I felt. I felt.

Far from that recently. I can tell you. But nevertheless. We cast not therefore away our confidence. Which has great recompense of reward. world.

It is. Is there something that lives. Well. We were speaking then. Today. In tongues arms. He being our refuge and so underneath are the everlasting arms. Underneath his people always, though unperceived, I am sure when you come into difficulty and trial, you will not feel or realize that underneath are the everlasting arms. You will have many fears as to this truth, but there are evidences in the world that this is so. You know once that I sink in deep mire where there is no standing, but underneath is everlasting arms, below the deep mire. Poor tried one, you feel to be sinking to deep mire where there is no standing. Remember that. His everlasting arms are beneath the deep mire. You can't sink below them. I should have sunk years ago if I hadn't had the everlasting arms. They are beneath his people in every time of trouble, in every need. Indeed they are. And I believe the lower one sinks. So the everlasting arms are still beneath them. They are, as it were, a foundation whereon they stand. And those everlasting arms are the same that first and of all brought us out of nature's darkness. That snatched us as a brand from hell. That stopped us in our mad career. When we were determined to have our fuel of the vice and wickedness of this wicked world.

[ 16 : 03 ] Oh my dear friends, what a mercy it is that we have a God that sees us when we see not him. Sees us when we were going on Galil-like and turning our back upon him, upon his word and upon his truth. And yet, having it may be in the conscience warnings that these things were not right. But like the foolish, you see, going after those things which would ultimately have caused us to be everlastingly be banished from his sight. Oh, the love of Jesus, the love of God, Father, Son, and Holy Ghost, to come unto us when we were far off by wicked works and delivered us from the snare of the fowl.

Oh, it's an awful snare of the fowl. You see how he, the great mighty enemy, how he is that fowler that sets a snare for the unbored feet of God's people. Yea, even when in their unregenerate state, Satan knows you know, he can grow scripture as he did here in what we were at. So that, I believe he knows God's children from the time they are brought forth into this time state.

God's children from the earth. And so, of course, he is the only one of the fowl. And so, of course, you know, some of us were tormented by him very early in life. And so then, he ever tries to ensnare and destroy those who are ordained unto life and by the decrees of God placed in the eternal covenant.

God is thy refuge. And so, of course, the eternal God is thy refuge. And underneath are the everlasting arms. Well, they were underneath.

Our dear Moses, in all his trials and difficulties, you see how there were those that rose up against him.

[ 19 : 25 ] God is thy refuge. And looked at and expected more from him than he was able to give. And turned their back upon God. And you know how he, on one occasion, stood with Twixbam, and more than one occasion, but on one particular occasion.

And the hundred and six times is recorded. How he stood in the breach. Oh, I say, what a wonderful figure that is. When we transgress, and when they may rise up against us in judgment, whatever trouble we may come into, our Savior is that one that stands in the breach.

And between God and you, the Father and you, he does indeed. And when the Father condescends to look upon the Son, he sees you and me. He does indeed.

And he passes by our transgressions as he did. And he passes by our transgressions as he did the children of Israel on that occasion. Oh, how blessed is it described too, when you know the children of Israel had to slay a lamb and to sprinkle the blood upon the doorposts and the lintel of their houses.

And he says, God says, when I see the blood upon the doorposts and the lintel of their houses. And he says, when I see the blood, I will pass by. Oh, my friends, oh, my friends, is this blood being sprinkled around you. I say, is this blood being sprinkled so that when the Father beholds it, of the dear Lamb of God, he passes by thy sins.

[ 21 : 35 ] Unspeakable mercy, isn't it? It is passed by your sins and mine as he beholds us. In and through the merits of our dear Savior.

Savior. As his blood is sprinkled upon the guilty conscience and has destroyed the power of sin, that he cannot have dominion over us, though it is our daily trouble, our daily annoyance, and brings us into new difficulties and new sorrows.

And yet again and again, he being longsuffering, and his compassion is so great, again he beholds us in that condition and washes us from time to time.

Though we are already cleansed, I know, as we have spoke just now, at the beginning, when we are brought forth out of darkness into life, but as new contrived guilt, like it was with dear Peter, not only my feet, but my hands and my head.

He's been there, I know, as new contrived guilt, as many times, and my head. I've been there, sinner. I said, have you been there? Where you've had to cry on to God to give you a bite, he plunged into the crimson ocean, while this poor sinner feels to near it.

