

Secret place of the Most High (Quality: Very Good)

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- [0 : 00] In the 91st Psalm, we look at the first verse, Psalm 91, verse 1.
- He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.
- We do not know the writer of the Psalm, for we are not told. Neither are we given information regarding the circumstances that caused this Psalm to be written.
- There are some that believe that it is a Psalm of David. And because of the references to the pestilence in verse 3 and in verse 6 and similar verses, they believe that it might belong to that period when David numbered the people and when God in his displeasure gave David the choice of different judgments.
- And he chose the three days of a visitation of pestilence when 70,000 perished of the people. But we cannot say that that is proven.
- [1 : 25] It may well be that this is the writer and this was the circumstance. But we cannot be sure. And others have put it into a time later than the Babylonian captivity.
- And when I was at college, the liberal teaching I got made many references to the verses in the 91st Psalm, such as verse 5, Thou shalt not be afraid for the terror by night, nor for the arrow that flyeth by day.
- And they said that this was an echo of Babylonian demonology. Babylonian demonology. And what godly man, and there wasn't one writer of the Psalms that wasn't a godly man, what godly man would ever be taken up with Babylonian demonology.
- It is nothing to do with that. It is to do with the deliverance that God has given to the psalmist.
- And the psalmist is speaking on the behalf of every one of the Lord's people that in times of extremity and danger have been wondrously preserved.
- [2 : 44] It is unmistakably the word of God. It's not bits and pieces of an ungodly religion that had been gathered into something and made over with a Jewish slant.
- It is that which is the word of God. It is what God caused to be written and preserved. Even Satan knew that because he quoted two of these verses in the temptation.
- Remember in one of the temptations he said, for it is written, quoting verses 11 and 12, in a fashion he shall give his angels charge over thee to keep thee in all thy weapon their hands, lest thou dash thy foot against a stone.
- He said it is written. He knew the devil knows the word of God. The devil knows it's all given by inspiration and it's infallible. He knows it and he hates it.
- And so his strategy is to come and blind men so that they might be brought not to believe it and not to accept it, that it is the word of God. But he knows it is.
- [3 : 58] He knows that according to this word that he has no possibility of success. It's a remarkable thing that the devil persists in the course that he takes in view of the impossibility.
- But he shall gain the victory. But there it is. Well, we seek to understand this verse.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. And the words are most interesting. You notice that first of all there are two titles of deity given to us.

Two titles of deity. The Most High and then the Almighty. The Most High, the Elevated One. And not just one of those who is above others as the Great Ones of the Earth, but the Supreme One.

He who is in the high and the lofty place. The Most High. And if you recall the words of Melchizedek when he met Abram returning from the battle and blessed him, you will remember that he blessed Melchizedek.

[5 : 17] Genesis 14, 9. Blessed art thou, Abram. Melchizedek blessed Abram with these words. Blessed art thou, Abram, of the Most High God, possessor of heaven and earth.

For he was the priest of the Most High God. And this shows us the sovereignty of God in providence.

For he continues in that blessing. Who hath delivered thine enemies into thy hand. Blessed art thou, Abram, of the Most High God, who hath delivered thine enemies into thy hand.

He had had a singular victory over powerful forces with 318 trained men of his own household. He had taken on four kings in confederacy that had been invincible in all their march of conquest.

And yet he was able to win a victory over them. And he was able to deliver Lot and the captives and all the possessions that had been taken. And that was because of the sovereignty of the Most High God.

[6 : 32] But then there is in the word of the Lord Jesus Christ, remember, he who is the antitaph of Melchizedek. A priest forever after the order of Melchizedek.

When he beholds the 70 returning on that occasion recorded in Luke 10, saying the wonderful things that had happened. How the word had been blessed.

And how there had been those great evidences of power upon what they had done. And that which they had said in spirit. And said, I thank thee, O Father, Lord of heaven and earth.

Lord of heaven and earth. That thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.

So this Most High title is showing us the sovereignty of God in providence. But it's also showing the sovereignty of God in salvation. That he is that one that has willed salvation to be the portion of his people.

[7 : 38] And he has hid that salvation from those that are worldly wise and trusting in their own devices. But he has revealed it to those that feel as helpless as the little children.

Even so, Christ says, it seemed good in thy sight. So here is a wonderful title. Helion, the Most High. And then there is this other title.

The Almighty. Shaddai. Shaddai, which is from the word for power. The powerful one. And the sort of Shaddai which is only used of God.

It is never used of any created being, angelic or human. It is only used of God, the Almighty.

It sets forth the omnipotence. The all-sufficiency of God for his people. Shaddai. It's a covenant name, if you remember, from Exodus chapter 6.

