

1 Samuel - Commentaries by Unknown Author

Bible Treasury: Volume 19, Saul: the Third Sign and the Test (10:5-8)

1 Samuel 10:5-8

No one can carefully read Samuel's description of the third sign without being impressed with the importance of it. The former were remarkably suggestive, and if the force and application of them had been understood by Saul they were calculated to furnish him with needed and valuable instruction for the new and important position which he was thenceforth to occupy. But the last was more than this. It was accompanied with a marvelous gift of power—the Spirit of the Lord came upon him. Such a gift to such a man invites inquiry; may we enter upon it with unquestioning faith in the inspired record. It will not be without profit to have our attention directed to the amazing extent of privilege and blessing that has been bestowed on men, and, as to themselves, bestowed in vain. The same gift was conferred on Balaam. The Spirit of God came on him, his eyes were opened, he had the knowledge of the Most High and saw the vision of the Almighty (Num. 24), yet the darkness of his soul was not reached by all this light. We are solemnly warned against his doctrine, his error and his way, and he perished with the enemies of God. Coming to the time of our Lord, we have the case of Judas Iscariot whose privileges exceeded all that ever went before him. Prophets and kings desired to see those things which he saw, and to hear those things which he heard, but were not so favored: he was also numbered with the apostles and obtained part of the ministry, preaching the kingdom of God and working miracles, yet he was guide to them that took Jesus, and afterward destroyed himself. Still later after the descent of the Holy Spirit, we find some who were made partakers of the Spirit and shared in other Christian privileges, yet, notwithstanding all, fell away¹ and crucified to themselves the Son of God afresh and put Him to an open shame (Heb. 6:4-6).

These are serious cases and are made known to us for a serious purpose. The void that sin has made in the soul cannot be filled by the richest and the most abundant gifts, short of Christ, and heart-belief in Him. A man may be enlightened, have tasted of the heavenly gift, been made partaker of the Holy Ghost, have tasted the good word of God and the powers of the world to come, and yet fall away. He may preach with the gift of Paul, but, if that be all, his gift and the exercise of it will not save him (1 Cor. 9:27). As Rutherford said, "Preaching is not Christ," though it may be about Him; and Matthew Henry, "Saul prophesying among the prophets is Saul still." However great the difference in dispensational gifts and blessings, it will be found that the grand essential for man remains the same all through. Not light, nor even power will suffice, though both are needed. From Abel onward the great concern of the soul can only be met and answered by the Lamb of God and faith in Him. As John Forster said, "I only found relief from poignant sorrow and anxiety on account of my sin by placing a simple reliance on the sacrifice of Jesus Christ for acceptance before God"; and the most gifted must come to this, or be a stranger to true peace.

We do not forget that our subject is Saul, but to refuse the further light afforded us in later scriptures would be to deprive our inquiry of all point and application to ourselves and our times. There are, it is to be feared, those who like to bear the Christian name, to share in Christian privileges and even aspire to Christian offices, without true conversion to God and faith in the Lord Jesus Christ. It is therefore of great moment to know to what lengths the flesh can go, to have before us examples, such as those already quoted, men upon whom the Spirit of the Lord came, men who have had the gift of prophecy and who have preached to others, yet were not saved. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned" (Heb. 6). The showers which fall on both do not change, but do make manifest the true nature of the soil. In David, upon whom the Spirit of the Lord came (1 Sam. 16:13), we have an example of fruitful ground; in Saul, of a barren waste.

But let us apply ourselves to the facts as narrate After leaving Rachel's sepulcher, Saul might have been reminded that, though now an anointed king, he was but dust, a Benoni, the son of his mother's sorrow, and that God alone could make him a Benjamin, His instrument of power; but after parting with the three men going up to God to Bethel, who could have taught him to put his trust in the God of Jacob, ever faithful to all His promises, he is brought to the hill of God, and there (remarkable spot) he finds the Philistines securely entrenched. He is thus face to face with the difficulties before him, for the people had desired a king to fight their battles and the Lord had given him to be their captain, to deliver them especially out of the hand of the Philistines, their bitterest as well as their strongest enemies. He could well have done it, had he proved obedient; for here, in the sight of the foe, the Spirit of the Lord came upon him and he is at once seen prophesying with the prophets, with all the accompaniments of joy and triumph, the psaltery, the tabret, the pipe and the harp: the battle was the Lord's, therefore he might well rejoice, for then the victory was sure. To awaken faith in his soul, speedy proof of this was afforded him. When the inhabitants of Jabesh Gilead sought deliverance from Nahash the Ammonite, in the energy of the Spirit he called out the people, led them victoriously against the enemy, and rescued Jabesh. That he was a gifted man was thus put beyond question, and nature will appreciate gift. He was admired of all, was at once confirmed in the kingdom, and he and all the men of Israel rejoiced together greatly (11.). With Samuel only was there reserve. He was not carried away by the popular enthusiasm, and the Lord sent thunder and rain in wheat harvest to confirm His word of warning (12.).

The period of the judges was now closed. The king superseded the judge, but any attempt to set aside Samuel as the prophet-mediator would be contempt of the supreme authority of Jehovah, and of the provision of sovereign grace when sin had brought the nation to ruin, its priesthood gone and the glory departed. The word of the Lord was explicit as to this. Saul was to tarry for Samuel till he should come to offer the sacrifices and show him what he should do. Though his office and his gift were unchangeable, he was not independent to use them as he pleased. Samuel was the one link remaining of connection with God. It was given to him to draw near to the Lord on behalf of the people and to communicate His will—a type in this of Christ. Were they to have a king who should do his own will in worship and service? David was a man after God's own heart. Why? Not because he was a prophet, how far from it! But because the Lord had said of him, "he shall fulfill all My will" (Acts 13:22). Saul, alas, was not this. He did his own. A more serious lesson can hardly be read to these who are in office or have gift in

the church, for none are in greater danger of trenching on the mediatorship and authority of Christ; but a great house has diverse vessels in it, so we read in 2 Tim. 2:20. The office may be honorable, and the gift undeniable; but what is the vessel, and for whose use? The test is needed, and it is a serious one.

It was all well outwardly with Saul at first, but at length the impatience of the flesh refused restraint. His religion could do without Samuel, and he kept not the commandment of the Lord. He thought, doubtless, to cover his willfulness by a show of piety, but it was a bandage for his own eyes only. Samuel's question, "What hast thou done?" showed that he was not blinded by it. Mere religiousness may make a man satisfied with himself, as Adam with his apron of fig leaves; but this question must come sooner or later, "What hast thou done?" and then all is upset. Saul's miserable pleading for an unlawful sacerdotalism was of no more avail than Adam's wretched device of laying the blame of his conduct on his wife (13.).

The contrast in the next chapter is striking and beautiful. On the one hand we see exalted position, gift, numbers, religiousness and assumption. On the other two men out of the whole tribe of Israel relying on the strength of the Lord alone (14: 6), united in His name and going forth in the mighty energy of faith to attack and overcome the Philistines, and to recover from their hand the possessions given of God but of which they had robbed them. That there were but two is an indication of the low condition of the people, but it had been lower. The first chapter of this book reveals yet greater weakness. Hannah was alone and in reproach; around her was either spiritual deadness or shameless wickedness, while judgment from the Lord, dishonored in His sanctuary, was impending. It was at such a moment that it pleased God to reveal Himself by a name which He had not taken before, or rather, which is not found before in the scriptures. The time was come for such a revelation of the divine glory, so suited to encourage the faith of the weak in the presence of adverse power. Hannah was the first that we read of who cried to the Lord as Jehovah Tzebaoth (the Lord of hosts or armies, 1:11). David also met and overthrew Goliath in the might of that name (17: 45), and looking forward to the final triumphs of Jesus in the earth, where He was crucified, in the spirit of prophecy, and in the loftiest strain, he applied it to Him in Psa. 24

How perfectly this ray of the divine glory shines now in the face of Jesus Christ, those who are oppressed may learn in a remarkable passage in James. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Yes, the labor question is before Him, and the balance of justice is safe in His hands. Be patient, Christian, His coming draweth nigh. As Jehovah Tzebaoth He heard Hannah's cry, so He hears yours. "Jesus Christ is the same yesterday, and to-day, and forever."

But as to Saul, had he any real knowledge of the glory of the Lord or care for it? Who can seriously consider His course, and that last sad scene on Mount Gilboa, and entertain a hope of him? The events of his life are vividly portrayed by the Holy Spirit. They were "written for our learning" (Rom. 15:4); and here "our" is emphatic: we need them therefore. W. B.

David, David (13:14)

"The Lord hath sought Him a man after His own heart," (1 Sam. 13:14).

This testimony concerning David has proved a hard saying to many. The taunts of unbelievers trouble them because of his sins. Yet it should be borne in mind that he did not spare himself by any attempt to extenuate them (Psa. 51), and as he used no argument, and brought forward no plea in his own defense, we are not called to do so for him. It is clear that the Lord never made light of his fall. The thing that David had done displeased Him, and he had to reap, before all Israel and before the sun, what he had sown in secret. Blow after blow fell upon him, the chastening of love; for before he suffered a single stroke, he is assured that his sin, as before God, is put away. The range of his experiences was for extent and depth without a parallel among men; yet, what he learned of the heart of God in the worst of them broke his own; and this, the only acceptable offering he could bring, he brought in all humility. "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." Was he not even then a man after God's own heart? When in the hour of his deepest trouble, broken in heart and crushed in spirit with the weight of his guilt, he cast himself unreservedly on the loving-kindness and tender mercy of God, against Whom he had so grievously sinned, was he not on a higher level than any self-righteous moralist ever reached? He was nearer God; and what is there higher than that?

Bold then as the language of scripture concerning David confessedly is, the most exhaustive examination of his history will only prove its truthfulness. That he was an instrument in the hand of the Lord, to render the most important service to His people, will hardly be questioned. Saul had brought them to the verge of ruin. Through his self will and wickedness their existence as a nation was at stake; but David left them a great, united, and settled kingdom, to enjoy, at least for a time, the blessings of prosperity and peace under Solomon. It is not, however, in these results, great as they were, that we discover the man after God's own heart. The record of the experiences of his soul must be studied for this—how in spite of failure upon failure he never let go the link of grace between God and His people.

He himself lifts the veil of obscurity, so far as it is lifted, that covers his early life. Left alone with his father's sheep, while his brothers enjoyed the comforts of home society, he was content to fulfill the lowly duties of a shepherd lad. It was his first school, and he learned in it his first lessons of self-devotion in the path of duty, and of confidence in the Lord for the hour of peril. His modest account of himself at this time affords us an exquisite picture of both. "Thy servant," he said to Saul, "kept his father's sheep; and there came a lion and a bear and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by the beard, and smote him and slew him." (1 Sam. 17) What tender sympathy for the sufferings of even a lamb, and what courage to be friend it! Where had he learned this self-sacrificing devotedness in the cause of the oppressed? Was it natural to him? Was it found in the least degree in his family? Let the total unconcern of his father and brothers answer for them. Did they know that lions and bears prowled in that wilderness? Why leave such a lad there, and wholly unprotected? Even when Samuel came to sacrifice and his sons were called to the feast, they came but not he. Not a thought apparently was bestowed on him by those on whom, as the youngest of the family, he had special claims. Is he then cast down because of their neglect, or indifferent even to a lamb entrusted to his care? Alas! for it if he were, for there was not another to defend it. And he himself was as helpless, yet omnipotence was on his side. Psa. 23, whenever written, is surely his, and full of

reference to his experiences of shepherd life. Even in those early days what changes he went through, from the sheep-folds to the court of Saul, then back to the flock and away again to the camp! Yet a survey of life, whatever its vicissitudes, awakened no anxiety (whatever its dangers), produced no fear. "Jehovah is my shepherd, I shall not want." The attack of the lion and the bear, however sudden, found him prepared. "I will fear no evil, for thou art with me." When all Israel were in terror because of Goliath, he was unmoved. "The Lord that delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine." "Let no man's heart fail because of him." Thus he endeavored to comfort others by the comfort wherewith he himself was comforted of God. And is not this after the Lord's own heart, so ready at all times to encourage the faint-hearted?

We can but remark too what self-renunciation characterized David when enabled thus to minister to the relief of suffering and to rescue the oppressed. When he had refreshed Saul by his skill in playing, and the evil spirit had departed from him, he carried his harp back to the plains of Bethlehem, happy to enjoy in solitude communion with the Lord in a way which he scarcely could have done amidst the distractions of the court. And after the overthrow of Goliath and the Philistines, he sought none of the honors of which he heard so much before, and made no complaint of the failure of royal promises, but with quiet simplicity again resumed the care of his father's sheep. Can we question that such childlike submission and gentleness was after God's own heart? Was it not fulfilling His will? (Acts 13:22.)

Again, the scornful conduct of his brother Eliab, when he publicly charged him with pride and naughtiness of heart as his motives for coming to the camp, awakened no resentment. He simply said, "What have I now done? Is there not a cause?" and turned away. Such calmness of spirit, when wantonly insulted, was far from natural to him. He was a man subject to like passions as we are. We see this when Nabal provoked him. His fiery temperament showed itself at once. He blazed forth in anger and would have taken terrible vengeance, had he not been restrained by the timely remonstrance of Abigail (ch. 25.). We may gather from Psa. 19:13, that he was conscious of this infirmity. "Keep back thy servant also from presumptuous sins (lit. of pride); let them not have dominion over me." He knew how soon they get the mastery. We shall see too in Psa. 131 that it was with real exercise of soul his passions were subdued. It was like the process of weaning, painful but necessary, yet carried through by grace till his soul was as a weaned child. "Lord, my heart is not haughty nor mine eyes lofty." This is after God's own heart; "a meek and quiet spirit which is in the sight of God of great price." Lovely as are these traits of divine life, they afford no ground for boasting. Few realized more than he the deep and constant need of delivering grace, and none has had richer experiences of it. "The Lord was with him," is the key to his whole history.

If we turn to consider him now as the consciously anointed king of Israel, Saul being alive, we shall see how all must be of grace to bring him to the throne. The wisdom and prudence he needed, and that continually, were beyond nature. Then his unwearied devotion to their interests as the people of God is in marked contrast with the unbelief and self-seeking of Saul who counted them as Hebrews merely (ch. xiii. 3.). The outlook, when for the first time he was brought face to face with their actual condition, was dark enough. One man had for forty days struck terror in all their hearts. Saul drew out their armies in battle array, but they were dismayed whenever this man defied them. How could he count on one of them? Yet jealous for the name of the Lord of hosts, and feeling intensely for the humiliation of the people, David at once undertook, stripling as he was, to go forth in that Name and overthrow this foe, with the supreme desire that all the earth might know THERE WAS A GOD IN ISRAEL, and that they should be victorious, not he alone. As he said to Goliath, "The Lord will give you into our hands." It was the first dawn of hope since the glory had departed, and it was the birth-time in David's soul of a zeal that never died. Though he was "often baffled, sore baffled, down as into entire wreck, yet he began anew."

No one pleads for personal perfection in David. This is seen alone in Jesus, David's Son and David's Lord, and with what all-surpassing glory and beauty in Him! But gleams of this beautiful light shine out in His people by His Spirit, and thus we speak of David. His fervent desire to find a place for Jehovah in the midst of His chosen people was one of these bright rays. Psa. 132 discloses to us the all-absorbing desire of his heart, which, as it neared accomplishment, glowed the more fervently. The ark, the symbol of divine presence had been entirely disregarded by Saul. Not a thought of its restoration appeared to cross his mind. David could not rest until it was brought to Zion, and the happiest moment in his life was when the Levites bore it into the tent which he had prepared for it. Was he not then a man after God's own heart? Here, however, we reach the threshold of his real life. Shall we be permitted to go farther? The will of the Lord be done. It is a history of profoundest interest, anticipating, as it does in many of its incidents and exercises, the deeper experiences of the Lord Jesus when rejected of Israel as their Messiah.

Christian Treasury: Volume 1, To Obey (15:22)

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

"'Tis well to be in service

Whene'er the heart is right;

To serve Him in communion, Accepted in His sight.

And 'tis a useful lesson

To 'servants' every day.

Than sacrifice or offering

'Tis better to obey."

Edification: Volume 1, Obedience Better Than Sacrifice. (15:22)

"Behold to obey is better than sacrifice and to hearken than the fat of rams." (1 Sam. 15:22.)

SUCH were the historic words spoken by the prophet Samuel to King Saul long years ago.

The reason for this utterance is very significant, and the lesson to be gathered very salutary.

Saul was bidden by Samuel as the mouthpiece of God to utterly destroy Amalek, who was the implacable enemy of God's people. Man, woman, infant, suckling, ox, sheep, camel, ass, all had to be utterly destroyed. We may not call in question God's decrees. They are altogether justified. The circumstances call for them.

Saul's duty was to carry out God's clear instructions to the very letter.

But Saul evidently thought otherwise. He spared "Agag and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly" (verse 9.) In other words, Saul acted as if he knew better than God.

This action cost Saul his kingdom. He might and did plead with Samuel that he had spared the best of Amalek's flocks in order to sacrifice them to the Lord God. Surely this reason was very praiseworthy. He was not enriching himself by his action, but honoring God, so he would urge.

God thought otherwise. A principle was at stake. How could Saul rule a kingdom if he did not obey God. How could he expect to be obeyed if he himself did not obey. If his subjects could improve on Saul's decrees, where would be his authority? Saul's action in thinking he could improve on God's decree was unpardonable. In one blow he destroyed his kingdom.

Samuel used some strong words to Saul in describing the seriousness of his action. Rebellion, witchcraft, stubbornness, iniquity, idolatry, form a pretty stinging array of epithets. "For rebellion," said Samuel, "is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, He hath also rejected thee from being king" (verse 23).

The stripling David is anointed king, and then follows the struggle between Saul and David—Saul with all the resources of the kingdom behind him, David with God behind him. In the despised cave of Adullam was found God's anointed king, and with him the anointed priest and the anointed prophet.

And then the final phase in the sad story. Amid the shoals of spiritism, forsaken of God, in utter despair Saul commits suicide, falls upon his own sword and thus ends an ignoble career.

And what voice has all this today? We stand in difficult times for the Christian, whether we view things from a world-wide aspect, nationally, politically, financially, or above all, religiously.

The Christian's faithfulness today may and will involve him in difficulties in his church associations or in his business, financially, or in his relations to the state.

The question is, Am I, are you, prepared to obey God at all costs? Christians everywhere today are disturbed by the condition of things. Take Modernism in the churches. How can a faithful Christian go on with that? Think of the new Prayer Book, traitorous to the principles of the Reformation, opening up the way for Popish practices—prayers for the dead, the mass, etc. How can faithful Christians go on with that?

What then is the course open to the Christian? It is to obey God at all costs—to follow His word, to be obedient to God's will. This may involve his changing his ecclesiastical associations. So much the better. It may create difficulties in his business associations. God will honor faithfulness. David said, "Yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). The time will come when the Christian is called to stand before the judgment seat of Christ. Will my opinions or expediency form a good excuse for not carrying out the will of God as expressed in His word?

To begin with, if this were done by all Christians, there would be cleared out every sect, denomination and division in Christendom. We may not expect that, but we may put Christendom right by ONE man.