[ 23 : 15 ] More and more, I dare not come to my end without a washing. You'll come to your end without a washing, sinner. You'll be lost.

So shall I. Don't speak those things to terrify. I speak them as it was their truth. We must have a washing.

Except I wash you, Peter. How close, isn't it? Except I wash you, Peter. You have no part or lot with me. Oh, for a washing.

So then, it is having under us the everlasting hour that we have continued as unto this done.

And then he says, and he shall thrust out the enemy from before thee. He'll thrust out the enemy. Well, that, I believe, again is evident that he does thrust out the enemy before us.

[ 24 : 27 ] For there was a time when the enemy of souls had possession of us. We were in his kingdom by nature.

But God, in his love and in his purposes toward us, cast out the enemy. And he casts him out.

And he casts him out that he might take up a residence, if I may speak that reverently. That he might enter in and make his abode within.

Oh, it's your mercy in mind if he hath cast out the enemy. Well, you'll know, sometimes I believe, that he hath taken up his abode within and cast out the enemy before thee.

And you'll find it in this way, I believe. How that there will be the bubbling up of his love in thine heart. There will.

[ 25 : 34 ] There'll be that bubbling up of that water of life, which is said to the dear woman, The water that I shall give you shall be in you as a well of water springing up into everlasting life.

That so you will know, if you find this springing up in thine heart, that love unto the Lord and Saviour Jesus Christ, not as many say they love him and walk contrary to it.

There is unloving him because he first loved us. There is unloving him because, as we see our condition by nature, and also those things he has revealed to us, and has given us a humble hope that he has delivered us from the power of the enemy, from his kingdom into the kingdom of God's dear Son, and has delivered us from the powers of hell and of death.

He shall thrust out the enemy, so that, though I know all this here, that I believe I mentioned this morning, was made applicable under those who were about to enter into the land of Canaan, and that he would thrust out their enemies before the birth.

But you know, all scriptures are given for our learning, that we might read, mark, learn, and inwardly digest it. And so these things, I believe, are made known to us through the word, that the enemy is thrust out.

[ 27 : 41 ] The wonderful word, that thrust, isn't it? You know, if a person is thrust out, well, as we should say, perhaps in our tongue, they're thrown out, as being of no consequence, as being, shall I say, or showing that God was preeminent, and far above him in power.

And when that word is made known, that he's thrust out, never more to return. It won't be with this one, like Christ spoke in the word, that Satan had gone out on his own, at his own accord.

And, though a person may have a religion like that, and be very religious too, and there have been cases of that, where Satan has returned, and found the house clean and garnished, that is to say, an outward cleansing, an outward purity, and he had ended in, and the state, Christ said of that man, is worse than the first.

Twice dead, we read, plucked up with a roof. Hope it isn't my case. Well, he thrust out the enemy, and he takes up his abode with him, and reigns there at keep.

And there, when he enters, there is nothing, can anywise, hurt or destroy, a child of God.

[ 29 : 41 ] Well, he says, he'll thrust out the enemy before thee, and shall say, destroy them. And so, he will enable his people, sometimes, to come into that path, where they'll be able to destroy, their enemies.

What do I mean by this? I'm not speaking about outward enemies, they're in God's hand, if you have any. God, in his mercy, has so ordered it, is not for us to interfere, with our enemies.

And he will deal, with all those things, for, on our behalf. These enemies, are not, outward enemies. We shall have enough to do, to look at our enemies.

with enemies. Oh, how many there are, that, that would destroy us. And, how many there are, within our hearts, unbelief, discontent, hatred, many other things, which, you and I, know, are in our hearts, if we are rightly taught.

Well, he says, say, he shall say, destroy them. Well, how are we to destroy them? Not by our own, carnal weapons. Not by our own strength.

[ 31 : 10 ] Not by anything, that we can do. Some others may have tried that, but we have found, it to be fruitless. Now it will be, by the weapon, of all prayer.

Yes. Oh, indeed it will. He will be brought, into that place, where, he will be, enabled to pray. Thy dear heart, has cut thy way, through a host of devils, while they fall, before you would.

So then, there will be, a prayer, in the heart, under God, that he will, destroy, our enemies, unbelief.