[8 : 41] To do with Moses and his commission. To speak before Pharaoh. Thus saith the Lord, let my people go. God spake unto Moses, we read in Exodus 6 and verse 2.

And said, I am the Lord. And I appeared unto Abram, unto Isaac, and unto Jacob. By the name of God Almighty. But by my name, Jehovah, was I not known to them.

And I have also established my covenant with them. And of course, back in Genesis chapter 17. And in the first verse, there is the first mention of that name.

When Abram was 90 years old and 9, the Lord appeared to Abram and said unto him, I am the Almighty God. Walk before me and be thou perfect.

And I will make my covenant between me and thee. And will multiply thee exceedingly. It's a covenant name. And we saw a year or so past, going through the names of Christ in the Old Testament.

[9 : 43] That it is a name that is often linked to Christ. Indeed, that usage of it in Exodus 6 pertains to the second person of the Godhead.

He is the one that speaks the will of God. He is that one whose loving purpose was towards his people. Even in the days previous to Bethlehem and his incarnation.

Before ever he took our humanity upon him. He was the lover of our souls. He was the angel of the covenant. It was the angel of the Lord that spake unto Moses out of the bush.

It was the angel of the presence that saved them and redeemed them. And we cannot but wonder when we see these things and learn these things in the Old Testament.

Christ in the Old Testament. He is the Almighty. He is Shaddai in the Old Testament. He is that one who is all sufficient for his people. Just as he is set up for us in the covenant.

[10 : 45] Of God made unto us wisdom and righteousness and sanctification and redemption. Such a one that of his fullness have we all received. And grace for grace and all sufficient Christ.

My God is able to supply all your need according to his riches in glory. By Christ Jesus. The Almighty. What a name then this is that is before us here.

The Most High first gives us to be humbled under such a sense of the sovereignty of God. But then this name. The Almighty. The All-Sufficient One. And yet for those who are not his and not in the covenant.

Oh what an awful God this is. And this same Shaddai who is the Sustainer of the Church. He is that one to whom all judgment is committed.

And all the judgment pertains to him. And there will be those that will cry in that day calling on the mountains and the rocks to hide them. From the face and the wrath of the Lamb.

[11 : 52] We must not trivialize these matters. As he who is all sufficient for his people is that God of absolute power and authority.

Who will judge in the last day. Who will set the goats up on one side. Different from his sheep. And say depart into everlasting fire.

Prepared for the devil and for his angels. Now let us consider in the second place. As we look at this first verse.

And the language of this first verse. That there are two figurative words coupled to these titles. Two figurative words coupled to the titles. The first word is the secret place.

And the second the shadow. Very briefly let me mention these two words. The secret place. Bithrath. Means the cover.

[12 : 52] The hiding place. The protection. In the authorised version Deuteronomy 32. 38. It is translated protection in that place.

The word secret place. Means protection. As a cover. As a hiding place. And then this word shadow. Sail.

Means a defence. Or a shelter. A place of defence. It has the idea of a defence from the burning heat of the sun. And therefore a shadow.

A place of shade. But it is principally this idea of a shelter. A defence. A place of defence. So these two words are linked to these two names.

The secret place of the most high. And then the shadow of the almighty. And then there are two verbs. And these two verbs pertain to the experience of the Lord's people.

[13 : 57] The first is that word dwelleth. The second that expression shall abide. He that dwelleth in the secret place.

Yashab. The word means to sit down. He that sits down in the secret place of the most high. He that dwelleth. Because a man sitting down obviously intends to remain there.

He's not just standing because he's desirous of being off. And on his way he's come and he's relaxing. He's sitting down there. This is going to be his dwelling place.

He that dwelleth. And then this other expression shall abide. Liam means to stop overnight literally.

And in every usage of the word there is that sense of remaining overnight through the darkness. And it has then that sense of abiding.

[15 : 01] A person who is abiding is there through the day but he's also going to be there through the night. He is abiding under the shadow of the almighty. Both of the verbs are descriptive I say of the experience of the godly.

They're both participles. It is he that dwelling in the secret place of the most high. Is abiding under the shadow of the almighty.

And you see then that the two parts of the verse are very similar indeed. They're very similar words that are used. He that dwelleth in the secret place of the most high.

Is closely paralleled to the words of the second part of the verse. Shall abide under the shadow of the almighty. So much so that certain of the critics say that they cannot understand this beyond that.

It's just a repetition. The first statement is repeated with a change of words. But there is nothing more than that. It's mere repetition for the sake of emphasis.