It is said that when J. N. Darby was a young man, he was speaking to his father about the abuses in the Christian profession. Said his father, "John, you cannot put everybody right, but you can put yourself right." And if every Christian, young and old, were to be absolutely loyal at all costs to God's truth, there would be a big change. But here and now we plead that the individual reader should seek to obey rather than to sacrifice, and to hearken than to offer what answers to the fat of rams.

When J. N. Darby put himself right, as God revealed His will to him, he proved to be the instrument in God's hand of a mighty revival, the effects of which are continuing to this day.

A. J. POLLOCK.

Christian Treasury: Volume 3, Bits and Pieces (17:36)

Depend upon it, if there is not the slaying of the lion and the bear in secret, there will be no killing of Goliath in public. (1 Sam. 17:36)

A man is really what he is before God, and no more. When Christ was praying, Peter was sleeping; when Christ was submitting, Peter was fighting; when Christ was suffering like a lamb, Peter was cursing and swearing. This is just the flesh—in energy when we ought to be still, sleeping when we ought to be working.

Whose Son Is This Youth, Whose Son Is This Youth: No. 1 (17:55)

1 Sam. 17:55.

There were two characters in which Saul had known David. There was another in which he did not know him. There are two characters in which great numbers have known something of Christ, the antitype of David. There is another character in which they know not Christ. What were those characters in which Saul knew David?

He had known David as one who brought musical refreshment to him, and he had known him as his assistant. He had never known him, and he did not know him, as the complete savior. It will be a searching question—In which of these three characters do we know Christ?

In the end of chapter xvi. we find Saul troubled. "And Saul's servants said unto him, Behold, now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man who is a cunning player on an harp." David is sent for to take this place. " And David came to Saul, and stood before him: and he loved him greatly; and he became his armor-bearer.... And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

It is therefore evident that Saul well knew David for his amusement. For this purpose " he loved him greatly;" and also as his assistant, or armor-bearer.

Do you ask, How can this be applied to us in this day? How? Isa. 1 t not the very picture of Christendom? Let us ask this grave-looking, religious man, as he walks to what he considers his place of worship. " Well, friend, where are you going this morning?" " I am going to my place of worship. I can assure you there is splendid music, and the best singing in the town.

After a week's worry, cheating, and being cheated, and all the trouble of conscience, it is so soothing to hear the sacred music; it does so refresh one, and drive evil thoughts from one—yes, I feel quite refreshed and well, and the trouble of mind is gone. And it is all sacred, all about Christ. I do love it greatly."

" Well, friend, but what about the salvation of your soul?"

"As to that, all I can say is, Christ is my helper (armor-bearer, like). I know I could not save myself without Him. I could not fight the battle of my salvation without my Armor bearer."

You may say, What can a man want more than this, to know Christ for refreshment, in sacred service of music and song, and as his helper in the great work of saving his soul?

Let us put another question or two. " Well, friend, we see you are delighted with your religion, for soothing, refreshment, and to help you in the battle of salvation. But do you know Jesus as your complete and eternal Savior! Have you redemption through His blood, even the forgiveness of your sins? Do you know Him raised from the dead for your justification!

Do you know Him, at the right hand of God, as your unchanging righteousness? Do you know that you have eternal life in Him?"

As we have seen, Saul had known David as his amuser and helper; but he knew him not as the alone savior. And mark, the battle had not to be fought, but the battle had been fought and won by David alone, in the valley of Elah This is the great mistake of all who take Jesus as their helper, instead of their Savior.

Let us look at the shadow in this historical picture, and then at the substance, in the battle fought and won at Calvary. " David took an harp, and played with his hand. So Saul was refreshed," &c. But what a change takes place immediately in the next chapter, xvii.! The Philistines gather together to battle. The enemy musters his forces in the broad valley of Elah. In that valley there is no hand of David 'to refresh with sacred song, no David to help as armor-bearer. The terrible Goliath of Gath defies the armies of Israel. Saul and all Israel heard his words, and were dismayed, and greatly -afraid.

And what must be the state of that soul which has only known religion as Sunday refreshment, or Christ as a help and a make-up, in fighting his own battle for salvation: when suddenly, after returning from some soothing evensong or ritual, he finds the Philistines in the valley of death? He trembles with dismay and fear. The soothing melody of sacred music, the sweet notes of the organ, reach him not in the dark valley of death. Satan appears as his defier and accuser. The armies of his sins stare him in the face, and he is alone in the dark valley. He knows no Savior.

And if an army of those deceived with him stand by him, they are all dismayed with him, and afraid. None can help him. Not a man in Israel could meet the giant of Gath. " And all the men of Israel, when they saw the man, fled from him, and were sore afraid." No man was found able to help Saul to fight the battle of his salvation. What a picture of a deceived professor brought into the valley of death! Assuredly, -reader, this will one day be your case, if you only know Christ for refreshment and help. Saul found not David here to play the harp, or to bear his armor. No, the anointed of God must be the complete Savior, or nothing.

How striking the details of this inspired picture! The father (Jesse), in his councils, determines to send his son to his brethren. God the Father, in the councils of eternity, determined to send His Son for His brethren in the vale of sin and death.

Forty days had Goliath presented himself, and all seemed lost, when David, the son, was sent from the mountains to the valley of Elah. There he alone met the power of the enemy. Alone he slew the defier of Israel; alone he fought, and won the battle. He was not the helper now of Saul, but the complete victor and savior. See him take the head of the Philistine, and he brought it to Jerusalem. He that descended alone into the valley of Elah now ascends out of the valley of death to the heights of Jerusalem. The work was done, the battle was won. There was the anointed David, the complete savior. There could not be a question, or a doubt, of it.

But Saul knew him not in this character, neither when he went forth to meet the giant, nor when he had slain him. Is this your condition? Do you neither know Jesus as the sent One of the Father, to meet the whole power and charge of Satan, to accomplish eternal salvation; nor as the risen and ascended victorious Christ at Gods right hand?

" When Saul saw David go forth against the Philistine, he said.... Abner, whose son is this youth?" Saul knew him not. Neither did Abner know him. "And Abner said, As thy soul liveth, O king, I cannot tell." How many Abners would say the same now as to David's, greater King? Who is the mighty Savior, who came from heaven to fight the battle of our eternal salvation alone? How many would have to say, As such I know Him not!

Just, in like manner," as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand." Does Saul know him now? Not in the least. " And Saul said to him, Whose son art thou, thou young man?" Now He who died the death of the cross, He who came down into the valley of Elah, this scene of sin and death, " that through death he might destroy him that had the power of deaths that is, the devil;" He who was delivered for our offenses, and was raised again for our justification, when He had by Himself made purgation for our sins, sat down at the right hand of the Majesty on high! Do you know Him, or do you say, Who is He, and what does it all mean? Are you a stranger to that complete Savior, Jesus, the risen Christ?

Do you say, Well, I will pray to Him to help me to save my soul. Ah, there is the darkness of unbelief. Could Saul have asked David to help him to kill the giant, when David had killed him, and had his head in his hand? Could Saul ask David to go down into the valley of Elah, and help to save him? Impossible! It would have been a flat denial of the wondrous victory of the savior David. Here is the great mistake of the Sauls and the Abners of this day. They would gladly have Christ to help them, if unbelief is only allowed to doubt, and deny that the battle is won, the work once and forever done. " It is finished," Jesus said it in His last words on the cross. God has declared His full and eternal satisfaction, for He has raised Him from the dead. He, the alone Savior, was as distinctly seen by His disciples alive from the dead. He was seen as clearly ascending up to heaven. He was seen as distinctly in brightness above the light of the sun. All this is as clear to faith, to those who have not seen, but believed, as ever was David, the victorious, seen by Abner and Saul.

The whole question is this: the battle had been fought, and David had not to help Saul to light it. The battle of our salvation has been fought, and Christ has not to help us to fight it.

If we turn to a greatly perverted text, " Work out your own salvation with fear and trembling," and if we examine the context, we shall find it is not working for the salvation of the soul. This they had. They were called saints in Christ Jesus, and as holy ones, or saints, they were to practically manifest, work out, the eternal salvation they had. Oh, let not Satan use this scripture to lead you to think you can work out a salvation of your own, by his delusive, soothing music, and religious refreshment, and ritual performances; or that, if you will try and fight a little now and then, Christ will be your armor-bearer. Thus is Satan leading on the great mass of Christless profession in this day. May God awaken you to your fearful danger! If not, you will surely find your refreshment end in the gloomy valley of death. And there alone, in all the darkness and horror of death, having rejected the eternal salvation preached to you through the finished work of Christ, His death and resurrection—oh, who shall help you there? Can you expect Christ to help you, He whose complete salvation you have rejected? Be not deceived. It will be too late if the unbelieving eye is once closed in death, in the valley of Elah.

It will now be very blessed to turn to the contrast, as we find it in one whose eyes were opened to know David, not for refreshment merely on the harp, not to be the armor-bearer, or helper,, but to own him as the victorious savior."

Whose Son Is This Youth, Whose Son Is This Youth: No. 2 (17:55)

1 Sam. 17:55.

In Jonathan we have the very opposite of Saul. Saul only knew David as his amuser—playing: on the harp, or his helper—as armor-bearer,. Jonathan knew him as the victorious saviors He, too, had been in the valley of Elah. He had found himself utterly helpless there to meet the power of the adversary: he had been sore afraid and amazed, like a man when he is brought to look death and judgment in the face, and he finds himself utterly helpless. Satan, the accuser,, brings the army of all his sins, like the Philistines in battle array. He cannot deny them. He is; guilty, he feels it, he owns it, yet finds no relief For forty days Jonathan had found no relief. Have you ever known the bitterness and horror of conviction, and death and everlasting judgment before you? Have you had your forty days?

Your fighting your own battle will not do now. The soft, soothing strains of music will not soothe your terrified conscience. But Jonathan now "saw David go forth against the Philistine." With what intense interest he watched him! Yes, he saw David go forth alone to meet the adversary. He saw him take up those five smooth stones from the brook. He saw him take his sling. He heard those words of faith. He saw David put his hand in his bag, and take thence a stone: he saw the arm lifted up to sling: the stone is gone, the giant falls. "The stone sunk into his forehead, and he fell upon his face to the earth. So David prevailed." He saw all this, and more, he saw him take the sword of the giant, and with his own sword cut off his head therewith. Could he have a single doubt as he saw David take the head of the Philistine and carry it to Jerusalem? He heard his fathers strange questions as David stood before him, with the giant's head in his hand.

As Jonathan saw David descend into the valley of Elah, and do this great work of victory, have you seen by faith the Son of God descend from the glory He had with the Father, to this valley of sin and death? Have you seen Him go to the cross, and there alone win the eternal victory for us? Was it not there, alone before God, He bore the wrath due to us? There He fought the battle for us, but all alone: we helped Him not. Hark to those words as He conquers in death: "It is finished." Yes, as finished as when the head was struck from Goliath of Gath. Could there be a question that it was finished, when David ascended to Jerusalem with his head in his hand? Can there be a question for you, if you see and believe that God hath raised up Jesus from the dead? Could Jonathan help, or could he ask David to help him to kill the giant? Surely not; it was done. Can you help Christ, or can you ask Him to help you to save your soul? Surely not; the work is done. And all is yours the moment you believe God. Yes, yours for eternity.

Now, what was the effect on Jonathan when he beheld the savior David before his eyes? "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." And what will be the effect on you, if your eyes are open to behold the Savior Jesus? Your heart will be knit with the heart of Christ. You will say, He loved me and gave Himself for me. You will sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever, Amen." Yes, unto Him be glory, will be now your every desire, and will mark your every action. Let us trace the picture a little further.

When Jonathan beheld David, the all-victorious savior, did he ask him to become his helper? No, "Jonathan stripped himself of the robe that was upon him, and gave it to David; and his garments, even to his sword, and to his bow, and to his girdle." Ah, only let your eyes be open to behold the risen, glorified Savior, who has finished the work of eternal redemption, and you will strip yourself of all self-righteousness. You will take your fastings and fightings, your music and ritual, and lay them all at Jesus' feet, saying, Thou art worthy, Jesus, Lord. Nothing short of the revelation of Jesus, the complete Savior, can strip you of self-righteousness, and self-fighting. Jonathan freely gave up both robe and sword to David, yes, and girdle, too, the emblem of service.

There is not a greater contrast between light and darkness, than there is between living faith in the Person and finished work of Christ, and the dark unbelief of praying to Christ to help you to do the work yourself. This, Jonathan did not do to David. He was saved from the horrors of Elah. He was saved from the defying adversary. He saw and believed: we see not, but we believe on God, who raised up Jesus our Lord from the dead—who was delivered for our offenses, and was raised again for our justification. Believing God, we are justified—we are saved. It is done, it is finished; our Jesus is not on the cross now. He is not in the sepulcher now. He is in the brightness of the glory of God. He has neither to fight the battle again, nor to help us to fight it. Peace with God is the everlasting portion of those who, like Jonathan, believe it is done.

Not so poor Saul, the mere imitator of faith. What so offended the old man? Ah, he could not bear that song "Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him."—"And Saul eyed David from that day and forward." It is the same with the poor Sauls of this day. They cannot bear to hear that all who believe in Jesus and the finished work of eternal salvation which He has wrought, have eternal life; that they are justified, and know it; they have peace with God, and they are in the unchanging love and favor of God in Christ—and all through the finished work of Christ. Yes, the Sauls are very wroth, and these sayings displease them sore. And they eye those who believe this glorious gospel from that day forward. Oh, how often in their frenzy of hatred, they cast their javelin at David, for what they do to the members of His body, they do to Christ. "Saul, Saul, why persecutest thou me?"

What! ascribe such ten thousands of blessings to those who only believe in Christ or to Christ for them, and to ascribe almost nothing to us, with our sacraments, and priests, and music, and services, and long repetitions, and works, and lightings? Why, the most we ever get is a hope, that the giant will be killed by all these. But to say he is killed; to say the work is done; to say you are saved; to know it, and to strip all off and to give all the glory of a present, known, and eternal salvation to Christ—we will not have it, we will not believe it. No, the most we can get here is a hope to be saved hereafter.

Do you say, "But is not this doctrine of a finished salvation—the finished work of Christ—a very dangerous doctrine, and will it not lead to great indifference and carelessness in walk? Our priests tell us to avoid such people, and not to hear them, nor read their tracts and books."

Let us follow the inspired illustration, and see if we have an answer to such queries. Saul did not believe in this savior David; he would still use him for his amusement on the harp; but this only increased his hatred to David. "And David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin, for he said, I will smite David even to the wall." And the subsequent history describes Saul filled with ever-increasing hatred to David, the savior of Elah, until Saul's death on Gilboa.

It will be so, nay, it is so, with every rejecter of the full, eternal salvation in Christ. The gospel is brought before you. As David stood before Saul with the head of Goliath in his hand. You reject Jesus as your Savior, and go back to use Him for your musical entertainment and soothing pleasure. As sure as Saul hated David, so surely will you hate Christ, and all connected with Him. And yet, as with Saul, you will be troubled with anxious fear: "Saul was yet more afraid of David; and Saul became David's enemy continually." (1 Sam. 18:29.) How fearfully true this is of thousands in our day! May every reader of these lines be delivered from this dreadful state!

Jonathan, on the other hand, sees the work is done, is finished. His heart is turned to the savior David. He knows he is saved. He does not ask David to help him fight the giant. He gives up robe and sword. Does this make him indifferent as to David? Saul asks him and all his servants to kill David. Did he? "But Jonathan, Saul's son, delighted much in David." (1 Sam. 19:1, 2.) Blessed Jesus, the more the heart knows Thee as the complete Savior, the more shall we delight much in Thee. Thou art our joy, our crown, our all.

Jonathan made one great mistake, as to reward a fatal mistake, he remained in the house of his father, the king, who hated David, the true and future king. Yet in the house of his father he confessed David. Many more particulars as to this may be seen in a tract written years ago.* It would be deeply interesting to trace the future history of these men, as illustrating the two principles of owning Jesus as the complete Savior, to merely using Him for refreshment as in this day. It is enough to see that one * "Jonathan" Morrish, London, engenders deep hatred to Christ; the other, great delight in Him. And this delight is the true spring of an obedient walk. As Jonathan said to David, "Whatever thy soul desireth, I will even do it for thee." In this, however, we shall do well ever to keep in mind our entire dependence on the Lord—to give up robe, sword, bow, and girdle to Him, the true David. But there can be no real delight in Christ, as the spring of a holy obedience, unless we

know Him as our complete and eternal Savior.

In Jonathan and Mephibosheth, we have a double revelation of Christ in those types.. In Jonathan it is the finished work of Christ; in Mephibosheth,, it is the kindness of God revealed in the person of David. Mephibosheth remained identified with David during the days of David's rejection. Jonathan remained in his father's house. How exact the balances of the sanctuary! We need to know both, to really leave the house of Saul and be identified with the present rejected Christ. May we be assured that the battle is over for us; redemption accomplished; and hear, and believe the word of God. "I will surely show thee kindness for Christ's sake!" " Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen." Certainty of salvation will not lead to indifference about Him who has thus saved us.

C. S.

Maine Conference: 2018, 1 Samuel 17:1-15 (17:1-15)

Reading

I'd like to suggest. Brother's. Reflecting on our prayer meeting and the various things that were mentioned in the prayer meeting. I've never heard this portion taken up in a reading like this. Fact. I've never suggested abortions in a setting like this. I just wondered if it would be. A consideration to look at First Samuel 17. So I look at the. Group of us that's here. Various and sundry ages and things that we're all faced with. I just make that a suggestion. Not to force it, perhaps if there's somebody has somebody, something else, I'd be happy. I just think that is a suggestion. First Samuel, chapter 17. Now the Philistines gathered together their armies to battle, and were gathered together at Shoko, which belonged to Judah, and pitched between Shoko and Azika in Ephes, Damon, and Saul. And the men of Israel were gathered together and pitched by the valley of Eli, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side. And there was a valley between them. And there went out a champion out of the camp of the Philistines named Goliath of Gath, whose height was 6 cubits in a span. And he had a helmet of brass upon his head. And he was armed with a coat of mail, and the weight of the coat was 5000 shekels of brass. And he had Greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his Spears head weighed 600 shekels of iron. And one bearing a shield went before him, and he stood and cried unto the armies of Israel. And said unto them, Why are you come out to set your battle in array? Am not I a Philistine a Philistine? And ye servants to solve, choose you a man for you, and let him come down to me. If he be able to fight with me and to kill me, then will we be your servants. But if I prevail against him and kill him, then shall you be our servants and serve us? And the Phyllis Sting said, I defy the armies of Israel this day. Give me a man that we may fight together. From Saul and all Israel heard those words of the Philistine. They were dismayed and greatly afraid. Now David was the son of that appetite of Bethlehem, Judah, whose name is Jesse, and he had eight sons. And a man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle. And the names of his three sons that went to battle were Eliab the first born, and next unto him Abinadab, and the third Shamah. And David was the youngest, and the three eldest followed Saul. But David went and returned from Saul to feed his father sheep at Bethlehem, and the Philistine drew near. Morning and evening and presented himself 40 days. And Jesse said unto David his son, Take now for thy brethren an IPA of this parched corn, and these 10 loaves, and runs to the camp of thy brethren, and carry these 10 cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they and all the men of Israel were in the valley of the fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took and went as Jesse had commanded him. And he came to the trench as the host was going forth to the fight. He shouted for the battle for Israel. And the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion of the Philistine.