Oh, how this troubles us, doesn't it? That we cannot believe, that he will do, those things for us, that he has promised, in his word.

unbelief, and, we are brought, into a place, where we feel, that this unbelief, the unbelief, of the reprobate, it isn't, you know.

[ 32 : 28 ] Unbelief, is that, that comes, from our nature, and, from, from, the old nature, the old man, of sin, our old nature, does not, behold, and see, those things, which God doeth, does not understand, those things, he doeth, but the new man, of grace, wherein is embodied, all the graces, of the Holy Spirit, these are they, which, are believed.

It's time, surely, when we have been, lifted above, our unbelief, and been able, to come, before him, and to say, we believe, that thou art, able, to do, these things, for us.

Unbelief, cast, dishonor, upon God, as we know, and his troubles us, for we have, a principle, within us, that would not, dishonor him, and we would, love him, at all times, and we would, act, and move, in the things, of God, in that way, that would, be pleasing, with him, to him, continually.

Well, then the eternal God, is thy refuge, and underneath, are the everlasting arms, and he shall, thrust out, the enemy, from before thee, and say, destroy them.

Now, all this, in this particular chapter, was abundantly, made known, under the children, of Israel, when, they were about, to enter, into the land, of Canaan, how the Lord, you see, divided, Jordan, before them, and, they were, they had, to do nothing, but, cross over, well, you see, God, in his love, and compassion, to his people, before they, enter into, the land above, he will, divide this, Lord, which your, I fear, he will, for, he is, that destroy, our last enemy, death, he has, let unbelief, say, what it may, let, the world, deny it, let, professors of religion, say, well, you're morbid, but, my friends, is our blessed truth, that he hath, in his love, and compassion, conquered, that mighty, foe, which you and I, so much for you, and we, and hath, indeed, given it, a mortal rule, in that, he himself, passed this way, and has, showed us, the way, as he, when he rose, triumphant, ascended up into heaven, with all and all, of his elect, with him, in heaven, to present them, before the Father, some might say, well, how is it, some of his elect, is still on earth, well, in the purposes of God, in the covenant, they were with him, in eternity, and through time, and, hereafter, these are depths,

[ 36 : 35 ] I know, but, you see, our thoughts, God's thoughts, are not our thoughts, neither his ways, our ways, but, there are those, that have gone already, there are those, of us, who are going through, this tempest, to receive time, there are those, not yet born, no doubt, God knows, when the day, will come, that he'll trust, in the sickle, and gather, the harvest, but, he will gather it, and he'll gather, his elect, to the four quarters, of the earth, black and white, bond or free, he will gather, them, with ten thousands, of his saints, as we read, he cometh, with ten thousands, of his saints, and he'll gather them, into the garden, of everlasting peace, so that, he will destroy, our enemy, before us, and enable us, to, by faith, to destroy, those things, that are within us, at least, while, we are, unable to pray, under him, and he, hears our cry, and, they are destroyed, and also, that enemy, the last enemy, death, and,

I say, he's opened up, that way, whereby, his people, should cross, cross the river, on the merits, of Jesus alone, to cross the river, on his finished work, on those things, he had accomplished, and also, cross the river, clothed in that, precious robe, of righteousness, which he obtained, for them, that, with that, they shall, be, a town acceptable, under the Father, well, I speak these things, and, when I speak them, I hope I speak them, as they come, into the mind, not by any puny, for what, but as they come, we hope, from God, and when we speak, the may I say, here and now, we are trying, exceedingly trying, especially, after we leave, the pulpit, as to our own standing, sometimes,

I have to say, with a dear apostle, after declaring, these things to others, we are so, by become, accost away, well, God knows, our exercises, he knows, our path, and may enable, us each, to commit, our cares, our troubles, into his hand, and give us, again and again, some humble hope, that when the battle, is all, and victory won, there is a crowd, of light, for us, that fail, not away, but I must, give over, my friends, I've had, free service, and my foot, is rather painful, may the Lord, be pleased, with your blessing, and, the λ Min, the Lord ton, and the■■ holds, and your book, and the authority, and this, as I say, the Right, you know, the Lin T tratar, as I say you are, there, in the ■ustin, and this is, we are, in the direction, that we need to know, that can point, to do a great honour, and you can do a great richtig, that I can do, as I say the Stand, and I say I owe your form, the stars, and the light or the air Marin, and the clay, just, and the ■■■'s dissemination, are these things,

I do have, the night hangized, and where I have,