[16 : 06] But of course we believe that the Lord when he makes a repetition. Even if we were to use the same words there is a design and purpose in it. It's not a mere repetition.

A thing that is repeated means that it's something to be heeded. But this is not just a mere repetition. What there is rather here is in the first part. A statement which leads into the second part.

If the first part is true. The second part inevitably must follow it. The one dwelling in the secret place of the most high.

Is that person by necessity. Who is abiding under the shadow of the almighty. Well then let us come having looked at the words.

Because the words are highly important to grasp the meaning of the verse. And to expound the verse. Our business is to expound what the scripture says. Not to give our own ideas on anything.

[17 : 06] But to deal faithfully with the word of God. Rightly dividing the word of truth. Now having determined the meaning of the words. What is the doctrine of the verse.

The two parts I think will show us. If we look at them in turn. The doctrine of the verse. That first part. He that dwelleth in the secret place.

It's descriptive of the godly. The godly in all generations. Not just at the time when the psalmist wrote these words. But there is an expression here which is very general.

It is expressing the portion. Portion and the condition. The state of the godly in all generations. They are such as are dwelling.

In the secret place of the most high. He that dwelleth in the secret place of the most high. And I want to show you that this belongs to all of the godly.

[18 : 06] And not just to a few of the godly. As we consider now what this dwelling in the secret place means. Dwelling in the secret place. Well think of it as I've shown you that the word can be translated protection.

Cover. Hiding place. There is the need for cover and protection. There is the need to be in a secret place to afford cover.

Protection. To be as a refuge. A hiding place. A hiding place. A hiding place. Now a hiding place from what? A hiding place from the wrath of God.

A hiding place from the wrath of God. Just as there would be a desire for shelter from the scorching of the sun. So there is a need.

A far greater need. Which every soul brought into an exercise in the truth. Is bound to feel in some degree.

[19 : 09] There will be that desire of the soul to find a secret place. A protection from the burning of God's wrath. The wrath of God is now revealed from heaven.

It is upon all ungodliness and unrighteousness of men. Paul says in Romans 1.18. The wrath of God is already upon men. We're living in a world that is knowing the wrath of God upon it.

But not yet the visitation of wrath. The wrath of judgment. When Christ is upon the throne of judgment. And the nations come before him. That is the great day of the wrath of the Lamb.

The wrath of God. When you get some glimpse of the wrath of God. Then you long for a secret place. Your desire is for protection.

A covering. A hiding place. That's what the ungodly will say. Hide us. Calling upon the rocks and the mountains. Hide us from the face of the Lamb.

[20 : 13] Hide us from the wrath to come. Those who are brought into the exercise of soul. As I say. Realize that there is such a thing as the wrath of God.

Now why is there the wrath of God? The wrath of God is because of the sinfulness of man. Because men are sinners by nature. We are those that are sinners in Adam.

We are those in consequence that are born in sin. We are shapen in iniquity. We are those that are crooked as we come forth into this world.

There is that bias to sin in every one of the human race. Men are transgressors of the law of God. They break the law of God continually.

We have broken the law of God every one of us. And the transgression of the law of God is sin. It is that which then calls forth the wrath of God.

[21 : 14] The soul that sinneth it shall die. Adam was under no illusion in the garden. Concerning the consequence of eating of the forbidden fruit.

In the day thou eatest thereof thou shalt surely die. There was a death of his soul when he took that forbidden fruit. And so he sinned and by his sin death has passed upon all men.

For that all have sinned. So there is the wrath of God. And the wrath of God comes because of sin. And men are sinners.

And therefore they are under wrath. And we don't have this sense in our land today do we? You do not find there are many people in this land that have any sense of their sinfulness.

Let alone accountability for the way they live. You would meet even fewer that believe that because they are sinners that they are under the wrath of God. And except there be a deliverance they will be brought into the awful state of separation in hell from God through all eternity.

- [22 : 23] There are very few people. There are very few pulpits for which that message is preached in these days. There are very few that are declaring that men have sinned and that they cannot find any hiding place.

That they cannot cover their sins in any way. Whatever they do and wherever they go and however they may work to establish a righteousness.

They have got nothing that will stand in the day of judgment. All the fabrications that they make to hide them from the wrath of God will be swept away.

They will be like straw huts before a forest fire. They will be like the chaff that the wind driveth away. That's the portion of the ungodly in scripture.

Very few people know that. There are very few people that believe that. There are very few places of preaching that declare that. They are declaring all sorts of other things.

- [23 : 24] They are declaring that if you get in touch with God then your quality of life is improved. I believe that even the atonement. As a lady said last night.