Philistine of Gath, Goliath by name out of the armies of the Philistines, and spake according to the same words. And David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have you seen this man that has come up? Surely to defy as he come up? And it shall be that man who killeth him. The king will enrich him with great riches. And will give him his daughter and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine? And taketh away the reproach from Israel, For who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab his eldest brother heard, when he spake unto the men. And Eliab's anger was kindled against David. And he said, Why came his style down? Hit her, With whom hast thou left those few sheep in the wilderness? I know that I cried, And the naughtiness of thy heart, for thou art come down, that thou mightest see the battle. And David said, What have I now done? Is there not A cause? And he turned from him toward another, and spake after the same manner. And the people answered him again after the former manner. And when the words were heard, which David spake, they rehearsed them before Saul, and he sent for him. And David said to Saul, Let no man's heart fail because of him. Thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine, to fight with him. For thou art buddy youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father sheep, and there came a lion and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth. And when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servants slew both the lion and the bear, and this uncircumcised Philistine shall be as one of them, seeing had he hath defied the armies of the living God. David said, Moreover, the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. And Saul arm David with his armor, and he put a helmet of brass upon his head. Also he armed him with a coat of mail, and David girded his sword upon his armor, and he is saved to go, for he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him. And he took his staff in his hand, and he chose 5 smooth stones out of the brook, and put them in a shepherd's bag, which he had even in a script, and his sling was in his hand. And he drew near to the Philistine, and the Philistine came on, and drew near unto David. And the man that bare the shield went before him. And when the Philistine looked about and saw David, he disdained him, for he was but a youth and Ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog,

that thou comest to me with staves. And the Philistine cursed David by his gods. And the Philistines said to David, Come to me, and I will give thy flesh unto the fowls of the air. And to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield. But I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou has defied. This day will the Lord deliver thee into my hand. And I will smite thee and take thine head from thee. And I will give the carcass of the host of the Philistines to stay unto the fowls of the air. And to the wild beasts of the earth, that all the earth may know that there is a God in Israel.

And all this assembly shall know that the Lord saveth not with the sword and spear, for the battle is the Lords, and he will give you unto our hands. And it came to pass, when the Philistine arose and came, and drew nigh on to meet David, that David hasted and ran toward the army to meet the Philistine. David put his hand in his bag, and he took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into the into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a slang and with a stone, and smote the Philistine, and slew him. But there was no sword in the hand of David. Therefore David ran and stood upon the Philistines, and took his sword, and threw it out of the sheet thereof, and slew him. And cut off his head therewith. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose and shouted, and pursued the Philistines, until thou comest to the valley, and to the gates of Akron. And the wounded of the Philistines fell down by the way of Cherum, even unto Gath, and even unto Akron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine and brought it to Jerusalem. And he put his armor in his tent. And when David saw it, and when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host Abner, whose son is this youth. And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said unto him. Whose son art thou, thou young man? And David answered, I am the son of thy servant, Jesse the Bethel, the Bethel of her mind. As I mentioned, I've never heard this portion taken up and it would not be my intent to go through it verse by verse, but so look around the room. I know there are many brethren here that have meditated on this portion and they're. Our number of children here, there are a number of young people, perhaps young people that are exactly the age of David when he faced the Philistine I was. Just meditating a little on the. Fair meeting that we had. We opened our firm meeting by seeing miss scenes of confusion. If ever there was a scene of confusion in Israel, it was at this time. And then to hear while the expression is, is prayer that we face giants in our day, and there's many of them and. And then another brother trade that. We have David that was able to be victorious as a picture of the Lord Jesus as he faced the giants. I just wondered if it might be the minus brethren here to consider this portion. In view of perhaps reaching up and getting some fruit that flow to the ground as opposed to fruit that's way up in the tree. There are a number of principal figures in this chapter. We have Goliath, a picture of the Philistine. We have Saul, a man of the flesh. Both of them are heavily armed. We have David. He's also heavily armed, but he's armed with a breastplate of righteousness. He's armed with a shield of faith. We have Davids family. And we find that they're in opposition. Sometimes we find our brethren or in opposition to us. We have all these things in this portion. We have the armor of God just. Thought it would be helpful for us to consider some of these things as we face in our own lives many of the things that David faced in this chapter. As you made your comments, Brother Dave, I was thinking about him also while here in the Valley of Conflict. Here's a valley of conflict, tremendous conflict. We talked about pictures in the Old Testament. This is more than a picture, it's a mural. With many pictures in it and I believe it's wisdom that we don't take it up verse by verse not his our brothers intention, but that we look at all these various pictures that God has given to us for our blessing. I think I believe we'll profit from you. We learned from Romans that whatsoever things were written before time were written for our learning and I believe this is.

An account that is in that category, that which was written before time. And we have something to learn from this. And the scripture goes on in Romans that we through patience and comfort of the Scriptures, we might have hope. And if we don't have hope as a result of reading through this portion and seeing how God. Is working on behalf of his people. I don't know where we're going to find home. This hope you know, it's that which God delights to instill in our hearts and David. In spite of his felt weakness, he had hope in God and that's what we need today. And if there is hope in God, it's going to be reflected in our faces. You know, I come to a conference like this. And I see some they just seem to be beaming. They're happy. And I say to myself, I believe this is the result of hope in God. And we get that in Psalms too. You know the question is, why art thou cast down on my soul? Why art thou disquieted within me? Hope thou in God. For he is the health of thy confidence. And so I believe. The world looks upon us, and if they see one who's happy and contented. It's unique because what we have in the world today has has been emphasized already in this conference is confusion and creature complaints. So much discontentment in everybody wanting something more. But you know, the Christian, he hopes in God and God is for him and he comes to realize that. And God is the one who enabled him to overcome the power of the enemy, even though it seems so tremendous. And I think we need to compare, you know, the giant to God himself. I think that's really what David did. He didn't compare the giant to himself. I don't think he would have gone out on the field that had been the case, but he compared the giant to God. And you know that God is for him imposing the strength of the Lord. Now I, I think it's good, you know, to look at this portion in its entirety. And this has been brought out. We don't need to take it first by first, but there is so much here for our learning. And I think it's going to be a blessing to us. So in verse 11 it says when Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid. And so. As you mentioned. The they were all comparing the Philistine to themselves. That's why they were afraid. So he had one little shepherd boy that was not doing that. He was comparing him to the Lord. Believe the words here, if we look at them, tells us that very thing and it's good to read them, for example. Verse 24 And all the men of Israel, when they saw the man, fled from him and were sore afraid. Have you felt fear in your life? Put yourself in this position. Fear. And we're sore afraid we're singing in that hymn. Oh, give us submission and strength. When there's fear, the strength is gone. And look what they say. Here's what they say, The men of Israel said. Have ye seen this man?

That's those are strong words. Have you seen this man? They're looking at this man. They're looking at the enemy, David. One of the verses afterward he he talks about the living God. The living God. Who is this Philistine that he should defy the armies of the living God? And so we have in this passage a thing that our brethren have been telling us about. Looking to the living God. When I was young man in school. We had some reading assignments. And I never really enjoyed reading till I got saved. So what I do is I look at the pictures in the book. Sometime there was 5-6 or ten illustrations and. I'd read table of contest and read the end of the book and so. And I had to read. I write my book report. I didn't get excellent March, but I didn't get passing March anyway. So when I first looked at the scriptures, I did start in the Genesis there, but I got tired around the Book of Kings or something Chronicles. And so I went and I read the last book. I was terrified so, and that's how the Lord brought me to realize what I was like before Him, all this bloodshed in the Old Testament and all all these types that were there. And I'd read this portion through First Samuel 17. And so if I do that with First Samuel 17 and I go to the end of the chapter. That was Saul's question. Whose Whose son is this, you know? And I think that's the key to this whole book that we have in our hands. Whose son? Is this and so David? In this chapter. What a beautiful type. Of the Lord chief and when we look at him and what he's going through and we compare that to the

Lord, he's going to go down in the valley to meet that giant, you know, and that's the valley of death, isn't it and so. How gracious of our Father. Have recorded for us. In specific details. What revealed to her? What will reveal to our hearts? Whose Sonny is? Because what gives such? Dimension. To our Lord. You look at him as a perfect man, and it's beyond us to be perfect imitators of him. But who is this man? They said look, look at that man. Who can go against that man well. Go, life says, give me a man. Well, there he is. Pilot says behold a man. Who is this man? His name is Jesus. That's what he was called. That was his name. My name is Michelle. His name is Jesus. Very simple. Jehovah the Savior. He came and he became building the office of the Christ. The one promised in the Old Testament. And now he's Lord. Overall thing, but who is this person in essence? Which he always was and always will be. The Son of God. And it gives dimension to our souls when we consider him. That infinite person, the One, sustains the universe by the word of his power. He's that one that hung on that cross in whose face we spat. That's the Son of God. And here he is in chapter 17. What type of phase is a beautiful to have these comparisons and to have our hearts enjoy the grace and humility of our Lord Jesus in this picture. It's nice to notice that. One of King Saul's servants that noticed David. This young lad keeping sheep, but he had a testimony this this young boy did mentioned in chapter 16 there that. Verse 18 then answered one of the servants and said, Behold, I have seen a young, seen a son of Jesse the Bethlehem knight. He is cunning and playing and mighty.

And a mighty valiant man, and a man of war. No doubt he had heard of him slaying the bear and the lion. And prudent in matters. And a comely person. And the Lord is with him. So this is a testimony that David had as a young boy keeping his father's sheep. And so that was attractive to Saul. We know that Saul was an unbeliever, but perhaps he was God fearing. But we find out that he didn't have faith, but yet he he wanted this young boy to play before him. And he was impressed by, you might say, his resume. But King David had. A resume that God had given to him. And we know that that characterized David throughout his life. That he was on God's side and God was on David's side. And and so this is something that each one of us here. That know the Lord. We know that the Lord is on our side and the Lord will be on our side all the way home till we get the glory. He'll never leave us nor forsake us. We know that King Saul did forsake David and he haunted them like it says, like apartment in the mountains. And but we know that with our Lord, He will never forsake us. And so we have one that that cares for us no matter what kind of a trial that we may go through. But David, even at his young age, had faith in God that God would deliver this giant into his hands. And so we know today that we are living in a corrupt world that all around us, we see that corruption increasing more all the time. And it is a struggle day by day, perhaps more so in other countries than it is here in Canada, United States. For those that are Christians to survive in such a world is a struggle day by day. We think of dear ones in India and Africa that are really put to the test. Of their faith each and every day. It's a struggle, but we know that when the Lord is on our side. That he is going to see us through the difficulties and so we can depend on him. We can't depend on man, but we can depend on the Lord. And so we have His promise in His Word. He'll never leave us. Nor forsake us. Maybe I could just elaborate a little on those characteristics that you brought before us, Brother Enos, because they're the very characteristics that if we cultivate, give real moral power against the giants in our life. And so in that 18th verse, as you say, there was one of the servants of Saul that he he comes and he says I have seen a special him like the son of Jesse, the Bethlehem Mike, someone that was coming and playing. Well, you know, David was able to see who's troubled spirits. It's marvelous when there are those that come alongside us and we have a troubled spirit and they're able to see a troubled spirit. David had that character and then it says here he was a mighty valiant man. He was a man with fear. Knowing the apostle brings before Timothy and and that letter that he writes to Timothy, he said, he says that he needs to be characterized by a man without fear. The Lord hasn't given us the power of fear, but. But it wasn't a power and of a sound mind. It was those things that David David had. It says there then that the the man noticed he was a man of war. And they would have proved himself. I'm sure there were cattle thieves in the area that realized he had just didn't mess with David sheep. They could prove himself in that way. And then it said he was proving in speech people really enjoyed being in his company. Now there there are those of you who just enjoy being in their company because of their prudent speech. We just enjoy it. We we just enjoy that. And it says he was a Cummins person. His very presence was charming. It's interesting, Akish says about David. He is as an Angel of heaven. That's English, the king of Gap saying this about David. Tremendous characteristic. And then it says here, and the Lord, who's with him?

Beautiful characteristics that you brought before us Enos that are those very characteristics that enable us to stand before the enemy. Know it's interesting that the the the spies when they went against when they went at the spy of the land, ten of them came back with, oh, they said there's giants in the land and how did they do those giants and how did they do themselves and said, oh, we're just like grasshoppers, you know, if they only recognize. The characteristic of the grasshopper, which is able to surmount anything in its way. If they'd only taken on that character, it would have been a great blessing for them. But they looked at themselves and they compared the giants with themselves instead of, as Joshua and Caleb, comparing the giant with the Lord. Which is what David did here. Well, we see these characteristics of the giant, don't we? And in those first, those first 11 verses, it's very interesting to see how. The enemy used his his his armor, it says here in the end of the seventh verse, and one bearing a shield went before him. The very thing that could have preserved Goliath life. He thought all somebody else can carry that and I wondered if that's one of the reasons why we have an Ephesians 6 where it says above all. Take the shield, that which is so necessary in our lives, so necessary to ward off those darts that the enemy throws at us. Well, what does Goliath do here? Brother Henry he brought before us the end of the 26th verse where David viewed the armies of Israel and how he used them. He used them as the armies of the living God in the end of verse 26. We have it also in the end of verse 36. The armies of the living God. So how does Goliath view the people of God? He views them as we have in the eighth verse, the servants assault. He used them in the 10 first the armies of Israel much different than the way David used the people of God and his desire was as we have in the 26th verse it says, did David speak to the man that stood by him, saying what shall be done to the man that killed this Philistine and. This is what bothered David the most taketh away the reproach of Israel. The reproach of Israel, that's what he wanted clear the reproach of Israel. And he was able to stand before that humongous figure who is heavily armed and who boasted that he was going to provide a banquet for the fowls of the air with the beasts of the field. Last time I read through this passage, I found it. Helpful to look at the chapter we've read today in its context. In the previous chapter of chapter 16, as we've had so nicely brought before us, you have Davidde character and those traces has been mentioned that helped us defeat the Giants. But in this chapter from verse one to verse 12, which is where the enemy wants to get us, we don't have any of that. We have David reintroduced to us in verse 12, as has been said in his warring character as opposed to his more moral character in the previous job. And then this verse 1 to 12. And I know this is where Satan tries to get me all the time and my brother know who are here. Is what do we have? We have. Saul, who was characterized by energy in the flesh and trying to do things in his own strength, to know that he had been commissioned by David to defeat the Philistines earlier when he was anointed. But here in the chapter we have him terrified and afraid. We have a big long description of. The armor that Goliath lore, his height, their weight. And I've said this before, I know, but I've often wondered when I look at this passage why we get such incredible detail as to the armor and I think Satan, one of his toxic against us. Is to try and get us to look at things in their natural perspective, without the Lord, without David in the previous chapter, without David introduced in

verse 12. And how hopeless and how helpless we are in our own strength in the face of the giant being before us. And he tries to have us look at the enemy, as Dave has said, just looking at us as a servant of Saul. We're just the servants of Saul. We don't have any strength in our own. We're just.

We're just. The servants of Saul, you're part of the. Christians who meet and not look at things from the perspective of where the children of God and that we're joint heirs with Christ and that he's given us strength to overcome the enemy. And it's it's searching for me as I consider the 1st 12 verses of the OR 11 verses of this chapter to realize that that is where the enemy wants to get me. He's noticing too in the 2 verses. We have reference to two words gathered together. I suppose in verse one the enemy is gathered together with. Goliath in view. Goliath is their champion. Now we come to verse 2. The people are gathered together. Who do they have in view? Could it be Saul? Well, Saul was a tremendous discouragement because as has been pointed out in verse 11. Saul 1st and then all Israel heard the words of the Philistine. They were dismayed and greatly afraid. Now what kind of a leader is Saul that would cause all of the people to be dismayed and greatly afraid? I don't think that's a good leader. But you know, I'm connecting these two words with what we have in Matthew 18 and 20. You know the Lord Jesus says, where two or three are gathered together in my name, there am I in the midst of them. And I wonder, when we are gathered together as we are in this setting today, do we see the Lord in the midst? And if we do, we are in a place of strength. You know the Lord Jesus said all power is given unto me both in heaven and in earth. But sometimes we look around and we get occupied with numbers and sometimes with some individual that perhaps has great gift but we find out is not perfect and might even lead us to become discouraged because of their manner of life later. But you know we need to keep our focus on who it is. To whom we are gathered. And we sang in the opening hymn, We are weak, but thou art mighty. And in this. We know the Lord can work on our behalf. And on behalf of the Assembly. Problems that overwhelm us. To him. Not difficult and we need to keep our focus on the board. I was talking to a young man recently. And he turned out to be a believer. His name is Mark doesn't live far from where we live. And he said, I just heard something that I really like. And so he spoke what he had heard, and I liked it too. This is what he said. If the Lord brings us to it, he will bring us through it. That was what characterized David, wasn't it? That he had his trust and his faith in the Lord. That's what characterized David. He wasn't afraid of the giant because he knew the Lord was with him and he he saw the giant is not a something that he couldn't overcome, but he saw the giant as something that God could overcome. And that's how we should ourselves see obstacles in our way today. There is a contrast, though, as we know here, it's Speaking of really physical warfare, where David really actually took a slaying of the stone and so on, and went out and faced the giant. Literally. And defeated them because he trusted the Lord that the Lord would deliver him.

Today we're not asked to take a gun or a rifle or some weapon and go out and to face the enemy. We're not asked to do that, but we are asked to go against the enemy with what God has given to us. By faith and that we have, we should look at it briefly, I think in Ephesians chapter 6 that speaks there of the spiritual warfare that we are up against and what God has provided for us to combat that warfare. Just before that, Brother Wally, that statement that you made, that Mark gave you is actually a scripture. If you turn back to the book of Exodus. In Exodus chapter 18. Exodus 18 and verse 23. If God commands thee, thou shalt be able. Thank you. I didn't connect that first. Very good. So in chapter 6 of Ephesians we have. The spiritual warfare that we're we're up against and tells us what to use against that. As David were in verse 10, it says finally my brother and be strong in the Lord. David was certainly that and then the power of his might and David trusted the Lord and the power of God's might to defeat the the giant. Well, we should too count on the Lord's strength, and here's the armor that we have put on the whole armor of God, that you may able to be stand against the Wiles of the devil. Verse 14 stand therefore doesn't tell us a defeat the enemy here the Lord Jesus has defeated all our foes. He has caught all our foes between their feet by being trodden down. All our enemies that were against us in this in this Christian era in which we live have all been defeated by Christ. But it asks us to stand. That says stand therefore having your loins girt about you with truth. And we should have the truth that's going to protect us. That's doctrine. Having on the breast, breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, and taking the shield of faith, wherein he shall be able to sequench all the fiery darts of the wicked, and take the helmet of salvation, the sword of the Spirit, which is the Word of God. All these are spiritual things. That we can put on to go against the enemy in a day in which we live. In Davidde Day it was different. They they were promised a land that God had promised them, the land of Israel. And they were told to go in and, and to clean the land out, you might say, get rid of the enemies out of the land so they could possess it. And so it was a real physical warfare that they were up against. The enemies were real and they were trying to keep Israel from taking the promise of that land that God had given to them. And even the day, the day that we live in. The promise that God has made to Israel is still real. The coming day, God is going to give them their land back. Give them every inch of that land back and they're going to possess it and live in it. Just like God had promised them, they had forfeited it because of disbelief, because of disobedience. But we we're not of Israel. We're we're of the church, and we're living in a day in which our warfare is spiritual. And so we have the remedy here in Ephesians chapter 6. And how do we defeat that enemy today? I think we have it in verse 18. This is our resource is not a spear or a a physical sphere or a sword or a slang or a rock, but it's praying always with all prayer and supplication in the spirit and watching there too with all perseverance and supplication for all the Saints.

And it goes on to say. In this portion that you've referred to Brother Enos and about verse 18 particularly and that is one thing that meets the lack of that the previous verses don't quite fulfill and that is that there is no weaponry or no protection for the the knees and the legs. But if we're on our knees. The enemy can't affect that part of our body, so that's very important. It's the strongest warfare that we have, isn't it? I believe so. As believers, because God's here is always open to hear. One little bit of a cry from one of his own. He's attentive and listening and he wants to hear from us and he he loves to hear us when we're independents. And waiting on him, not just for the big things in our lives, but all the little things too, that that come up, come up against us every day. Small little things that we may think insignificant. A God delights to hear even about those things. I saw in Fulton board yesterday. It said. If we do not pray, we will become prey. The people of Israel had chosen a champion before, had they? Saul was taller than everybody else. He was a head length above everybody's shoulder, you know. So if you say, OK, let's pick somebody to go for us. Let's pick salt. Obvious choice. But Goliath was so much bigger, wasn't he? So it took a smaller person, the one who was last of Jesse's sons. You know, he wasn't there. He had to be fetched. And so here's the battle. The armies are there, all the generals, all the armament. And but David isn't there. And so David comes last, and this, this, this real mighty man. Made himself of no reputation. He was the smallest of all. Well, Saul, he didn't understand confidence in God. So he tries to load up David, this little man, I don't know for sure how little he was, but no doubt considerably smaller than the giant. But he loads him up with all this army. And David, he didn't feel comfortable with the armor. David, he's going into strength of the Lord. And I believe this is what we see in this chapter that. After the flesh, we seek to meet the enemy, and it's useless. You're going to strengthen the Lord. You're going to find victory. And the point is that if David had gone with all that armor. And he had won. He might have said, well, this armor has helped me out. And there would have been some recognition of Sauls armor that he, you know, God wouldn't have any of that. Because in this story we're going to find out that God glorifies his own name, and he does it through weak instruments. I believe that's what. Brings glory to God and the Lord Jesus said

My strength is made perfect in weakness. And I believe Paul the apostle, he felt very weak, especially with that. Thorn in the flesh and then his speech, it was contemptible and his bodily presence, it was weak too, you know, after the flesh, no doubt he felt very weak and perhaps he would have liked to had it different, but you know, the Lord says. Paul, this is how my strength is going to be manifest through your weakness. I think we have that in the story here. I wondered if the fact that David didn't need an armor is a type of showing us that the Lord Jesus was all these things that we need to put on. He was that in himself. He was he was perfect, he was he was truth and he is truth and so he was obedient. There was nothing that he needed additional to go and meet the enemy when he was before Pilate and Pilot kind of tells him, you know, I can do things to you and the Lord saying he didn't do anything unless my father allows you. So he showed his complete trust in in God as a man and in God as his father. The characteristic of David.

In this chapter one another characteristic here that's striking is that he never shows even a hint of being afraid of what might happen to him. Not even a hint that he's concerned about himself. That's quite amazing. And even Saul, it seems, tries to get him. To be concerned about himself, you're just, you're just a little guy and he's a huge giant and you're. He's been a fighter all his life and you're just a youth, so sometimes the discouragement. Doesn't just come from the enemy. Sometimes we can. People can point things out about us. And the enemy will point to us, try to get us to look at ourselves in the face of adversity. David. He wisely looks back on when at another time when he wasn't concerned about himself. And this is the characteristic of David, right? He was concerned about the sheep, he was concerned about the armies of Israel, he's concerned about the Lord's name and his glory, always concerned about others and chiefly the Lord. But not concerned about himself. There's not even a hint that he's concerned about himself at all here. Brother Ted, you've been bringing something very important before us, I believe. We've been looking at the enemy and saying, well, there's Goliath, he's the enemy. But wait a minute, wait a minute. There's more than that here. There's more than that. We have 3 enemies. We have the world, We have Satan. And we have another one too. It's called the flesh. The enemy Within. And this plays an important role in what's going on here as we look at this picture. What about the men of Israel? It says in verse We already looked at this. The men of Israel fled from him and were sore afraid. Well, what kind of testimony is that? They fled from him. Later on. We're going to read about David, it says about him. He ran to meet the giant. The men of Israel are running this way, and David ran the other way. I remember a brother saying this, and it's to my shame. Perhaps to yours. You know, when there's a difficulty, we should run to meet it. And I say I speak to my shame. We often don't do that, do we? So that here's a difficulty. Another difficulty our brothers brought before us, Saul says. You are not able to go. You can't do this. Others may tell us that, our own hearts may tell us that, but it's the enemy within. It's not the enemy we're facing that's feeding this to us. And then there's another difficulty, and it's a it's a large difficulty. It's a weed that I find in my heart. His oldest brother, one that was close to him. His oldest brother, who should have known better, says, why did you come down, hit her? Why in the world are you here, David? Why are you wasting your time coming here and being here? That's a tremendous discouragement from those who are closest to us. But then there's something else that's even more insidious. He says this I know thy pride and the naughtiness of thine heart, for thou art come down, that thou mightest see the battle imputing wrong motives.

To our brethren. Thinking that we know what's going on in their hearts and in their minds. This is a very serious difficulty. Brethren have been turned aside immensely by this. Saying that they know. Oh, they know, you know that's. Solomon had this to say about God and his prayer. Thou only knoweth the hearts of the children of men. Let's not take the position of God and think that we know everything that's going on with our brethren. Take a humble place when they're willing to help and stand up to the enemy. A liab, I think is an example of what it says in Proverbs. As in water, face answer at the face, so the heart of man to man. And. Quite often. Probably more often than not, we think we see something in someone else. We think we know their heart, we think we see something in them. We're actually just seeing a reflection of our own heart. You come down to see the battle. What battle been 40 days, it's been provoking you and you guys are running away? Eliab was one of those that turned his back and he ran away. But here's this fearless young man and that provokes in our hearts called envy. Different of jealousy, isn't it? Envy is why they delivered the Lord Jesus because of envy and not that they wanted to be the Messiah. They didn't want him to be the Messiah. And if we're all cowards, speaking for myself and I see someone. With courage, maybe. I'd rather he'd be a coward too, you know? So I wouldn't look at that. So the older brother there, he had, I could say, a position in a relationship to David that he wanted to maintain. And so he had envy, and he could say, oh, I know why you came down. You can learn to see the battle. He didn't know he came down. He didn't know because he was, he was fearful of Eliot himself. And so may we take courage, brothers and sisters, as we see, perhaps younger ones among us. Who display a greater measure of confidence in the space that we have us older ones. Maybe as we look at these thoughts of Eliad, it would be helpful to look at the household that David was raised in. And we see that from the 12th verse up to the point where live is mentioned. And for these verses here, it says David was the son of that aphrophyte. And what's interesting, we don't read very much of what David says about his father. We do read quite a bit of what David says about his mother. There are a lot of mothers here and there are a lot of fathers, and it's, I think, instructive to see the household that David was brought up in and to look at the mothers and to look at the fathers. So here in this portion it says in David the son of the phrasal, and Judah, whose name was Jesse Getty, Sons. Well, he goes among them for an old man. And it's to me, it's instructive because Jesse would have known that there would have been for some friction. Between the sun which comes out and that's what's being brought out in the these previous comments, there was obvious friction between between Eliab. We don't know about the others, but obvious friction between Elias and David. And I, you know, I, I so appreciate that. That David doesn't hold that against a lot. In fact, when you look later on at the list of his officers, we find a lot of in a very prominent part, he doesn't hold that against them. And I, I, you know, sometimes we have a difficulty withholding things against our brethren. I was. I was very much rebuked. My wife and I go down for a period of time. To Florida every year. A few years ago, we were. We've been going to West Palm for 10 years and I so appreciated sitting under the ministry of Ralph Earsman. Tremendous ministry. Just so enjoyed getting down there and listening to this man's ministry. Well, a couple of years ago we got down there and his family had moved him back up to Chicago.

Just because of age and he wasn't there anymore. And a sister said to me, she said, know what we missed the most about our brother Ralph? I said what was that? She said this. It just smites me. She said he was a brother that remembered nobody's fault. A brother that remembers nobody's fault. What a legacy and what a characteristic to to carry amongst the gathered Saints. It's beautiful. And we find that with David in his reaction with Elias, practical look at that later on. But what was the household that David was brought up in? You know it says turn to the turn to be 86 thought. David writing here and Psalm 86. Verse 15 Thou, O Lord, are the God full of compassion, gracious, long-suffering, plenteous, and mercy and truth. Will turn on to me, and have mercy upon me, and give strength unto thy servant, and save thou. Here's the statement about David, Mother. The son of Vine enemy. The son of Thine Handmade. Think of David being brought up in a household where he had the conscious sense that his mother was the handmade of the Lord. What a wonderful position. I'm not a sister here. I'm not a mother. I'm never going to be one. I had a mother that was a handmaid of the Lord. Is that how you carry yourself and the family that you find yourself? With a husband, With children. A Handmade. Of the Lord. It's repeated Turn 216 song. We often take this portion up in connection

with the 15th 1st, which says Precious in the sight of the Lord, of the death of the Saints. Oh Lord, truly I my servant. Again, my servant. I'm assuming if you go through this chapter, although the heading does not say it's a David. Regardless, we have this comment. I'm thy servant and the son of thine. And what a beautiful commendation. For a mother of this man. But then let's look at where we have. To the Father. UPDATE So here's a man that knows there's some friction perhaps. Amongst the boys. But how does he carry himself as a father? Verse 17 And Jesse said unto David his son. Take now for thy brethren. Anita of this parched corn. These 10 loaves. And run to the camp of thy brethren. You know our brethren are our brethren. Sometimes we're at loggerheads with them. Sometimes they don't see eye to eye with them. They don't see eye to eye with us. It's very evident here, although we know that David didn't hold that. Against the line. So as a father, he looks on, but what's his desire? His desire is that his sons defend. He want his he wants his sons to be fed. And so he sends this and he, he recognizes that they're in that they're in a conflict. You know, as fathers, we recognize too, that we have children that are in a conflict. Is it our desire to make sure that our children are fed and that the those they spend time with the captain of their thousand, make sure he gets 10 cheeses to make sure that those that are, are, are sons and our daughters are with that they get food as well. What a beautiful characteristic of Jesse to make sure that his sons, when they're in the conflict, have food. And isn't that what God desires for us as well, is that we would have food?

Just add one more comment to that that I appreciate in this chapter. David encourages, I'm sorry, Jesse encourages David to run into the camp of his brother. With his food and he recognized in David that energy to be a health and you see it played out beautifully later in the chapter, verse 23. Sorry, verse 22. David left his carriage in the hand of the keeper of the carriage and ran. Into the army and came and saluted his brother, and then later in the chapter you see him. A verse 48, It came to pass. The Philistine arose and came and drew an eye to meet David, and David hastened and ran toward the army to meet the Philistines. David had tremendous energy here for the Lord going in his strength. His father recognized that in him and encouraged him to use it, and I know it's a tremendous encouragement. To see. Younger brothers who have energy encouraged in the Lord by the older ones. And what a tremendous thing that is actually there's. I've been very encouraged recently in Rio Ferry there's a. An older, younger brother who's been encouraging the young people to. Exercise and do things together. And it's actually been an extremely helpful thing just to be together, enjoy time, spend energy together. And it's nice when we can encourage others to use what the Lord has given them for him. And we see that here in Jesse with David, and we see it you so beautifully later in the job. There's a verse in Isaiah 40 that's perhaps bears on what you're saying. And I enjoyed it so much. Isaiah 40 and verse. 29. He gives power to the faint. And to them that have no mighty increases strength, even the youth shall faint and be weary, and young men shall utterly wolf. And then disperse. But they that wait upon the Lord shall renew their strength. Margin. My Bible says change. They shall mount up with wings as evil Eagles, they shall run not be weary, and they shall walk and not faint. It's been said that somebody that's waiting upon the Lord is not really a weary person. I think the basis is this verse because when we wait upon the Lord, we mount up with wings as Eagles. We run and we walk. Actually, that's what characterized David. He was one that waited upon the Lord. And. He was running. I really enjoy what was just brought out and bonus dead how many times references made to David Ronnie in this account. He encouraged himself in the Lord, didn't they David it mentions about him sometimes that's what we need to do. We know that reading here about David and Goliath and. His elder brother tried to discourage him. Really. A David. He had courage, he got it from the Lord and. Even as a young boy. He had his encouragement and trust from God to do what he was doing. As mentioned earlier on that when they sent spies to spy out the land. It mentions there in that account that they picked a. We might say a leader of each tribe, 12 tribes, a leader or a prominent person of each tribe to go spy out the land. And we know when they come back, they brought a discouraging word back to the people. They discourage the people except for Joshua and Caleb. And so sometimes even if you're young, you may be seeking to serve the Lord. You may come across some word of discouragement. But we can be like David. David encouraged himself in the Lord, and certainly he was encouraged by the Lord to go against this formidable foe, Goliath, which all the men of Israel were afraid of.

And so it's nice to know from the word of God that anyone here in this room today can be a David. Could be a David to stand up against the enemy. I was looking at that verse in chapter 30 Enos and he says he was greatly distressed, but he encouraged himself and the Lord his God. And I think verse six it is. And when we consider the family portion that was somewhat mentioned a little bit, I'm sure Jesse wasn't in any way surprised after Samuel had gone through all those ones and came to lock on David and he was the one that would go and do that work. But. I was just wondering if somebody could maybe look at the verses 12? Well, verse 13 says the three eldest sons of Jesse went and followed Saul to the battle. And at the end of verse 14 it says in the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem, and the Philistine drew near morning and evening and presented himself 40 days. I was considering those verses when Wally read the verses in Isaiah 40 about waiting on the Lord. Just wondering if somebody could maybe touch on those verses a little bit about how they followed Saul and then David went back. 40 days that he presented himself. Or maybe next meeting. Yeah, I would point out though. And I hope we do take that up. But there's an important thing to note about David's boldness here. He was coming down and out of his own will. He was sent down by his father and I believe that was a. Huge source of his boldness, the Lord Jesus said I In fact, he said he never did his own will. There wasn't a single thing the Lord did while he was here as a man that was of his own will. He was always only doing his Father's bidding. And for us, I can be a tremendous boldness. If we know that we're going, we have the confidence we're going on behalf of the Lord. The bold, the righteous are as bold as a lion. And I believe David's boldness was that he wasn't acting. For himself. Or by his own will. And that's a picture of the Lord Jesus. The 20th verse, which is what you're referring to, it says David rose up early in the morning. And again, the verse that says that he went as Jesse had commanded him. In between, though, there's a statement. And the Lord would never have us take up for the responsibility. And then leave that responsibility and go to another one and leave the previous one. Sloppy and unfinished. It doesn't say he just left the sheep. He left the sheep with a keeper. He left the sheep with a keeper. Yes, he was obedient. He did just what his father wanted them to do, but he tied it up first. What he left behind. And I, that's mighty because I'm. I'm usually terrific on the start, but not much good on the finish, and I can have a tendency to, to to leave things sloppy. And here David didn't do that. He left the sheep with a keeper before he went on to carry on what his father sent him to do, say he was prudent in matters very good. Could we sing together? Hymn #40 in the appendix? Particularly in the 1st 2 lines are Hail to the Lord's Anointed Great David, Greater Son hymn #40 in the appendix. Hail to the. Sun. To light my heart. Shall come.

Maine Conference: 2018, 1 Samuel 17:16-39 (17:16-39)

First Samuel, chapter 17. Now the Philistines gathered together their armies to battle and were gathered together at Shoko, which belonged to Judah, and pitched between Shoko and Azika. In FS Damon and Saul and the men of Israel were gathered together and pitched by the valley of Eli and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side. And there was a valley between them. And they went out a champion out of the camp of the Philistines, named Goliath of Gaff, whose height was 6 cubits in a span. And he had a helmet of brass upon his head. And he was armed with a coat of mail, and the weight of the coat was 5000 shekels of brass. And he had Greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's being. And his Spears had weighed 600 shekels of iron, and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are you come out to set your battle in array? Am not I a Philistine a Philistine? And ye servants to solve, choose you a man for you, and let him come down to me. If he be able to fight with me and to kill me, then will we be your servant. But if I prevail against him and kill him, then shall you be our servants and serve us And the Phyllis, Sting said. I defy the armies of Israel this day. Give me a man that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid. Now David was the son of that appetite of Bethlehem, Judah, whose name is Jesse, and he had eight sons. The man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle. And the names of his three sons that went to battle were Eliab the first born, and next unto him I've been a dab, And the third Shama. And David was the youngest, and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem, and the Philistine drew near. Morning and evening and presented himself 40 days. And Jesse said unto David his son, Take now for thy brethren, and Eva of this parched corn, and these 10 loaves, and runs to the camp of thy brethren, and carry these 10 cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul and they and all the men of Israel were in the valley of fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took and went as Jesse had commanded him. And he came to the trench as the host was going forth to the fight. He shouted for the battle for Israel and the Philistines, and put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army. And came and saluted his brethren, and she talked with them. Behold, there came up the champion of the Philistine. Philistine of Gaff, Goliath by name. Out of the armies of the Philistines, and spake according to the same words. And David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have you seen this man that has come up? Surely to defy as he come up? And it shall be that man who killeth him. The king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and take it away the reproach from Israel. For who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, so shall it be done to the man that killeth him. And Eliab, his eldest brother heard, when he spake unto the men. And Eliab anger was kindled against David, and he said, Why came as thou down hit her? With whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thy heart, for thou art come down, that thou mightest see the battle. And David said, What have I now done? Is there not A cause? And he turned from him toward another, and spake after the same manner. And the people answered him again after the former Manor. And when the words were heard which David spake, they rehearsed them before Saul.

And he sent for him. And David said to Saul, Let no man's heart fail because of him. Thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go in against this Philistine to fight with him, for thou art buddy you, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock. And I went out after him and smote him. And delivered it out of his mouth. And when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servants slew both the lion and the bear, and this uncircumcised Philistine shall be as one of them, seeing had he hath defied the armies of the living God. David said. Moreover, the Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. And Saul armed David with his armor, and he put in helmet of brass upon his head. Also he armed him with a coat of mail. And David girded his sword upon his armor. And he has saved to go, for he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him. And he took his staff in his hand, and he chose 5 smooth stones out of the brook, and put them in a shepherd's bag, which he had. Even in a script. And his sling was in his hand. And he drew near to the Philistine. And the Philistine came on, and drew near unto David. And the man that bare the shield went before him. And when the Philistine looked about and saw David, he disdained him, For he was buddy you, and Ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves. And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the feasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield. But I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou has defied. This day will the Lord deliver thee into my hand, and I will smite thee and take thine head from thee. And I will give the carcass of the host of the Palestine's this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with the sword and spear, for the battle is the Lords, and he will give you unto our hands. And it came to pass, when the Philistine arose and came, and drew nigh unto meet David, that David hastened and ran toward the army to meet the Philistine. And David put his hand in his bag, and he took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into the into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a slang and with a stone, and smote the Philistine, and slew him. But there was no sword in the hand of David. Therefore David ran and stood upon the Philistines, and took his sword, and threw it out of the sheet thereof, and slew him. And cut off his head therewith. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose and shouted, and pursued the Philistines, until thou comest to the valley, and to the gates of Akron. And the wounded of the Philistines fell down by the way of Cherum, even unto Gath, and even unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine and brought it to Jerusalem. And he put his armor in his tent. And when David saw it, and when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host Abner, whose son is this youth. And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said unto him.