The atonement where she attends is preached as the at-one-ment. It's all that there is an ending of all barriers and estrangements. Everything is sorted out.

It's a social thing. Atonement. But that's not the root sense of it. That may be an additional implication of it. But the atonement is something that's done because of sin.

And it's the atonement that's the covering. It's the work of Christ that is the secret place. That's the secret place. It is the work of Christ for his people that provides the only refuge for guilty sinners.

And you know as well as I do because it's our great theme here. It would not be surely the case that if there were one to regularly come and attend the preaching here.

- [24 : 24] That he would be left in ignorance concerning the nature of the gospel. We do believe that we preach sin as the violation of the law. The consequences of which is the wrath of God revealed from heaven.

And that the only refuge for guilty men is the refuge that's in Christ. And the righteousness which he has provided. Obtaining a righteousness for us by his law keeping.

Imputed to us in place of all our transgression of the law. And then Christ taking all our punishment. And substituting himself for the penalty due to us.

That we might be delivered from wrath to come. That is the hiding place. That is the secret place. And the very word atonement in the Old Testament. The root of it.

Kafar. Means a cover. A hiding place. It is a cover. That's why that is a very rich phrase that speaks of the robe of righteousness.

- [25 : 24] Christ's robe of righteousness. About us. Covering the filthy rags of our own righteousness. Let alone the awful vile garments of our depravity.

But our very righteousnesses are as filthy rags. We need to be covered. There must be the covering righteousness of Christ. By his obedience and blood. And that's the gospel.

That's the power of God unto salvation. Romans. The message of Romans. The message of Hebrews. It is not that there is simply a social thing done. Whereby we can get in touch with God.

And have a much more meaningful life. If we come on this basis. There is that message of sin and judgment. And the averting of judgment.

And the deliverance from wrath to come. By the shedding of blood. And whose blood was shed. But the blood of the God man. And that one who is our dear redeemer.

[26 : 21] Taking our nature upon us. Upon himself. Coming and occupying that law place for us. And then coming to take the condemned place in our room instead.

He is our secret place. He is our hiding place. Oh what a savior he is. What a salvation this is. We are going to sing presently that hymn of Brewer.

It is one of my favorite hymns. One hundred and thirty four. Hail sovereign love that first began. The scheme to rescue fallen man. Hail matchless free eternal grace.

That gave my soul a hiding place. Against the God who rules the sky. I fought with hand uplifted high. Despised the mention of his grace.

Too proud to seek a hiding place. But thus the eternal counsel ran almighty love. Arrest that man. I felt the arrows of distress.

[27 : 24] And found I had no hiding place. Indignant justice stood in view. To Sinai's fiery mount I flew. But justice cried with frowning face.

This mountain is no hiding place. Ere long a heavenly voice I heard. And mercy's angel form appeared. She led me on with placid pace.

To Jesus as my hiding place. Should storms of seven fold thunder roll. And shake the globe from pole to pole. No flaming bolt could daunt my face.

For Jesus is my hiding place. On him almighty vengeance fell. That must have sunk a world to hell. He bore it for a chosen race.

And thus became their hiding place. There's the secret place. There's the covering. There's the place of protection. And it's the protection of the most high.

[28 : 20] And the secret place in time. Is because of the secret counsel of eternity. The secret of the Lord is with them that fear him. And he will show them his covenant. And it is because of that covenant.

Ordered in all things ensured. And the secret will of God. To save a people for his name. That there is a secret place. The secret place of the most high.

With all of God's sovereignty. Establishing it. God's sovereignty behind it. Covenant showers and wills concerning it. And my question is.

Are you dwelling in that place? Dear friend. Are you dwelling in that place? He that dwelleth in the secret place. Of the most high. Are you in that place? We're not in it by nature.

We're dwelling in darkness. And under the shadow of death by nature. How do we dwell in the secret place? Because of that same covenant love.

[29 : 17] When the appointed time comes. We are made to seek that hiding place. As the hymn writer has so wonderfully. And graphically depicted it. Made to feel his condition.

Made to seek a hiding place. Trying this and that. Finding that none of these will do. Until he is brought. To heed the voice of mercy. To look to Jesus Christ.

To find that hiding place. And everyone that dwells in the secret place. Of the most high. Has been made to feel his sin. Made to feel the wrath of God.

Upon him because of his sin. Made to feel lost. And you see there is little of it. There is so little of it about. There are very few people.

That feel that they are lost. And if they're not lost. They don't need a savior. And to have a savior. According to the work. Of the spirit of God.

[30 : 12] He makes a man feel. That he's lost. He works distress. In a man's heart. Have you never felt. Burdened by sin. Have you never been brought. To that place. Where you tremble.