Whose son art thou, young man? And David answered, I am the son of thy servant, Jesse the faithful, the Bethlehem brother. Jonathan, can you repeat your question? I can try. Not sure if I can ask it in the question the same as I did, but I was considering I believe how. Jesse would have certainly raised those. Eight sons. In the same manner each one and taught them those things. Which we see David definitely took hold

of. At that time, and so when we get to those verses. In verse. 13 And the three eldest sons of Jesse went and followed Saul into battle. And then again at the end of verse 14 and the three eldest followed Saul. There is a difference there. Between those two statements. And then David went and returned from Saul to feed his father's sheep of Bethlehem. And the Philistines drew near morning and evening, and presented himself 40 days. And so I was. Considering and wondering what the significance of that might be, that they first followed Saul into battle. And then they continued to follow Saul. Even though they had been raised the same way as David. And that David turned back and went to look after his father's sheep. But he continued before those ones there for 40 days. It seems that from my understanding in the French version verse 15, that was what David had been doing, going and coming to see Saul as he was called to soothe his spirit. But he would go back and mind his sheep. I didn't understand that, that he went to battle before he was sent by his father to be in that that general area where the fighting was going on. So David was going coming and going through Saul and then he was going to feed his father's superbetly. I've enjoyed that thing about Michelle and if we connected with the 28th verse. We have Elias the eldest, and he spakes and we took this up earlier. It says his anger was kindled against David and he said, Why canest thou hit her? With whom hast thou left those few sheep in the wilderness? That was the accusation that he had was about the sheep. But we know what David had done with the sheep. And he says, I know thy pride in the naughtiest sublime heart, for thou art come down, that thou might have see the battle. You know, sometimes when we're faced with this kind of an accusation from our brethren, we fold under it. But David says here in the 29th 1St David said, What have I now done? Is there not A cause, or is Mr. Darby renders it? He puts it, Was it not laid upon me? Was it not laid upon me? And as I consider that in view of these accusations that are portrayed to David from a lion. You realize that those 40 days were so necessary for David to be alone with the shooting just prior to this battle. And we'll we'll look at it later on. As to the character of the lion, the character of the bear, those things that were done in private, David needed that time to be alone with the Lord so that when he comes to the battle and he has all these accusations, he doesn't fold like I often do. And perhaps there are those times when the Lord lays something in my heart. And I know he laid it on my heart. And then there's just his opposition. And I, I called him and I'm not able to. Follow through with what the Lord has laid on my heart. I don't know if you've ever had that experience, but it's a wonderful thing if we can have that presence of the Lord and we when we gain that confidence so that when the Lord has laid something on our heart, regardless of the opposition, we can follow through. I've appreciated those 40 days that David needed, not just those that were in the Valley Villa. He was anointed king, he was anointed king and this family knew it.

I didn't know that. What a thing, what a direction he had from the Lord to go forward. That's very good. One important word that we see in this chapter is faith. David's faith. Let's look at some verses that David brings forth to us of his faith in the Lord his God. Let's go to verse 36. Seeing he have five year armies of the living God, David said. Moreover, the Lord. That delivered me out of the paw, the lion, David says. The Lord delivered me. We see David's faith. And under the paw, the bear. Again we see David's faith, and now we see David saying. He will deliver me out of the hand of his philistine again. We see David's faith. Let's go on to verse. 45. Then say David to the Philistine. Thou comest to me with the spear of the sword and spear. With a shield. But here again, we see faith. But I come to thee in the name of the Lord of hosts. He was pronouncing his faith. To this gentile. King. Saul here had not. Showing faith. David, in this time we could say. All around him were faithless. We see that the armies of Israel were afraid and scared were dismayed. We see that they had spoken against David, his elder brothers. David did not waver his faith. Let's go on to verse 46. This day will the Lord deliver thee into my hand. Faith. Let's go on diverse. The end of verse 46. All the earth. May know. There is a God in Israel again, David renouncing his faith. There's 47. And all this assembly shall know. That the Lord saveth not with spear and sword for the battle is the Lorde, and he will give you into our hands. That little word? Fake. David in his day was that faithful one in the midst of all this Great War that was going to take place. How the Lord leadeth guided him and we see about those 40 days that we just heard about what is 40 in the scripture remind us of. Time of testing. And here faithful David. And even afterwards we see that he his manner was very meek and mild. There was no great pomp and ceremony. David now was going on serving the largest God. Of the Lord. And he takes up five stones out of a brook. Drop those stones. Speaks to us of Christ, doesn't it? Lord Jesus was a rock, you know. Rock of Israel. He's our rock. That we bill have her faith built upon. He took up those stones and he used one of those stones just one to. Slaughter that enemy. Was there? So it is that you, David is a picture of the Lord, isn't he?

There are consequences connected with being defeated by Goliath. If I kill him, the interviews are slaves. And so we've been presumptuous for anybody. To take that risk of. Being the champion of all these people and losing up. Who can face that enemy? The power of I think it's in First Corinthians 15 there. The sting of. That is sin. You want to meet the challenge of death. You have to be sinless. And so we have that in Hebrews chapter 2. Good Hebrews, chapter 2. There's 14. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same that through death you might destroy him that had the power of death that is a devil, and deliver them through through fear of death, where all their lifetime subject to *****. They're all afraid. Nobody wants to go up. For themselves and for the consequence that somebody goes up and he fails to win that battle. We're all gonna be slaves, but there was one. The sinless 1 And that's the Lord Jesus. And if you notice in our chapter, I was sharing that with a brother before in first Samuel 17, I enjoyed the thought that he, he slew Goliath twice. I mean, you know, I might be exaggerating, but still I I like that thought that he, he slew the giant twice. Chapter 17 of Samuel. Verse 49 And David put his hand in his back, and took 10s of stone and slang it, and smoked the Philistine on his forehead, that the stone sunk into his forehead, and he fell upon upon his face to the earth. So David prevailed over the Philistine with his slings and with his stone, and smoked the Philistine and slew him. But there was number sword in the hand of David. In verse 51, therefore, David ran and stood upon the Philistine, and took his sword, and drew it out of the sheet thereof, and slew him, and cut off his head therewith. I've enjoyed that today, and if you read in Matthew, you'll find that when the Lord dies. There's an earthquake. And in the next chapter, when he's going to rise again, I think there's another earthquake. This is something never happened before. A man without sin going into death. That's him. He paid for our sin, the three hours of darkness and he dies and he goes in victorious. He's not, he's not a victim, He's a victor. And he goes into that and he comes out and there's another earthquake that never happened before. His, his, you know, this is just wonderful. This is that blessed person, this sinless person who's the Lord Jesus. And so when the Philistines, they saw their champion did when the Israelites, they saw the head cut off. They realized he was dead. They realized it was victory. And so when the Lord raises himself from the dead, he had power to lay down his life. He had power to take it up again. What a picture we have here that I've enjoyed this time. Connect with the way He slew him twice there. Just to follow through a little bit further with Jonathan's question. David says here in verse 32 to Saul, let no man's heart fail because of him. My servant will go and fight with this Philistines. It's all said to David. They are not able to go with this Philistine to fight with him and everybody used and he a man of war from his youth. And then David relays. The things that happened to him in secret. And we're not going to be in public. What we aren't in secret. And typically the times of our greatest temptation. Are our times of solitude. That's the time of our greatest temptation. It's not so much when we're sitting in a room like this, although there can be, but it's our times of solitude. And David portrays as our brother Jim has brought before us, the concept of his reliance totally on the Lord in the temptations that he had in

solitude.

And we have those characteristics. In the earlier meeting, our brother Henry brought before us the characteristics that we have of the enemy. You know, we have the we have the flesh, we have the the world, and we have the enemy of our souls, Satan. And we see them portrayed here. You know the, the, the enemy in Goliath is, is, is a picture of the flesh. You know, in its awfulness, in its confidence in itself that we see in ourselves. We, we, we see those, those temptations of the flesh. The we see the, the temptations of the enemy who comes before us as a lion roaring. And it's, it's formidable. It's, it's very, very terrifying. But then we have the characteristic of the bear, which is, it's the world. And then, you know, the bear does, he opens up his arms and you as soon as he gets, he squeezes the life out of you. And that's what the world does. Opens up its arms for us. And then when he's got us, when the world has us, it just squeezes all the life out of us. Well, David had those temptations in private props during those, even those 40 days and the victory that he had during that time. He's able to take that faith now and present it to Saul. And you know, we have this, we have this concept that because we look at the story books that. David was this little guy like this? It says here. Where does it say in verse 38 and Saul armed David with his armor and he put his helm on the breast upon his head, and he armed with a Dakota male? And David Gordon is sword upon his armor and he has saved to go for they before they didn't fit him. That's not what it says. It doesn't say the armor didn't fit him. You know, when Salt, when Samuel was looking at those big, strapping young men, David wasn't there. David didn't come along as that tiny little guy. He was one of those boys. He was a big boy, too. Saul was head and shoulders above all the people. And when he puts the armor on it, he wouldn't have put the armor on David if he had just been a little guy. But the point was. That David measured Goliath against the Lord. Measuring himself against Goliath. It was a number contest. David was a big boy. But that was not the measurement. The measurement was David measuring Goliath against the Lord and having put into practice those things, those temptations that he had in in in private that were faced with so many times. If there's no victory there, they're certainly going to be no victory when I Goliath comes. David hadn't tried the armor. He hadn't tried it. He's going to use what he had tried, and he had tried the Lord, right. And the Lord invites us to try him put, to put him to the test. And David had. They that measure themselves by themselves are not wise. David measured himself not according to his skills, according to that which he had that the Lord had gave to him, but he measured himself in the strength of the Lord, not in his own skills. Or not in his own wisdom or might, but he trusted the Lord for the battle. And we see here that the enemy said to David, the 44th verse of philosophy said to David, Come to me, and I will give thy flesh onto the fowls of the air, to the beast of the field. This is really the character of Satan. Picture in Goliath. This is what he would love to do with every believer, the face of the earth. This is what he would delight to do to us. But. David says not in his own wisdom, but David said in the strength of the Lord. He said to the Philistine at verse 45. Then said David to the Philistine, Thou comest to me with a sword and with a spear, with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, who now has defiled. And he says that's too with boldness. As a child of God, verse 46, this day will the Lord deliver thee into my hand, and I will smite thee and take thine head from thee. And I will give the carcass of the host of the Philistines this day onto the fowls of the air, a wild beast of the earth. All the earth may know there is a God of Israel. This is a God that defended us at Calvary's cross.

Defeated all our enemies. To set us free from the enemy. And it says there in verse. 29 David said, What have I now done? Is there not A cause? Yes, there was a cause. It was mentioned that if Goliath had not been defeated, I. By someone in Israel that they would be taken captive and turn into slaves and. And so it was necessary for Goliath to be defeated, for the children of Israel to have liberty. It was necessary for the Lord Jesus to die on the cross so that we can have. Liberty, that we could have a victory in Christ. And so there was a cause. The Lord Jesus had a cause to go to Calvary's cross. David had a cause here to defeat the armies that were against his people. David was a shepherd. He cared for the flock just like the Lord Jesus did. And because he cared for the flock, he protected it against all enemies that would come against it, whether it was a bear or a lion, no matter what it might be. David was willing to put his life on the line for the Lord. And so we're called to the same battle as David had. Only now in this day in which we live, it's a spiritual battle that's going on. But nevertheless there is a battle going on. But we we can look back at the cross and we say, well, Satan has been defeated. He's been defeated. All our enemies have been defeated, but doesn't mean to say that. There still isn't a battle going on. Satan would love to rob us from everything that Christ has given to us if he could. He can't take any blessings away, but He certainly can take some of our enjoyment away, and that's what He would seek to do. Interesting in connection with the thoughts of the cross if you look at verse 43. And the Philistines said unto David. Am I a dog. That comes to me, which saves. And the Philistine cursed David. By his gods. Read the 40th verse, you find that and he took his staff in hand. In the singular. He had one piece of wood in his in his hand. But when he faces the Philistine, he has more than one. It's in the plural. And that's where the Lord going to Calvary to be put on two pieces of wood and to be made a curse for us. Goliath cursed him by his God, but when the Lord Jesus was on the cross, God made him a curse for us. Just another thought real quick on how David was back taking care of the sheep. Quite enjoyed hearing a lot about characteristics of David during the last meeting and one characteristic that we. Should not miss what David is, that he was submissive and obedient and true spiritual power in someones life comes from submission and obedience. And someone mentioned David had already been anointed, so surely caring for his father's sheep he would have been far too important to do that. No, he was obedient. It was his father's will for him to care for those sheep, and it was his father's will to send him down. And that's. What he does, we also find that I think we would all agree Saul had failed as a king and his responsibility. And David had this confidence that came from trusting in the Lord and knowing what was right and what the Lord wanted. But we don't find him rebuking Saul In verse 32. He says the Saul let no man's heart fail because of him. Thy servant will go and fight with this Philistine. You know brother Ethan? Sometimes we're tempted to use the arm of the flesh instead of being obedient. Take a picture here. So here's David. He's got all this armor on. I'm sure there was a temptation to use it.

But you know, if you look at verse 46. When David's speaking, he says In all of this assembly shall know that the Lord saveth not with soaring spirit. With sore and spirit, how would he have been able to say that if he had folded under the pressure of taking this armor and going down? But he's he's obedient to his father. He's obedient to the Lord in every way. That armor that perhaps he was tempted to put on, He takes it off and he goes without the arm of the flesh. Just faith alone. That's beautiful, what you brought before us. The entrance is submitted. And it tells us in Psalm 40. In the volume of the book is written on me. I delight to do thy will for God. You know, sometimes we submit, but it's with a rather grudging attitude. It's not good. And if we could realize? How submitting to the Lord? Is that which really brings happiness into our lives. We could do it with the light. That we're pleasing the Lord, you know, this is what. I think can bring the light to our hearts and David. He just tells over and over how it's the Lord. Delivered him, and it's the Lord that's going to fight the battle. The Lord does this. The Lord does that. Elia talks about pride. You know what? The man of the world. He looks at a believer. Who's telling about his Savior and about salvation through faith alone? And he says that's pride. How can you be so presumptuous to say that you're good enough to go to heaven? We're not seeing that we're going to heaven not based on our work, but upon what Jesus did. We try to impress this Son, folks. We're taking the emphasis off ourselves and placing it on the Lord Jesus and Him alone. And he is the only. Savior, you know, we seek to exalt him, but then

people they think, well, you know, you're, you're proud. Proud. It's not pride in David's heart. And something else about David? He was concerned about everyone of his sheep and I don't know how large a flock he had. It doesn't tell us the number, but here's this. Lamb taken out of the flock by a lion and then a bear. And David might have said, well, you know, I'm in trouble myself. I'm not going to risk my life to go after that little. Helpless lamb. Maybe he shouldn't have been out there on the fringes anyway. No, it tells us here that David went. Out after in and smoking. He saw the situation and he didn't relax and take his comfort. He went out and it tells us here he smote him and delivered it out of his mouth. So I think it speaks to us of the love of our Savior for each of us here today. You know, we go over to Luke 15. We have there the account of the shepherd who accounts the sheep supposed to have 100 or there's one missing. Well, what you going to do? Go to bed and forget about the sheep? No, he goes out and who knows how long he was out there searching for that sheep. Like the little him says, where the hungry lion hides and the fiery serpent glides. And he was not content to return home until he had that sheep on his shoulders and brings it home, rejoicing. You know what I believe? If you were the only. Boy, they're the only girl, man or woman on the face of this planet Earth. That God would send his Son to be your Savior, and the Lord Jesus would be willing to come and to die for you. In order that you might be delivered from sin and Satan. That you might become his companion. I just think it's so beautiful. These stories that we have in the Old Testament help us to understand a little bit more about our saviors love.

The Good Shepherd that gave his life for the sheep. David risked his life, but he didn't give it. He didn't have to, but that was not so of the Savior, the Lord Jesus. It tells us the Good Shepherd gives his life for the sheep. The other thing there too, I enjoyed that those comments Wally, but mentioned here that. Then he didn't put the armor on because it wasn't proved. What's that tell us that? He only used what he had proven. To be. Something that he could rely upon. That is, he made it his own, that sling he practiced. And he knew that he could depend on it. And what's it tell us about armor in Ephesians? That there's different pieces of armor that we put on? We should make that armor our own. That is, we should prove it. I may use. Part of word of God and I think, well, you know, I know that scripture and I might say something to a brother or a sister thinking I'm clever maybe to correct them in something. But we got to remember that the the sword of the spirit, the word of God is A2 aged sword. And if I'm cutting somebody else to teach them something but the word of God, maybe I haven't proven it. I haven't really taken that for my own. It's A2 edged sword. God can use that same sword to correct me. So we should remember those things that the things that the armor that we have were to where where to put it on, yes, but we're to make it our own. We're to prove it. And David wouldn't wear that armor because he hadn't proven it. What made that stone a lethal weapon? You could have thrown that like a baseball player would never kill Goliath. What gave that stone velocity was the sling. And so it's the stone and the velocity of the sling. And I think it's the root of God and the power of the Spirit of God. And that's why if we're lying on the Lord, he'll give us the thought by the Spirit, the verse by the Spirit, the passage by the Spirit that's going to be effective to give us victory. So if we just go and fill our minds. With the word of God we can argue a lot and be an error a lot. But if the Spirit of God is doing the teaching and the leading. And gives us the thought it's going to be effective. Maybe it'd be good to talk a little bit more about those stones. Our brother was talking about how we have. Kind of wrong concept about how tall David was. What about those stones? The children sing only a boy named David, only a little slang. One little stone went in the sling about 35 years ago. I was in the University of Pennsylvania Museum and they had an exhibit with slingstones in it. It was remarkable those sling stones were the size of softballs. There was number little stone I am certain that David used. 5 stones, 5 smooth stones. And we've heard this thought often. We sometimes. Say well, they represent the five books of Moses. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, the Word of God I believe that's a correct thought. You know when we go to battle with the enemy. We need to use the Word of God. The word of God. It's living. It's powerful. And it's not just like a sword, it's sharper than any two edged sword. That's important. I remember reading a news article about people protesting because of scripture was put up in a courtroom and they wanted it taken down. They were atheists. You know what their comment was?