At the prospect of death. And after death. Judgment. And you've got no. No covering. Then. You've never yet.

Lighted on Christ. You've never yet. Come into the benefits. Of this gospel. You've got to be lost. It's for those. That need. Him. That the savior comes. He doesn't come. To call the righteous.

But sinners to repentance. The physician. Isn't seeking the well. He's looking for the sick. Do you feel your sickness? Do you feel your need of him? All the fitness.

He requires. His heart in the hymn. Is to feel your. Need of him. And this. He gives you. He gives you. To feel your need. He brings you. To feel your sin. And then.

[31 : 05] To discover. That there is. This glorious provision. A just basis. To put away your sin. So that God. Might receive you. And there is.

That realization. Of Christ. The suitableness. Of Christ. For you. The sinner. The one that. Is the lover. Of your soul. And you see. The meaning. Of the cross.

It begins to. Fall into place. You see. That he. Loved. Me. And gave himself. For me. It becomes a personal. Saving thing. You rest upon that.

Finished work. Of the. Savior. Jesus Christ. That's to be in the secret place. Some of the old. People. Spoke of being in the secret. Are you in the secret?

They would say. Well. Are you in the secret? Tonight. My friends. Are you in the secret? What is it to be in the secret? It's to be in Christ. It's no secret.

[31 : 59] Really. It's an open mystery. It's a revelation. To everyone. That has been made. To feel his need. And made to look. To the Lord Jesus Christ.

There is that revelation. To his heart. Flesh and blood. Hath not revealed it unto thee. But my father. Which is in heaven. He that dwelleth in the secret place.

Of the most high. What a place to be. What a mercy. There is such a place. Oh. That we might know. Beyond any. Peradventure.

Beyond any shadow of a doubt. That that. Is the place. That we have been made. To dwell in. Now.

What of the second. Part of this verse. He that dwelleth in the secret place. Of the most high. Is the first. Now. Here is the second part. Shall abide.

[32 : 56] Under the shadow. Of the almighty. Now that. Will you. Notice very carefully. Follows. The first verse.

In other words. All that are included. In the provisions. Of the first part. Of this verse. Must of necessity. Be included. In the promise. Of the second. Part of the verse.

Now that is not the way that. Some. Would. Take it. That is not the. Way that it is taught. In certain places.

And if you get a certain. Type of book. And read it. You will find a very different. Teaching. Proceeds. Than this. The sort of thing. That you will find.

That people say. Here is that. That this is some. Extra. For those. That are specially. Godly. For that man. Or woman. That dwells.

[33 : 51] In the secret. Place. Of the most high. And for him. Or her alone. There is this promise. Of the shadow. Of the almighty. And an abiding. Place. Under it.

You might well. Hear it said. Or read it somewhere. In terms. Even of prayer. That this is for those. That make much. Of prayer. Because the Lord said. When thou prayest.

Go into thy chamber. And shut to the door. And pray to thy father. Which is in secret. And thy father. Which seeth in secret. Shall reward thee. Openly. Because we speak.

Of secret prayer. There are those. That say. This is the secret. This is the secret place. When there is a tremendous. Exercise. In prayer. Then this is the consequence.

That we will be abiding. Under the shadow. Of the almighty. And you see. That these views. And all that clusters. About these views. They are saying.

[34 : 47] That this is something. Extra. For certain. Of the Lord's people. Whereas the word. Of God. Is teaching. That this belongs. To everyone. Without exception.

Of the Lord's people. It's not that we are. Those that own. This promise. Because we are. Particularly holy. Holy. Because none of us.

Is holy. Christ. Is our sanctification. Our holiness. Is that. Which is in the covenant. It is not that we. Make ourselves. More holy. Than others. Now of course.

We are concerned. With holiness. The one who. Has been brought. To dwell. In the secret place. Will be concerned. With holiness. Even at times. Of his backsliding.

He cannot remain. Backslidden. Because he will be. Brought out of it. The chastening. Rod. May be applied. As the means. As the instrument. Whereby it will be. Effected.

[35 : 41] But he will be. Brought out of it. God will not. Allow him to continue. In that. Path indefinitely. He will be restored. Because holiness. Is that. Which he must pursue.

We are to pursue. Holiness. Without which. A man. Shall not see God. And. We are concerned. For it. But we are not. Saying that. There are some. That can work up.

An exceptional. Holiness. That earns them. Special privileges. Over others. As many teach. We are not saying. That of prayer. Either. Though if we are. The living. Family of God.