These are powerful words. These are powerful words. The word of God is living and it's powerful. And this stone in David's life. Did its work and the word of God, if we use it right in our lives, we'll do its work. The objective used with the stones because we don't know how big they were, but there's a big enough to be able to accomplish what God had purpose for them. But it says they were smooth. So they must have been felt. So actually familiar with the Word of God for the Spirit of God to use it properly. So I just enjoyed that clock. Brother Enos mentioned a verse in First Corinthians. A Second Corinthians, sorry, chapter 10. 2nd Corinthians chapter 10, verse 12. But we dare not make ourselves of the number, or compare ourselves with some that commend themselves. But they measuring themselves by themselves and comparing themselves among themselves, are not wise. And that's something we can tend to do is compare ourselves with others for many reasons, trying to see how we fit. How we rank among the brethren we can compare ourselves to others as to. You know, our walk or how good we are, how strong we are. I mean, there's all kinds of reasons when I compare ourselves to one another. But in our chapter, this something another thing that you see absent with David, you know his his brother Wally pointed out It can appear as pride when you exercise your faith because faith is bold and. But notice that David never. There's not even a hint of him comparing themselves with anybody else. Somebody said he didn't put anybody down. He didn't put Saul down for his failure. That's right. He didn't even begin to talk, compare himself with any other soldiers, with anyone else in Israel. There's just no thought of self. There is no thought of self with David in this chapter. Good, bad or otherwise, his his mind and his focus is on the Lord is being dishonored. The Lord is being dishonored. That was his concern. And it wouldn't have mattered if it was a battle or a fight or anything. The Lord was being dishonored and he wanted to see that corrected and he was willing to put himself on the line for it. And as to his comparison with others, if others were to compare him, Can't remember the comment that was made but it made me think of this in First Corinthians chapter one. It's the anti type here. Verse 26 You see your calling, brethren. Now that not many wise men after the flesh, not many mighty, not many noble are called, but God. And this is the verse, and this is a principle both in the Old Testament and in the New. And it goes back to what our brother Dave said about if he had taken on the armor. How would God have been glorified? How could it have been shown that God does not save by that? God still would have delivered him. But it would have been clouded. It would have been camouflaged, obscured the fact that God delivered, and would have been obscured had he taken that armor on. So here's the principle stated plainly here, verse 27, First Corinthians one God. Have chosen the foolish things of the world to what? To confound the wise. And God hath chosen the weak things of the world. For what? To confound the things that are mighty, and the things of the world and things which are despised? Have God chosen? Yeah, things which are not. To what? To bring To not the things that are for what purpose? That no flesh should glory in His presence? We get to glory. Will David say I'm the one that's through the giant? He's not going to say that, is he? I'm the one the Lord loved, forgave such terrible things I did. We think 32 in the appendix. #32 in the appendix. I wonder if we could sing the third verse of the chorus.

#32 in the appendix and wake up and try. To do such segregation. And stop never sins. Also sing #4 #4 in the appendix. No one. Here is sunlight right now. It's one of the trails.

Reading

Can we sing 1:30? If someone can start it. Lord. Yeah. Before we pray, could we just read a couple of verses in the book of James? James chapter one. Verse 17. Every good gift. And every perfect gift is from above, and cometh down from the Father of Life, with whom is no variableness, neither shadow of turning of His own will be gath' us with the word of truth that we should be a kind of first groups of His creatures we continue in. First Samuel 17 And he took his staff in his hand, and he chose 5 smooth stones out of the brook, and put them in a shepherd's bag, which he had even in a script. And his sling was in his hand. And he drew near to the Philistine. And the Philistine came on and drew near unto David. And the man that bare the shield went before him. And when the Philistine looked about and saw David, he disdained him.

For he was buddy you, and Ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves. And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield. But I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou has defied. This day will the Lord deliver thee into my hand, and I will smite thee and take thine head from thee. And I will give the carcass of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israel, and all this assembly shall know. That the Lord saveth not with the sword and spear, for the battle is the Lord's, and he will give you unto our hands. And it came to pass, when the Philistine arose and came, and drew nigh unto meet David, that David hasted and ran toward the army to meet the Philistine. And David put his hand in his bag, and he took thence a stone and slang it, and smote the Philistine in his forehead, that the stone sunk into the into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him. But there was no sword in the hand of David. Therefore David ran and stood upon the Philistine, and took his sword, and threw it out of the sheath thereof, and slew him. And cut off his head therewith. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose and shouted, and pursued the Philistines, until thou comest to the valley, and to the gates of Akron. And the wounded of the Philistines fell down by the way of Cherubim, even unto Gath, and even unto Akron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine and brought it to Jerusalem. And he put his armor in his tent. And when David saw it, and when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host Abner, whose son is this youth. And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said unto him. Whose son art thou, thou young man? And David answered, I am the son of thy servant, Jesse the Bethlehemite. The Bethel of her mind was thought was advanced yesterday when we were speaking about the stones. I was thinking of David here. Choosing those stones. You know we had a. We had a faithful gospel last night. Sitting in my chair here, thankful that I was saved. We have faithful message in the Sunday school. I'm so thankful that I've been washed in the precious blood of the Lord Jesus. So thankful that I'm one of the redeemed. But just think of the thought, the humbling thought. It is for us here to sit here. And to be chosen. You know, there's an interesting statement made about David in the book of the Acts. I can turn it off for a moment. Look at the acts. Is Stevens discourse in the 7th chapter? Steven starts this chapter and he says. After the high priest addresses them, and says, Are these things so? And he says, men and brethren and fathers hearken, And then he gives a long discourse on Abraham. Is a discourse on Jacob. Here's a long discourse on Joseph.

Comes to Moses gives a longer discourse on Moses. Thanks, speaks about David. And it's very, very brief. And this is what he said. One verse, verse 45, the end, David. Who found favor before God? David. Who found favor before God? Isn't that beautiful? Out of all the things that could have been said about David, if you go back in the chapter, you see all the things are said about Moses, all the things are said about Abraham, all the things are said about Joseph, Jacob of David. It just says David, who found favor. Isn't that a humbling thought? And a marvelous thought would be to be sitting here this morning. Have that precious remembrance and to realize we've been chosen. It's like those stones were chosen. Beautiful to consider that from Ephesians chapter one. When even chapter 16 verse 19 which we read. The Saul's servant who's telling him about David, recommending him bliss. Some very tremendous qualities. He says. I've seen a man or I've seen a son of Jesse the Bethlehemite. That is cunning and playing. The mighty valiant man, a man of war. Prudent in matters and a comely person. Well, what more do you want? And then it says. And the Lord is with him. Well. One would think all those other things probably wouldn't mean anything if it wasn't for the Lord was with them. And I think that's. That's related to what you just shared, brother, that. That was the Lord. Was favoring him. He was with him because he favored him. And that's what grace is. Grace is favor and. The Lord is with us not because we're better than anybody else and we really can't answer that question is why we can't answer that question. But we know that it wasn't arbitrary. The Lord had some purpose in it. We just have to bow our heads in humility and say. Where there is doing. To elaborate on. What I think it meant to David for the Lord to be with him, not to jump ahead, but if we look at the 45th verse, when David is speaking to the Philistine, he says I'll come to thee with a sword and a spear and with a shield, but I come to thee in the name of the Lord. Gonna stop there, He said. I come to thee in the name of the Lord of hosts. The first person to use that term was Hannah. And maybe we could look at that, and it's in First Samuel that it's early on. She's the very first person in the word, to use that term, the Lord of hosts. And it's in First Samuel, chapter one. Here I believe she's not simply praying for a son, but she's praying for a deliverer for the people of God. And she says. In the 10th verse, it's in the bitterness of her soul. She prays unto the Lord and wept soul. And she vowed about and said, Oh Lord. It's an interesting expression to trace through the word you remember when. Elisha is there with his servant and servants, a little bit nervous. And the Lord says open the young man's eyes, and he opens his eyes. He looks around in the whole mountain is covered with Chariots and angels and Chariots of fire, and there's this huge company. I just thought of the Lord of hosts. We, as the psalmist says, the Lord of hosts is with us. The God of God of Jacob is our refuge. As David was approaching Goliath, he had the sense that he was going against life with the Lord of hosts. Oh, if we could just do that and our own souls experience. Good to have a shepherd's heart, isn't it? Story of David reminds you so much of the Lord. The Lord was a Good Shepherd. He gave his life for the sheep.

David the Lord made David a shepherd when he was a youth, kept his father sheep. And he maintained that heart of a shepherd throughout his life. We see that there were those when they saw Goliath coming, says they fled. They fled. What happened to the Lord's disciples when the Lord was up against a Roman emperor and up against the Roman government under Pilate. His disciples forsaken, they fled. We know that later on when Peter was restored. Feed my lambs, feed my sheep. The Lord is the one that makes shepherds, but the Lord is a perfect example of a shepherd. He came up against the greatest enemy. Ever that we know about, and that's Satan. The Lord Jesus came up against the enemy of her souls. See, and he didn't, he didn't flinch, it says. And Isaiah, I think it's 52 That he set his face like a Flint, says the go to Jerusalem. And another place in the New Testament, said he. He he was as though steadfast to go to Jerusalem. That's how he appeared when he came into the city. He had a focus when he was here as a man. To accomplish his father's will. Took a shepherd's heart and love for us. David loved his people. David loved children of Israel. He would risk everything for their benefit. The Lord Jesus. Risked everything for us. He knew what was ahead of him when he was here, yet he was willing to. Put his life on the line for us, which he did. And through his death on the cross, he defeated Satan. The greatest enemy that we ever had. Well, it's nice to see what it says here about the Lord there in chapter 10 of John. Just a couple of verses where it says. Verse 11 it says I am the Good Shepherd. The Good Shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own life the sheep are not. Seeth the wolf coming, or you might see seeth Goliath coming, and leaveth a sheep. And flea and the wolf catches them and scatter the sheep the hiring fleet because he is a hireling and careth not for the sheep. And so on and we read about wonderful picture of the Lord and that 10th chapter as a Good Shepherd, it gave his life for us on the cross. But here we have a type. The Old Testament gives us pictures and types of the Lord Jesus and here so we have David is a picture of the Lord is that Good Shepherd that was willing to lay down his life for his people and. Even though it was a giant it, it didn't mean anything to David because David saw the Lord in it all. And we have things happen in our lives, don't we, that just seem that that they're we can't overcome them almost but. When we rely on the Lord and get the strength from Him, we are able to overcome obstacles and things and so support and like David to keep her eye on the Lord. And because of that, David was easily able to overcome Goliath. Beautiful. Prophetic line in this chapter. That's which is not my. Desire to follow through but.

We had it this morning, I thought beautifully in our breaking of bread. And if you look at the first verse of the next chapter, because. If you go through these early chapters of a first annual, Saul is really a picture of the Antichrist. Jonathan comes on the scene, he's really a picture of that godly remnant that always sticks up for David because of that gets into real trouble. The enemy Goliath is always a picture of the enemy. There is that line of things, but it's it's it's so instructive. What is impressive to Jonathan in the first verse of the next chapter, because it says the soul of Jonathan was Nick. With the soul of David and Jonathan loved him as his own soul. And there are three things that were really impressive to Jonathan about David that we had before us in that sweet breaking of bread this morning. It's the person and the work and the word of the Lord Jesus. And we have it here. It says here. And in verse 58. And Saul said unto unto him, Whose son art thou, young man? There's his person. That's the wonderful person that Saul was looking at and wondering who this was. And then there's the work. It's in verse first 57. It says that David returned from the saw the slaughter of the Philistines. There's the work. And then we have the first verse of the 18th chapter. We have the word, it says. And it came to pass when he made an end of speaking. What was impressive to Jonathan was the person and the work and the word. And that's really what we had before us this morning, wasn't it? The person and work and word of that blessed One, our Lord Jesus. It seems like. Even not not so much prophetically about. Although I'm sure that's included perfectly about the future when the prophetic clock starts clicking again and the remnant takes up the Lord. But even when He came, you have this picture that Davide Father sent him down to see how his brethren were doing. So he comes down, he sees how they're doing. And you get a sense of rejection there. He has brothers saying, what are you doing here, right? So there's kind of a picture there of his own rejecting him. But then he sees what they're up against, the enemy that's come up against them to destroy them. And He takes out on his own to take Him on by himself. Well, we know the Lord was sent down to do that. But if there's a picture here, the Lord was sent down. He comes down, He sees the condition of his people, they reject Him. And yet he, instead of rejecting them, He sees what they're up against. He sees their enemy, and he goes out against him alone. And after doing that, there is a small remnant. Even then there was a small number. Of the children of Israel, who did turn to the Lord right then when they saw what he had done. So you get in the early chapters of Acts, Peter stands up to preach and several thousand of the children of Israel. Their hearts were won when Peter preached them and showed them what had happened. Their soul, so to speak, was knit with David. In the 42nd verse it says and when the Philistine looked about and saw David, he disdained him. You know, that's really what we can expect. If we're faithful in this world. Yes, we are instructed to do good unto all men, and people appreciate that. But there is a sense when it's connected with the Lord Jesus that there's a disdain. And here Goliath, he sustains David. But to me it's interesting what Goliath does. He likens himself unto a dog. In a very negative case, he says am IA dog that thou comest to me was thieves. Every person in the word that likened themselves to a dog humbling were brought into real blessing. David says to solve Amaya flee Amaya dead dog without cometh against me. And he's brought into real blessing. Look at Mephibosheth and what he says to David. That thou lookest upon such a dead dog as I am, and he's brought into tremendous blessing. Look at the sire Phoenician woman. When the Lord challenges her and she says Oh yeah, but.

The dogs eat the crumbs, the fall from the table, and she's brought into real blessing. Those that liken themselves to a dog and it's in a negative case like here having there did the same thing and his life was taken in a short while after that. Here Goliath likened himself to a dog and his life is snuffed out. But those that humbly took. That degraded position. In humility, we're brought into real blessing. So Saul, I mean, so Goliath doesn't liken himself to a dog. He actually challenges that notion, right? Instead, it's like the opposition am IA dog, as if to say I'm not a dog. And so he's doing the opposite. He's rejecting that notion, right? That's pride. Right, that's pride, what you're seeing there. You have to wonder if thought. Goliath, the Philistine knew anything about Dagon and what happened to that Philistine God, Dagon? You know when the ark was taken, it was set up in the temple of Dega, the Ark of God. And if you turn back to First Samuel chapter 5, you find out what took place. And I believe. It's very striking how God's interests are upheld in this circumstance. And we see who truly is in the ascendancy, it says in verse. Two, First Samuel 5. Two, When the Philistines took the ark of God, they brought it into the House of Dega, and set it by Dagon. And when they have Ashdod arose early on tomorrow, behold, Dagon was fallen upon his face to the earth. Before the Ark of the Lord. And they took Dagon, set him up in this place again. And when they arose early on tomorrow morning, both Egon was fallen upon his face to the ground before the ark of the Lord. And. Head of Decon, and both the palms of his hands were cut off upon the threshold. Only the stuff of Dagon was left to him. Therefore neither the priests of Dagon nor any that coming to Dagon's house tread on the threshold of Dagon and Ashdod. Under this state the hand of the Lord was hidden upon him, and so on. Well, we find here that the Philistine curses David. By his. Gods, you know this philistine giant? Really. Had no spiritual power going for him and he was disillusioned. He had his gods. But we see that Philistine God. Totally useless in the presence of the Lord. And so, David, he goes in the name of the Lord, a post. The God of the armies of Israel. David had the Lord on his side and it's been said that one plus the Lord makes a majority. And I was thinking of that in

connection with Elijah, you know, on Mount Carmel, one man. Confront it. About 850 priests, but they were all false priests. They were priests of bail. And that one man. You might say he had the Lord on his side. It appeared outwardly that the sides were uneven. But you know the outcome of that circumstance and God manifest who he is. He's the living God who has all powers and. You will be exalted. Above his enemies. I think that's what we're seeing here in this portion. I have a question when it speaks about the Lord of hosts. In what way is he the Lord of hosts? What hosts?

Are we referring to here? I. Says in verse 45, I come to thee in the name of the Lord of hosts, the God of the armies of Israel. Maybe someone has a more specific answer, but I think of what the Lord said in resurrection. All power in heaven and earth is given unto me. All power is at his disposal. And I think of what Goliath says in verse 44, Come to me. So I don't know for those of you who are children here, but you've never seen people fight, two people fight. Maybe you'll see someone do something like this. You see what I'm doing? You ever seen people do that right before a fight? What they're saying is, come to me, bring it on. That's what Goliath was saying to David, bring it on. And that's what people tend to say before a fight. But I enjoy, I've enjoyed this thought from Isaiah 50 that the Lord Jesus the Messiah prophetically in resurrection takes up that very same expression. Come to me. Isaiah 50. I don't want to take a lot of time to go into this, but it's touching on what? Wally asked. What host, what power, all power in Isaiah 50. If you have the time later you can trace it through to see how we have the Lord's life pictured in verse four that he was woken morning by morning he wakened in my ear to hear as the instructed we find his suffering. I gave my back to the smiters for six. And so on. But then we have him in resurrection verse seven. For the Lord God will help me. Therefore I therefore shall I not be confounded. Therefore have I set my face like a Flint, and I know that I shall not be ashamed. He is near that justifieth me. Who will contend with me? This is it. Let us stand together. Who is my adversary? Let him come near him to me. This is the Lord in resurrection standing up as we're coming out of the grave. And saying to all his enemies, bring it on, I speak reverently, I trust. And the beautiful thing is, in Romans 8, this very same verse is quoted by the apostle Paul for those who are in Christ. I can't think of the exact verse. Who shall lay anything to the charge of God's elect? But that very verse is quoted. Maybe someone can help me with it. 83333 Can you read it? We shall lay anything to the charge of God's elect. It is God that justify it. That's right, that's it. And so for the believer who's in Christ, we can join with the Lord in that cry. Who shall lay anything to my charge? There is nothing, No spiritual enemy can do anything against us because the Lord has won the victory. All power has been given unto him. I have a note here, I just read it. Hebrew and the Hebrew Jehovah Lord of hosts means samboa. And. Their interpretation of it, at least in Samuel chapter one, is that. It is a name, therefore, of Jehovah in the matter of the station of power the Lord opposed. In other words, it's used when there's in a reference to warfare or service. That word Lord of Hosts is used. Another name for that is Samoa, Jehovah. It's a distinctive meaning of Jehovah. And so on it, but it's used in reference to. God as a warrior and. I don't know if that helps or not. Well, reference has been made to Elijah. How? Young man's eyes were open to see the Chariots. And horsemen, and so on. Invisible power? I just wondered if it refers to angels to perhaps?

The power of the angels you know, we think of what happened in Hezekiah's day when some accurate comes up against. Hezekiah against Israel, and there's one Angel that goes out in the night and slays 186,000 troops, the Syrian troops. Now that's power. How many angels required just one Angel? Yet we think of the angelic hosts at God's disposal. Get some little sense of the power that's available to the Lord. And how wonderful it is to be on the Lord's side because we are on the winning side. Although outwardly it may appear like everything's against us and you know it spoke in Isaiah 53 about how he was despised and rejected of men. And that's how he appeared in this world. He he looked to be a loser, but. We know that he went to the cross and through weakness and defeat, as we often sing, he won the median crowd. He tried all his force but need to speak by and he comes forth in resurrection like you're pointing out to me and the power of resurrection. There's no power greater in the universe. Then resurrection power. And the Lord manifested that power coming forth from the grave. I'd like to back up just a verse because there's a certain way in which we can abuse. That power of the Lord as the Lord of hosts, the Philistine here in the 44th verse, he says the Philistine said to David and he boasts he's going to provide this banquet for the birds of the air and for the beasts of a field. He says the Philistine said to David, come to me and I will give thy flesh under the thousand year and to the beast of the field. That expression, the beasts of the field is about seven or eight times in the word. And one of them I find very, very searching for my own soul because I've I've, I've. I've put myself into this pitfall and we find it in the book of Deuteronomy because turn there for a moment. Deuteronomy Chapter 7. Will the Lord speaks. In verse 18, it says in connection with the nation, he said, don't be afraid of them. I shall remember what the Lord thy God did unto Pharaoh, unto all Egypt. The great temptations he speaks of the 20th verse. He says, the Lord thy God will send the Hornet among them. Verse 21. Thou shall not be afraid at them, for the Lord thy God is among you as a mighty man and terrible. It's just next verse. And the Lord thy God will put out those nations before thee by little and little. That thou mayest not consume them at once, lest the beast of the field increase upon this. And there can be a tendency in my own soul. To take. What I learned. And perhaps to put it forward. Before I walk in it. And what happens is the beasts of a field come in and they do their terrible work. And that's what the Lord is warning here about the people of God, that when they go in and take the land, they should take it a little bit at a time. We do that with the truth, don't we? We take a little bit and we walk in it. We take a little bit and we walk in. If we take a great amount and then another great amount and then another great amount and we don't walk in it, it's abusing that power of the Lord of Hosts and it works against us. Solemn thing that I've proved in my own soul. I just go back to verse 43 too. But before we do, let's look at the end of verse 54. It says he put his armor in his tent. So David had armor too and you know Goliath and verse 45 it said David says.

Wife was coming with a sword and a spear and a shield, and we can all relate to those in terms of battle. But what did David have for his army? And I think it's good for us to meditate on the pieces of armor that David had because he did. And we just, we read about them a little bit. And verse 43, they were despised by the Philistines, so one of them that's mentioned by the Philistine. Is the stage the stage? And it says in verse 40 that he took his staff in his hand and then he says he chose him five smooth stones out of the brook and put them in a shepherds bag. So that's another thing he had even in a script. And then it says his sling. Now, I don't know if there was other things that he had for armor, but those are four things. So the first thing is his staff. And that's what the Philistine made fun of. And we've heard the expression, you don't bring a knife to a gunfight. We can understand them. That's kind of what the Philistine was saying. I've got a sword. I'm going to take you out. But David valued that staff. He'd used it many times. He'd used it as a shepherd with his sheep. And God uses the staff in our lives, too. We can relate to that. In Psalm 23 by Rod and thy staff, they comfort you. And then we go on to that and I'm sure others have thoughts on these two that these are not. These are just things that I've enjoyed. We have this, this shepherd bank and how useful this bag was. It was not only for the rock that was used, the stone that was used to bring down Goliath, but there was four more. And we talked about the other four giants yesterday. That perhaps is another example of what these four, four other rocks represented with four other giant. But then we have the script, which was a carrying case and perhaps that would reflect that would kind of make us think about what we treasure up and keep stored up in our minds and in our hearts. It's very close to us, very important and dear to us. The things that perhaps we can fall back on when we're tempted or discouraged, But there are fundamental that the Lord has showed us and we need to have those things for

ourselves. And then of course, the slink. And the sling was what the rock went in that did the damage to the forehead of the joint. And it looked like something so insignificant to Goliath that he didn't even mention it. He could see the stack. But the slang, that's 11. And so as believers, people make fun of our prayers. They make fun of the word of God. They make fun of all the resources that we have. The things that we are that are so valuable in our warfare as we seek to live for the Lord. And so let's remember that David did have armors. Let's meditate on those things that we do have as Christians that we can go into battle with for the Lord. That's very beautiful. I've appreciated Paul, how David had a choice. He reached into a shepherd bag. He could have thrown the stone. And so often we're tempted to use the army flesh. But I've looked at this thing about the power of the Spirit of God. That's where he put the stone in and he's playing it. And that's really what does the work, isn't it? It's not by taking the stone and throwing it with the arm of the flesh. I appreciate it too, what you brought out in connection with the shepherd's bag. You know, it's nice when we. Meditate on something. It's like spending time in the brook that David did to get a nice little smooth stone. Just tuck it away. Just tuck it away the time you come, this one will be able to use it. Perhaps it's speaking with a brother. Perhaps it's speaking to someone about their soul. Perhaps it's at a time when you're a young brother is asked to give a little meditation. They can reach into their shepherds bag and pull it out when David is standing before the Goliath Goliath. There was no time there to spend time in the place of refreshment. He had to have those things in the bag. And it's nice to be able to tuck those things away. And if we tuck them away and they're really from the Lord, they're not going to go back. They're not going to go rotten. They can stay there for a long time and then we can pull it out and use them and they're. The Spirit of God can use those things for great blessings if they're indeed from Him.

Very special stone. We get a little description of that stone in Isaiah 28. Verse 16. Therefore, thus sayeth the Lord God. Behold, I lay in giant for a foundation. Stone, the fried stone. A precious cornerstone. Sure, Foundation. David takes the lion sword and cuts off his head, but he didn't have this stone, the person of the Lord Jesus. Just as in Daniel chapter 2. Remember that great picture there? Sauce or stone was cut out without hands. Smoke the image. The Lord Jesus could say here from beneath, I am from above here of this world. I am not of this world this very, very special person. I'll read that verse in Daniel. I saw that a stone was put out without hands. Smoke the image upon his feet that were lying and play and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broke into pieces together and became like the chaff of the summer threshing floor. And the wind carried them away that no place was found for them. And the stolen that smoked the image became a great mountain and filled the whole earth. And that's our Lord Jesus. It's the same picture really, Satan in all his opposition and David's day, Satan and all his opposition in the coming day, all it'll take the person of Christ to turn him into chat and he'll blow away and there'll be no place found. Similar to the garden. And they all went backwards and fell to the ground. It's just the power of his person. That will do away with his enemies. But I think the sword was taken. There's a verse in Hebrews that might shed light on why David took the sword. It's an easy chapter 2. 214 So as much as the children are partake of the flesh and blood, he also himself likewise took part of the same. That through death he might destroy him that had the power of death. That is the devil. In other words, the sword is the symbol of death. David took his own sword and destroyed him. That had the power of death. Now I believe Goliath was dead when the stone smoted. Just like the image in Daniel, he was done, but judicially and officially the sword is taken. And he used death to destroy him. That had the power of death. He used Goliath's own weapon upon him. I think that's the picture why there was two, but it's just precious to know that it's the person of Christ, Him alone. His person will be away with all opposition. He didn't need a sword again. I believe it was an official judicial act. But his own person, the power of his person is Indian senator. It seems so beautiful brother, because. The Lord, in those three hours of darkness before his death, he defeated the devil there in the sense that in those three hours he, he took, he took away our sin, He took it all our judgment upon him. In those three hours of darkness, when God's wrath was poured out upon him and he absorbed it completely, in a sense, I guess you could say that's like the stone taking down Goliath. And that then he went into death to defeat. Him who had the power of that. So that's like the sword being taken and taking taken off Goliath head. And so we have both. The three hours of darkness, which we often speak of is where he paid the penalty for our sin. But then he went into death that he might come out of it and defeat him who had the power of death. He was a tried stone, wasn't he? And. Fit into the temple a stone. That was cut out, not made with hands.

Chief Cornerstone. It fit right in where it ought to fit. Holly Stone, We think of these stones here that he picked up David. They were smooth. What makes a stone smooth is water, isn't it running over those stones for a long time? Water, of course, in the we know speaks of the word of God. The Lord Jesus was the word manifested. And that word manifested is what smoke Satan. And it's a nice picture of those stones to see Christ pictured in them. Seems important that the head was cut off. Have you noticed what happened as a consequence? Let's read it. Slew him and cut his head there with with the sword. Then what happened? And when the fellows see saw their champion was dead, they fled. It was manifested the power of what had happened there was no doubt. And the men of Israel and of Judah arose and shouted and pursued the Philistines. There's no doubt we we don't have real victory until we understand that there is a complete victory. He just wasn't laying there stunned. People may have thought that, but once that head came off, there was no doubt about what happened, and I thought about this in relation to what we have been in First Corinthians 15. Where we have the victory. Oh, death, where is I? Sting, O grave, where is thy victory? You know we're waiting for the shout. For the Lord to call us. Not all believers understand the fullness of the victory that has been won at Calvary. Get ready for the shout from the Saints. When we all together realize what has been one for us. Through the death of our Savior and what He has accomplished for us. At that time, there will be no doubt. Just briefly to just before we close it, I thought that in connection with that, the taking off of the head, it was that which God pronounced, wasn't it? That would happen in Genesis. He said about Thou shalt he shall bruise thy heel, but thou shalt bruise his head. The Lord Jesus smote Satan hid took his head off. You know nothing will kill a snake quicker than taking the head off of it. Oh Lord Jesus did that on the cross when the defeated Satan and so we see that that Goliath head was taken off the pitcher of the Lord Jesus that would. Smoke Satan later on. And we say 218.

We pray. Gospel of Luke. In chapter 24 through chapter 24 and and verse one. Now, upon the first day of the week, very early in the morning. They came unto the Celtic or bringing the spices which they had prepared and. And certain others with them. And they found the stone rolled away from the set cooker they entered in. Found not the body of the Lord Jesus. And they came to pass, as they were much perplexed there about. Behold, 2 men stood by them in shining garments, and as they were afraid, and bowed down their faces to the earth. They said unto them, Why seek ye, the living among the dead? He is not here, but his wisdom.

The Gospel Messenger: Volume 19, Goliath's Sword. (18:1-4)

(Read 1 Sam. 17:40-58, 18:1-4.)

NOTICE here the way David wrought deliverance for Israel. He gathered from the brook five smooth stones. What good could they be against such a giant? I think when Saul saw him do that, he regarded it as folly. And do you know what some people in our day have said? "The story of the cross I cannot accept. I do not believe that I can be saved by the dying agonies and the atoning sufferings of a Man upon that Cree. It seems folly to me." Such speakers have been already pointed out, for the apostle Paul says, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18). I know that I seem to some of you, in this day of incredulity and infidelity, to be indeed foolish, but I am quite prepared to be counted a fool for Christ's sake. But please observe that what you count "foolishness" is "salvation" to me. Is not that strange? Who is the wise man today—the man of faith, or the skeptic? The man of faith, for the preaching of Christ is the power of God unto salvation (Rom. 1:16; 1 Cor. 1:21). That is the meaning of the fine smooth stones; what looked the essence of feebleness was the power of God.

The giant curses David, and treats him with disdain. The latter goes out with only stone and sling, and what happens? He slings that stone, and it enters the giant's forehead. All thought it was impossible. Yes; but the fact is this, what is impossible with man is possible with God. That which seems weakness with man is power with God. What could be weaker than a stripling and a stone? I can tell you of something weaker. A babe lying in a manger. I read, "And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12). There are, two signs God gives us in Scripture. A babe lying in a manger. That was the sign given to the shepherds. But there is yet another deeper sign of weakness. Do you know what it is? A dead man, The Lord Jesus said: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the belly of the great fish (R.V.), so shall the Son of man be three days and three nights in the belly of the earth" (Matt. 12:39, 40).

The expression of absolute weakness is a man in death. Do you know how I am saved? Through a Man in death. He was rejected by everybody, betrayed by a false friend, and denied by a true one, forsaken by everybody, and at length forsaken by God, and on the cross "crucified through weakness" (2 Cor. 13:4). But that cross is God's power unto salvation. There is nothing will meet and deliver man but the cross. It is God's way of meeting man where he is, a sinner in his sins. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:25).

When the giant fell, what was the next thing? "David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith" (vs. 51). I think Jonathan took a good long breath when he saw the giant's head come off. I see five points in Jonathan's history. When David came into the camp he was trembling, he was miserable. When he saw David go forth, for he had heard what David had said, he was hopeful. I hope he will conquer him, said he; and you say, I hope Christ has met my case. When the giant's head came off, he could well say, Thank God it is all done, I am clear of that enemy now. He was delivered. Next he was enriched, and lastly he became devoted.

It is a great thing to see that by Christ's death on the cross the power of Satan was broken. To put Christ on that cross was the most foolish thing the devil ever did. He got Judas to sell Him for thirty pieces of silver. (Do not you spend eternity in hell with Judas.) And he got Herod to taunt Him, and then he got Pilate to condemn Him. (I should not like to spend eternity with Judas, Pilate, and Herod. My mind is made up. I am going to spend eternity with Jesus. You do the same. That is my advice.) Then the Romans nailed Him to a tree, and the devil said, I have got rid of Him now. What a profound mistake! He did not know that by His death He was going to meet the claims of God on man, and take up the whole question of man's sin in His death, and, blessed be His name, He did it. And what is the next thing? A risen Saviour, an empty tomb, and then a rolled-away stone. The stone was not rolled away to let the Saviour out. No, no; but to let you and me look in, and see the proofs of His victory over death and Satan. Thereafter the Lord went up on high triumphant.

What must Satan have then said? "The most foolish thing I ever did was to put that Man on the cross." His death has saved millions. If you are wise you will say, By the grace of God I will have Him tonight as my own. You may well have Him, boast in Him, and yield all to Him, for He is worthy.

We have already seen that David cut off the giant's head with his own sword. What does that teach us?

Do you know the sword that Satan he/ds over a sinner's head? Death. He says to you when you are young, "There is plenty of time." When you are middle-aged he will say, "You must work hard and make money now." When you are old he will say to you: "You have missed your opportunity of salvation. It is too late." Then he will hold over your head the solemn fact that you have been a sinner, and that the wages of sin is death. His witness is quite true, but he will not tell you the gospel. If you are wise you will, where you are, get hold of this, that a Man, on whom death had no claim, has gone into death, that He has come up out of the grave, triumphant over Satan, and that He has left unsettled no question as to the sins of those who trust in Him. There was no sin on Him when He went oil the cross. Then "the sins of many" were laid on Him while on the cross, but there was no sin on Him when He came down from the cross. There He atoned for and put them all away, and as a consequence He has gone into death and annulled it.

Did you ever ponder this verse? "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). Do you know why you and I die? Because we are the children of a fallen man. Do you know why Christ became a Man? That He might die. Death had no claim on Him, for "he did no sin" (1 Pet. 2:22). He "knew no sin" (2 Cor. 5:21), and "in him is no sin" (1 John 3:5). As to this, testimony is abundant from every side, divine, satanic, and human. God searched Him and found "nothing" in Him (Psa. 17:3). He Himself said, "The prince of this world (Satan) cometh, and hath nothing in me" (John 14:30). Then the dying thief said, "This Man hath done nothing amiss" (Luke 23:41). He was absolutely perfect.

Having met Satan in the stronghold of death—the very citadel of the king of terrors—He has annulled his power and risen from the dead. I think I can understand now why He says to John, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). He, so to speak, says to John, "I have been down exactly where you were, I have gone into the death you ought to have died, I have met the one who had the power of death in my passage through death, I have plucked the keys from his girdle, and wrenched the scepter from his hand; he is a defeated foe, and I am a risen, victorious Saviour." That is the One I know.

I repeat that I believe Jonathan drew a good long breath when he saw the giant's head roll off, and the sense of deliverance entered his bosom. Nor am I at all surprised to read, "And the men of Israel and of Judah arose, and shouted" (vs. 52). I sometimes wonder how people when they hear and get hold of God's delivering gospel do not shout, "Hallelujah, I am saved tonight." I should rejoice to hear you say it. You get the enjoyed sense of the deliverance of Christ, and it will mightily move you. The fact is, that people are very proper nowadays, and are little moved by the gospel. They forget that a great many are going into hell with the utmost propriety. They will be terribly moved when they stand before the great white throne. The men of Israel and Judah were moved. They spoiled the tents of the Philistines, and they were enriched. Among them Jonathan was enriched. At first anxious, then hopeful, then delivered, now he is enriched, and in the next chapter we notice that he becomes devoted to David, and surrenders all to him.

David comes back to the camp with the giant's sword in one hand, and his head in the other. And now I read, "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (ch. 18:1). Yes, he sees, and owns his deliverer. And, my dear friend, when you see the beauty of Jesus, the grace of Jesus, and the value of the blood of Jesus, if you see that by His death He has delivered you and saved you from Satan's power, and that in His clearance of death and judgment the Christian now stands in association with Him, your heart will be captivated. He said to His own, "Because I live, ye shall live also" (John 14:19). He said to Mary, after He was risen from the dead, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God" (John 20:17). He associates us with Himself in life, favor, and relationship before God. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7), is the Spirit's record. I do not wonder that Jonathan's heart was captivated by David, and I hope yours too is won for Jesus fully.

The next thing we read is this, "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (18:4). I think it produced great consternation that day, when the heir to Israel's throne was seen to step out to this simple shepherd lad, take off his royal garments and give them, with his weapons, to David. There is the most perfect surrender. He says, "My heart is yours, David, and my all is yours."

My friend, tell me, do you know anything like that in your soul's history? Surrender your all to Christ. It is easily done when a man's heart has been captured. Friend, I do not want your head or your money, but I want your heart, and your heart for Christ. He wants your heart. Do you not feel inclined to yield your heart to Christ now? Imitate Jonathan. It was a fine start he made. May you be devoted to Jesus from this hour forth.

W. T. P. W.

Young Christian: Volume 24, 1934, Address to Young Christians: Part 1 (1:10-12,18-28)

Samuel

1 Samuel 1:10-12, 18-28.

Part 1

One admires the reality and purpose of heart of this dear woman, Hannah, in this chapter. We find her in bitterness of soul in the 10th verse: "She was in bitterness of soul, and prayed unto the Lord, and wept sore."

There is much of that in this world. We do not have to be very old, nor be very long in this world to find out more or less bitterness of soul and weeping. It is a matter of common comment that a child comes into this world, not with a laugh, but with a cry. That is typical of this world since sin is here. Many things that start out very fine and promising, turn out to be bitterness of soul in the end.

This may sound like a rather somber subject upon which to address young people, but I suppose I am speaking not only to those who know and have confessed the Lord, but to those who in some measure have already experienced the truth of what I am telling you.

Hannah knew where to take the burden, she knew where to go and unload what was pressing upon her soul. That is a grand thing to find out, isn't it? I often think of that in connection with those who know the Lord. Have you ever (you who are believers) stopped to think what it would mean if you didn't know the Lord Jesus, and knew nothing about prayer; if you knew nothing about the privilege of getting down on your knees and weeping out your burden in the ear of Christ.

It is hard for you to realize what it would mean to have a heart heavy with grief and sorrow and have no outlet for it: to have no one to whom to go and unload that great burden! Well, friends, that is where the unsaved are. So they try all sorts of means to forget their sorrows; they speak of drowning their sorrows, but they do not get rid of them.

Here was a woman who had a deep burden on her soul; she went to the right place with that burden, and told it out in the ear of the One who was willing to hear, and to bear, and to deliver. Unlike some of us, she didn't go away from that little prayer meeting still carrying her burden. She didn't go back home a sad and burdened woman, still sighing deeply underneath the load. No! she went back a woman vastly relieved, and enjoying the sense in her soul that she had been heard. See how it reads;

"So the woman went her way, and did eat, and her countenance was no more sad" (vs. 18).