We will be. A praying people. Prayer is. Our native breath. Prayer is. That which. God. Causes us. From the very beginning. To engage in.

Help me. For I sink. Be merciful. Unto me. A sinner. We are those. That live. And pray. For only as we pray. We live. But we are not.

[36 : 38] Saying that the person. That is. Prodigious. In his prayer. Efforts. Merits. To be under the shadow. Of the almighty. Abiding in a way. That others.

Who are. More. Tardy. In the matter. Of praying. Can ever hope for. There are those. That teach. And I have read it.

In past days. There are books. That came to me. In the early days. Of my life. They had. Statements. Of this sort. In them. That if you will live.

In the secret place. Of prayer. And make every effort. To be holy. Then you will be. Those are to. Will be delivered. From all. All the difficulties. And all the problems.

Of this life. Now experience. Is the reverse. Those that dwell. In the secret place. Of the most high. They are in a place. Of permanence. They are in a place.

[37 : 32] Of security. But the enemy. Will seek. To dislodge them. From it. That's part of. Satan's folly. That though. He can never win. He makes such efforts. To.

Separate us. From. Our God. He tries to get us. Out of the. The place of safety. He tries to undo. Do the work of Christ. He tries to pluck us. From the Saviour's hand.

Though Christ has said. No man plucketh them. Out of my hand. But he will. Bring all his forces. Against us. The world. Will be used.

In order to try. To. Bring us away. From this. Secret place. In which we are dwelling. And the more you seek. After holiness. The more you will be.

Under conflict. And the older you grow. It will not lessen. There will be a fight. To the very end. And that's. The problems. That we experience. And some.

- [38 : 28] Of. Us experience. These things. Even at this very present time. It's part of the fight. Of faith. And the more you pray. It doesn't mean. That you will. Find that the foes.
- Retreat. You will be. Able. To see the way through. And you will. Be sure of the grace. Of God. That will be given. For he hears. Prayer. But it does not mean.
- That the more you pray. The less your adversaries. The less of trial. And tribulation. That you face. You might find. That you pray. More. And you have provoked. Even.
- In proportion. To your praying. The more you pray. The more. The trials seem. To come upon you. That's the exercise. Of the Lord's people. That's. That's the reality.
- Of the matter. And it's a comfort. To those. That are in the experience. Of it. If I'm. Tracing out your experience. You'll. Thank God. That you know. Something of this. And this is what it is.
- [39 : 25] To ask the Lord. For. Growth. And grace. And. A deeper knowledge. Of the son of God. It doesn't mean. That in the. Seeking to know. These things. That we will be.
- Exempted. We'll be put into a place. Where we'll be. Sheltered. And kept. From all the. Trials. And tribulations. Means. Means that we'll be kept. In these things.
- It means that as those things. Come forth. And they come. According to the will of God. That we'll be kept. Not withstanding. All that these things. Seem to do. Contrary.
- To our. Spiritual. Lives. All things. Made. To work together for good. All things. Working. Together for good.
- To them. Who are the called. According to his. Purpose. Those who are. In the secret place. Of the most high.
- [40 : 19] Dwelling there. By sovereign grace. Then are those. Who shall. Persevere. They shall. Abide. Under the shadow.
- Of the almighty. It's final perseverance. That's taught in this verse. It's the saints. Perseverance. To the end. And if you feel. That you are.
- Ever so unworthy. That you wonder. Whether you could. Ever. Be found. At the end. You feel. That you'll be. As one. Whose. Carcass. Will be found.
- In the wilderness. Like so. Many of the children. Of Israel. Perishing. In the wilderness. If you feel. That you have. No strength. To get there. That is. So.
- But. He will bring you there. Fear not. He will bring all his church. To glory. All predestinated. Are glorified. And those who are made to dwell.
- [41 : 16] In the secret place. Of the most high. They are abiding. Under the shadow. Of the almighty. What a truth that is. To be under the shadow.
- Of the almighty. In the. In the shelter. Of. Shaddai. The all sufficient. God. They are in that place. Of shelter. They are in the place.
- Of hiding. From his wrath. That will. Preserve them. That will be sufficient. Covering. In the day of judgment. That there will be. Nothing to hurt them. Nothing.
- Now. Nothing then. But because. They are in that place. Because God. Has willed them. To be in this place. Of salvation. Security. The promise is.
- That there will be. Nothing that comes. Against them. But what. They will find. A shelter. They will find. The all sufficient. God. To be there. To take care of them. And even if we come.
- [42 : 11] To the place. In our backslidden condition. That we've ceased to pray. And even if we come. To that place. When we are rebellious. Against the very will. Of God. You will still.
- Have this promise. Fulfilled in you. But you won't. Have the sweet. Enjoyment of it. But you will still. Have the glorious. Experience of it. He shall make you.

To abide. Under the shadow. Of the almighty. He will still. Be your shelter. And his faithfulness. Is that. That though you've. Sinned against him. And you've defied him. And although you're.

Choosing your own. Way and acting. As though you were not. His child. At all. And making out. That he is the. Most. Hard of fathers. And not the most. Loving and kind.

Of fathers to us. He will still. Provide for you. Love. And if the. Father of the. The child. According to the flesh. So loves that child.

[43 : 05] That notwithstanding. All. Its. Waywardness. And all the. Things that it has done. Contrary to. The. Word that's been spoken.

To it. Nothing. Alters that love. Of the. Of the father. To the child. Well what. Must that love of God. Which is. Far above any. Love that we can.

Experience. In our own dealings. One with another. Or even manifest. In our relations. One with another. What is the love of God then? It is a. Sure love. He loves his people.

He will not allow them. To be. Left without. A defense. He will not allow them. To be the prey of Satan. But because they're his.

And they've been brought. To dwell in the. Secret place. Of the most high. They shall abide. Under the shadow. Of the almighty. And all the resources. Of an omnipotent.

[44 : 03] Savior. To whom all power. Belongs. In heaven. And in earth. He is the power. Of his. Eternal sonship. Because he is God. He is the power. That is his.

As the triumphant. And return. Mediator. Then we cannot be. Plucked away. From his hand. We cannot be brought out.

From under the shadow. Of his wings. Where we have come. To rest. And all. Then I say that. If in our darkness. And in our unbelief. We choose.

Not to believe it. It will not alter. The reality of it. There are those. That say. Well to speak like this. Would almost imply. Men and women. Can do whatever they like.

It may imply it. But it will not. Mean it. Because if we are the Lord's people. We will not do whatever. Soever we like. Not all the time. Because he will subdue.

[44 : 57] Iniquities within us. He will return us. Into the right. Path. He will not. Forsake the work of his hands. When he saved us. He knew all our propensity. To air. All the darknesses.

That we would go through. All the times. That we would deny him. Before men. When he saved us. He knew every one of these. They are all provided for. They are all. In the blood.

That was shed. And payment. That has been made. For every one of these sins. And therefore. We cannot but be abiding. Under the shadow. Of the almighty. And he will uphold us.

He will keep us. Our guardian. And our guide. Even unto death. Even through death. And. For all that is to come. These are the truths.

I believe. Of this great verse. And this covenant psalm. Will elaborate it. It will show. These things. The shadow. Of the almighty. Remember I said. That the word shadow.

[45 : 52] Leon. Speaks. Of. A shelter. For the night. Oft times. A child of God. Is walking in the night. He seems to be in darkness. Where there is no light.

That. Last. Couple of verses. Of the 50th chapter. Of Isaiah. Speaks. Of the air. Of heaven. Walking in darkness. Where there is no light. Of course. There is some light.

That is that. Relatively speaking. There isn't the light. That he's known. In past days. But there is certainly. Something of light. He's still trusting in God. He stayed upon.

Upon his. Upon the name of the Lord. And he will. Then be. Under the. Shadow of the almighty. He will be. Kept through the night. The enemies of the night.

The terror that flies by night. He will be preserved. Through the day. Watches as. Well. He will be. Preserved. In all those things.

[46 : 48] That come to him. According to the Lord's purpose. Doesn't mean in the 91st Psalm. That a man. Who is a Christian. Will never. Perish. Many. Our Christian. Soldier.

Has died. In. In battle. It means. That off times. It is the case. That there will be. That preservation. Given. But when the time.

Comes. For one to be taken. From this life. That's the covenant. Blessing. That will bring him. To glory in heaven. He's promoted. One of the few things. I like. In the salvation army.

Is that expression. Of William Booth. Promoted to glory. This is. Better than a VC. For the Christian soldier. Falling in battle. He's brought out. Of all the. Struggle.

And he's brought before. The great captain. Of his salvation. To see his face. Never sin. And from the. Rivers of his grace. Drink endless pleasures in.

[47 : 40] There are those many. Preservations. We could all have. Died already. But for preservations. Many have fallen beside us. Many have been. Taken.

This way. Or that. We've been preserved. We won't always be preserved. In that we won't live forever. Thank God. We will be going. To a better place. But until that time comes.

There is no question. That we are. Under the shadow. Of the almighty. And when that time comes. We'll be in the presence. Of the almighty. And it will be as Christ.

With the two. And the Emmaus. Road. That. They. Knew him. In the breaking of bread. When we are brought. Into the heavenly state. We will not just be thinking.

Of the. Lodging place. That. He's been to us. But we'll be taken up. With himself. The almighty. Who has loved us. And provided for us. And kept his hand upon us.

[48 : 33] And secured us. Against all our enemies. And even against the waywardness. And willfulness. Of our own hearts. And brought us. To his.

Heavenly. Home. Which he has prepared. For us. Out of the love. That he has. Towards us. What a psalm. What a verse it is. He.

Dwelling in the secret place. Of the most high. Is abiding. Shall abide. You don't differentiate. In Hebrew. The future. And the present. Except by implication.

Of the verse. That's why it's. Legitimate to translate. It shall abide. But it's equally legitimate. To translate it. Is abiding. He that is dwelling. In the secret place.

Of the most high. Is. Abiding. Under the shadow. Of the almighty. He who is in that. First condition. Will be in the experience.

[49 : 26] Of the second part. Of the verse. Also. Now if you are in the first part. Then you cannot. But be in the second. And what a mercy.

The question is. Are you in the first part. Are you in the secret place. In the hiding place. Are you in Christ. If you're in Christ. Then there is. The resources. Of. The almighty one.

On. In. Your account. Put forth. And. You shall. Never be lost. And you will be preserved. And there is ever a shelter. You shall abide.

Under the shadow. Of the almighty. And if you are those. That know. That he has. Been such a preserving. Gracious. Savior to you.

And you cannot. But say this night. Oh. Lord. Thou hast kept me. And been mindful. Of me. Then you will be brought. To praise him. That. Out of the love. Wherewith he loved you.

- [50 : 24] He provided a hiding place. For you. Notwithstanding your sin. And how. The wrath of God. Was appointed. Upon all. Transgressors. He saw me.
- Ruined in the fall. Yet loved me. Notwithstanding. All. He has. Provided. This secret place. Out of a secret. Covenant. Love. From all eternity. And you will be brought.
- To that place. Where. With another hymn writer. You begin to weep. To the praise. Of the mercy. You found. Gospel. What a verse.
- Then I say. That it is. God bring us. Into the confession. Of it. In the second verse. I will say. Of the Lord. He is my refuge. And my fortress.
- My God. In him. Will I trust. This is true. This first verse. If you know. Something of the. Dwelling.
- [51 : 22] In the secret place. Of the most high. And you realize. That the promise. Holds good. Then to you. Come what may. Profess it. That the redeemed. Of the Lord. Say so.
- Whom it redeemed. From the hand. Of the enemy. I will say. Of the Lord. He is my refuge. And my fortress. My God.
- In him. Will I trust. And may this. Godless. Society. In which we found ourselves. Hear. Time and again. From our lips.
- Or by our pens. Or by whatever means. That he may. Please to use. The testimony. Concerning. Our faith. He is our God. He is my savior.
- He is the lover. Of my soul. He is that one. In whom I trust. My refuge. And my fortress. My God. In him.
- [52 : 16] When I trust. And if you're in the dwelling. And in the secret place. And these things are true. Then you've got to tell it forth. As I said on Thursday night.
- Confession is part of true experience. Tell it forth. Profess it. Consider the apostle. And high priest. Of your profession. They profess Christ.
- They were not a company. Of so called. Secret disciples. They professed him. That's why they were in the difficulties. That were coming thick and fast. Against them. But they were under the shadow. Of the almighty.
- If you know these things. Profess these things. Declare them. In this generation. Where the words of men. Are stout. Against the almighty. And that your words. Echo the faithfulness.
- Of our great. Redeemer. And our savior. Tell forth the excellence. Of his name. He is my refuge. He is my fortress.
- [53 : 15] My God. In him. Will I trust. God bless his word to us. And bring us under the. Shadow. Of the almighty. Every one of us this night. I lay. I lay. Down under his shadow. With great delight. And his fruit. Was sweet unto my taste.
- And you will find. That even in the afflictions. There's a sweetness in them. If Christ be there. If you know that he has brought you there. And he's preserved you. Notwithstanding. All that's come against you.
- These things will be sweet fruit to you. I was. Glad. To have been afflicted. Says the psalmist. For I have learned.
- Thy statutes. We learn some lessons. In no other school. But the school of affliction. That's why we're brought into it. But though we're brought into it. We're ever under.
- [54 : 11] The. Shadow of his wings. That's where we've been brought to trust. And these will. Ever be about us. As a cover.
- As a protection. As a shelter to us. For time. And for eternity. God then bless his word to us. For his name's sake. Amen. Amen.