That is the reality of "casting all your care upon Him for He careth for you." That is prayer in its reality; actually, truly, unloading the burden, and going away with the consolations of Christ.

We have that same privilege, and what a privilege it is! That is one of those rare things that pertain to us as God's children. That is one of the things that marks us off from the world. The world has no such privilege; it has nowhere to get rid of its burden. We have; we have the privilege of coming into God's presence and telling all to Him, and then going away with the consciousness that He has heard, and in His own time and way will give the answer. Hannah went away light-hearted and glad because she had the confidence that God had heard.

Now that she has her request (vs. 20), what use is she going to make of it? She has asked the Lord for something; He has given it to her. What is she going to do with it? Isn't that a question that ought to come home to everyone of us who profess the name of the Lord? Perhaps we have made requests, perhaps we have had desires and laid them before Him, and He has in some measure granted us these desires. We have our requests, and now what use are we going to make of the answer? Well, this dear woman when she gets this son, says,

"I am not going to keep him for my own selfish enjoyment; I am going to present him to the Lord. The Lord has been good and gracious to me, and now I want to give back of what He has given me."

Sometimes young people seem to congratulate themselves upon the possession of various endowments they feel they have; various advantages of one kind and another. Some may feel they come from good families; some may feel they are in homes where there is wealth; some may feel they have attained superior standards of education, or perhaps endowed with superior mental capacity; there are various things we may congratulate ourselves on having. Some may find themselves vested with superior business ability. The question is, if God has given you them, what use are you making of them? This woman says,

"I am not going to keep dear Samuel all for myself, but I am going to take him to the Lord, and I want him to be lent to the Lord all his days."

That was a grand sacrifice. That was better than those three bullocks and the ephah of flour and the bottle of wine they took with them on their journey to Shiloh. She took the dearest object of her heart, and dedicated that son to the Lord.

(To be continued).

Eastern Manners and Customs Illustrating Various Bible Passages, Eastern Manners and Customs: "Where the King's Spear Is, and the Cruse of Water. . ." (26:16)

And now see where the king's spear is, and the cruse of water that was at his bolster.—1 Sam. 26:16.

"I noticed at all the encampments which we passed, that the sheikh's tent was distinguished from the rest by a tall spear stuck upright in the ground in front of it; and it is the custom, when a party is out on an excursion for robbery or for war, that when they halt to rest, the spot where the chief reclines or sleeps is thus designated. So Saul, when he lay sleeping, had his spear stuck in the ground at his bolster, and Abner and the people lay round about him. The whole of that scene is eminently Oriental and perfectly natural, even to the deep sleep into which all had fallen, so that David and Abishai could walk among them in safety. The Arabs sleep heavily, especially when fatigued. Often when traveling, my muleteers and servants have resolved to watch by turns in places thought to be dangerous, but in every instance I soon found them fast asleep, and generally their slumbers were so profound that I could not only walk among them without their waking, but might have taken the very 'aba (or outer garment) with which they were covered. Then the cruse of water at Saul's head is in exact accordance with the customs of the people at this day. No one ventures to travel over these deserts without his cruse of water, and it is very common to place one at the "bolster" so that the owner can reach it during the night. The Arabs eat their dinner in the evening, and it is generally of such a nature as to create thirst; and the quantity of water which they drink is enormous. The cruse is therefore in perpetual demand. Saul and his party lay in a shady valley steeped in heavy sleep after the fatigue of a hot day. David from above marks the spot where the king slumbers, creeps cautiously down and stands over his unconscious persecutor.

Abishai asks permission to smite him once, only once, and promises not to smite a second time; but David forbade him, and taking the spear and cruse of water, ascended to the top of the hill afar off and cried aloud to Abner "Art not thou a valiant man? and who is like to thee in Israel?... As the Lord liveth, ye are worthy to die, because ye have not kept your master the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster." What a strange sensation must have run through the camp as David's voice rang out these taunts from the top of the hill! But David was perfectly safe, and there are thousands of ravines where the whole scene could be enacted, every word be heard, and yet the speaker be quite beyond the reach of his enemies.

Dr. Thomson.

Christian Truth: Volume 19, There Is Nothing Better: David Flees to the Philistines (27:1)

"There is nothing better for me than that I should speedily escape into the land of the Philistines" (1 Sam. 27:1).

This was the language of David immediately after God had delivered him in a most remarkable manner from the hand of Saul. For a long while Saul had been hunting David from place to place, with the full intention of putting him to death; and now, for the second time, God had put Saul into David's power, so that, had David wished it, he could have taken Saul's life and put an end to his own dangers. But, as on the previous occasion, David refused to hurt the anointed king; and Saul was so touched by his magnanimity that he was constrained to say, "I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day" (1 Sam. 26:21). And in fulfillment of this promise, Saul abandoned his pursuit of David, and "returned to his place" (v. 25).

One would have thought that all this would have been the means of encouraging David's heart, and inspiring him with fresh confidence in God's watchful care of him. But strange to say, it was just the other way, for the next chapter opens thus: "And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines." Think of it! The man who years before had gone out in the name of the Lord of Hosts to meet Goliath the giant champion of the Philistines, and had slain him, now says that there is nothing better for him than to seek a refuge among those enemies of the Lord and of Israel. Nothing better for him?—oh, what a little step there seems to be between faith's triumphs and a complete downfall! When the danger was pressing and imminent, David was cast upon God, and God delivered him; but as soon as the danger was withdrawn for a time, David began to look at circumstances and probabilities. "It is not to be expected," he seems to say to himself, "that I shall always escape so fortunately. I shall be sure to fall into Saul's hands some day." Why so? Would the Lord change, or cease to be able to protect His servant? Oh, no! but David was forgetting God now; and the next moment he was turning in heart to the Lord's enemies for help.

Has it never been so with us? In time of pressing need, we have cast ourselves upon God, and He did not fail us; but when the pressure was past, we got our eyes off God and upon the difficulties. It seemed as though we could not always expect help and deliverance; and then we began to parley with sin, and to try to justify ourselves for yielding. "There is nothing better," we thought, than a compromise; and we settled down to a position that was wholly dishonoring to God. While the Lord lives, and reigns, it is downright unbelief on our part that would lead us to be satisfied with anything short of a real and complete obedience. "There is nothing better" means, in effect, the Lord is no longer able to hold me up.

May the Lord help us to ever be conscious of the fact that we always have in Himself a sure resource. In this connection it is nice to see what David himself brings before us in the 27th Psalm. "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?" v. 1. "Though a host should encamp against me, my heart shall not fear" (1st half of v. 3). "For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." v. 5. "Wait on the LORD: be of good courage, and He shall strengthen thine heart: wait, I say, on the LORD." V. 14.

Christian Truth: Volume 35, There Is Nothing Better (27:1)

"There is nothing better for me than that I should speedily escape into the land of the Philistines." I Sam. 27:1.

This was the language of David immediately after God had delivered him in a most remarkable manner from the hand of Saul. For a long while Saul had been hunting David from place to place with the full intention of putting him to death, and now, for the second time, God had put Saul into David's power so that, had David wished it, he could have taken Saul's life and put an end to his own dangers. But, as on the previous occasion, David refused to hurt the anointed king, and Saul was so touched by his magnanimity that he was constrained to say, "I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day." I Sam. 26:21. And in fulfillment of this promise, Saul abandoned his pursuit of David, and "returned to his place" (v. 25).

One would have thought that all this would have been the means of encouraging David's heart, and inspiring him with fresh confidence in God's watchful care of him. But strange to say, it was just the other way for the next chapter opens thus: "And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines." Think of it! The man who years before had gone out in the name of the Lord of Hosts to meet the giant champion of the Philistines, and had slain him, now says that there is nothing better for him than to seek a refuge among those enemies of the Lord and of Israel. Nothing better for him?—oh, what a little step there seems to be between faith's triumphs and a complete downfall! When the danger was pressing and imminent, David was cast upon God, and God delivered him: but as soon as the danger was withdrawn for a time, David began to look at circumstances and probabilities. "It is not to be expected," he seemed to say to himself, "that I shall always escape so fortunately. I shall be sure to fall into Saul's hands some day." Why so? Would the Lord change or cease to be able to protect His servant? Oh, no; but David was forgetting God now, and the next moment he was turning in heart to the Lord's enemies for help.

Has it never been so with us? In time of pressing need we have cast ourselves upon God, and He did not fail us, but when the pressure was past, we got our eyes off God and upon the difficulties. It seemed as though we could not always expect help and deliverance. Then we began to parley with sin, and to try and justify ourselves for yielding. "There is nothing better," we thought, than a compromise, and we settled down to a position that was wholly dishonoring to God. While the Lord lives and reigns, it is downright unbelief on our part that would lead us to be satisfied with anything short of a real and complete obedience. "There is nothing better" means, in effect, The Lord is no longer able to hold me up. May we learn to trust in the Lord at all times and in all circumstances. See Prov. 3: 5,6.

Present Testimony: Volume 1, 1849, Ziklag (27:1)

1st Samuel, chap. 27 verse 1, " And David said in his heart, I shall now perish one day by the hand of Saul"; and this after the marvelous escapes narrated in the 22nd, 23rd and 24th chapters. So is it oftentimes with us. Circumstances occupy us instead of God, who delivered us heretofore:—" Thou hast been my help, leave me not, neither forsake me" (Psa. 27 verse 9), is used as a plea for continued favor. Again, in Psa. verse 7, " Because Thou hast been my help, therefore in the shadow of Thy wings I will rejoice." None had more experience of delivering grace than David; nevertheless all is forgotten now: "I shall perish one day," takes the place of God's promise (1 Sam. 16:12), " Arise, anoint Him, for this is He." Present dangers obliterate the remembrance of past escapes. He sees only the hand against him and not the hand for him. His eye is averted from God, unbelief deprives him of communion, and forgetful of divine strength, he puts forth his own. And what a scene is now before us! He who was an example for us becomes a warning. He who, in former difficulties cried unto God most High, now turns for help to the Philistines. " He arose and he passed over with the six hundred men that were with him unto Achish the Son of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men," etc. How are the mighty fallen! How marked the departure from the

steps of Abraham, in Gen. 14:22, 23. But so it is ever. Unbelief plunges us into sin, -is that sin which in itself includes all others. His back is turned upon God as was the prodigal's upon his father's house; and the journey into the far country, the riotous living, and the unhallowed associations, were but the consequences of the first false step. David in communion would have scorned a refuge in Gath, or shelter from a Philistine. Now he stoops still lower: in verse 5, David said unto Achish, " If now I have found grace in thine eyes, let them give me a place in some town in the country that I may dwell there, for why should thy servant dwell in the royal city with thee." Out of communion, David was wearied of the pilgrim's life. Time was, when the mountain sides, the cleft of the rock, or some lone desert place and fellowship with God had more charms for him than the king's palace. Time was, when his soul rejoiced in danger, for the joy of deliverance at the hand of his God. " [w]hen he was brought low He helped him." Now, he longs for a place, some settled abode, where he might rest, such a rest as unbelief longs for. God permitted his request to be granted, and " Achish gave him Ziklag; and the time that he dwelt there was a full year and four months." In verses 8 and 12, we glance at his service from this place. Zeal against old enemies is manifested-conquests are achieved-yet there is no communion. And what after all is service worth without the of God in it? The Lord, in His sovereignty, may use his children out of communion, to avenge Himself upon his enemies, even as he could use Cyrus who knew him not, to show favor to His people. He can guide with His eye, and sweetly lead in the path we should walk: or He may restrain by the bit or bridle (Psa. 32). And oftentimes the child of God, in a false position, may be very zealous in the Lord's service, go beyond even those who are in the narrow path: still it is unsanctified service, cruel in its character, and selfish in its ends-dishonest in the manner of it, and needing falsehood to conceal its aim-as in David. He dissimulates to Achish his career, and by bold untruth retains his favor.

But to pass on to the history in chapter 29.-How sad the story!-the Philistines gather all their armies to Aphek. The enemies of God prepare to fight against the people called by His name; and amongst these foes of His people, are assembled David and the Hebrews with him. Who would have looked for David, the conqueror of Goliath, numbered with the enemies of Israel, seeking alliance with them against his own nation? " Is thy servant a dog that he should do this?" Alas when dependence upon God, the living God ceases-when unbelief is fully at work, there are no bounds to declension, save in the sovereign grace of God.

He had marked the ways of David, and now uses his enemies to forbid the alliance David, out of communion, was degraded enough to solicit. " The lords of the Philistines said unto" Achish, " Make this fellow return," etc. (verse 4); and (verse 11) " David and his men rose up early to depart in the morning, to return into the land of the Philistines."

Thus far we have followed David in his downward career. We have traced his actions to the state of his heart. " He said in his heart, he should one day perish by the hand of 'Saul." He had used his intelligence in the circumstances. His path is before us. The consequences of his unbelief become more glaring in every after-step. But he is a child of God, and a chosen one too. He should learn himself and his own heart in the light of the sanctuary. His weakness, and the cause of it, should be left upon record for us, and is recorded for our admonition (Rom. 15:3). " And it came to pass when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south and Ziklag, and smitten Ziklag and burned it with fire, and had taken the women captives that were therein; they slew not any, either great or small, but carried them away and went on their ways. So David and his men came to the city, and, behold it was burned with fire; and their wives and their sons and their daughters were taken captives. Then David and the people that were with him lifted up their voice and wept until they had no more power to weep. And David's two wives were taken captives, Ahinoam, the Jezreelitess, and Abigail, the wife of Nabal the Carmelite; and David was greatly distressed." " Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." " He that soweth to the flesh, shall of the flesh reap corruption." And surely David had experience of his folly now. In his self-will he had carved out his path and pursued it. He thought there was nothing better for him to do, than to speedily escape into the land of the Philistines; and he did so. Then he desired a place to dwell in. In this, also, his wishes are accomplished. But the end of his contrivances is before him. " There is a way which seemeth right to a man, but the end thereof are the ways of death" (Prov. 14:12).

He was greatly distressed.-He had said in his heart he should one day perish by the hand of Saul. He distrusted God, and now where is he? His companions " spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters." Alas, the miseries which unbelief entails upon us. Not only was David distressed, but his fellow-brethren in exile are hurried into affliction and trial. It is not his grief or his loss alone, his example draws others along with him. The bitterness of death in his own soul was hard to be borne; but he was surrounded by others, the victims of his folly and unbelief. " And they spake of stoning him." Surely he had kindled a fire and compassed himself about with sparks; and his lot was to lie down in sorrow (Isa. 1:11). What instruction for the children of God is here afforded! How simple the narrative How full of warning! He had distrusted God in his heart. Had " forsaken the fountain of living waters, and hewn out to himself broken cisterns which could hold no water."

And such must be the consequence of unbelief-present discomfort, unsanctified service, and the end bitter disappointment. Whatever is relied upon apart from God, must and will fail us. And in the days in which we live, when the world itself is wearied with its contrivances, and the Church of God torn asunder by divisions, there is but one remedy, and that returning to God. " Wherever two or three are gathered together in the name of the Lord, his presence is assured. "His Spirit remaineth with us always." The presence of the Holy Ghost secures his children from error, for the Holy Spirit is a Spirit of Truth, and the truth secures holy discipline, for the Spirit of Truth is a Spirit of Holiness.

The Lord in his mercy did awaken a portion of his people to the ruined condition of the visible Church around, and led hearts which were broken in sorrow before him, to cease from man whose breath is in his nostrils. He revealed in His Grace the position of His saints as risen with Christ, and made to sit together with him in heavenly places; and with this their position also, as being indwelt by the Spirit, and having His presence to rule and guide in their midst. They saw in the word that believers were builded together a habitation for God through the Spirit, and His presence amongst them secured their harmony and love. We read of the early Christians, " Great grace was upon them all" (Acts 2), not because they were preceptively taught their duties, but the presence of God the Holy Ghost insured it, even as Paul writing to the Thessalonians (iv. 9), says, " Ye need not that I write unto you, for ye yourselves are taught of God to love one another." And this simple truth became the rallying-point of many. The word of God was accredited, His presence was realized, and much blessing the consequence. But, alas, notwithstanding this revival as heretofore in the history of God's people, so now unbelief enters, and the presence of the Holy Ghost is practically denied. The doctrines and traditions of men are admitted. Unhallowed questions about the person of the Son of God have arisen; and this would alone convict us of our failure, for the work of the Holy Ghost is to glorify Jesus. Added to this, our present contentions, the jarring and strife, the restlessness manifested by some, the openly avowed hostility of others, all prove our grievous declension. And surely many are saying as David did-" There is nothing better for me to do than that I should speedily escape into the land of the Philistines." But let

us ponder the path of our feet (Prov. 4:26). Whither shall we go for rest? What hope have we from the efforts of men in the past, that we should rely upon them as guides in the exigencies of the present? Alas, is this a time for going into ceiled houses and the habitation of God lying waste? " Seek first the kingdom of God, and all things else shall be added unto it." So, seek first the presence of God, and the chaos will be reduced to order, and contention to harmony. Yet, whilst we have warning in the history of David in Ziklag, so, also, we have wonderful encouragement. For, when all was lost that he had relied upon, the Philistines reject him, Ziklag is destroyed, their wives and little ones taken captive, and the people spake of stoning him; then, even then, "David encouraged himself in the Lord his God." And the Lord was gracious unto him, and heard him, and counseled him, and he recovered all! Surely this is written for us. What though we have so grievously fallen as to say in our hearts, " We shall one day perish;" what though some have sought refuge in worldliness, excusing their own sin by dwelling on the failings of others, and many are crying out for a place to dwell in, forgetful in present trial of the past gracious dealings of our God; what though many are " so troubled that they cannot speak;" yet here, also, David gives us instructions, for when thus brought low, in Psalm 77. His soul was restored by "considering the days of old." "His spirit made diligent search." "Will the Lord cast off forever, and will he be favorable no more? Is His mercy clean gone forever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies? And I said this is my infirmity.' And it is our infirmity. Let us remember the works of the Lord, let us talk of His doings, and though " the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Let us take with us words, and turn to the Lord; say unto Him, " Take away all iniquity and receive us graciously" (Hos. 14:2). Let us comfort ourselves with the words in 1st John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ' But let us not add to all our other sins, continuance in unbelief. " As a father pitieth his children, so the Lord pitieth them that fear him." W.

Courtesy of BibleTruthPublishers.com. Most likely this text has not been proofread. Any suggestions for spelling or punctuation corrections would be warmly received. Please email them to: BTPmail@bibletruthpublishers.com.

Young Christian: Volume 24, 1934, Address to Young Christians: Samuel, Part 3 (2:18-26)

In the second chapter we have the growth of this dear young soul.

"But Samuel ministered before the Lord, being a child, girded with a linen ephod." vs. 18. Wasn't that a happy service!

You do not have to wait until you get to be a man or woman to serve the Lord. You may start that blessed service in very tender years, though perhaps the character of it will not be such as it will be when you get your growth. You will not stand on the street and preach the gospel, you will not fill a formal position of that kind, but in how many things you can serve the Lord even as a child!

Samuel's service to the Lord was characterized by being girded with a linen ephod. That young boy's service to the Lord was characterized by personal righteousness - separation from evil. What a privilege in an age like this to live a life of service girded with a linen ephod!

The poor ungodly world around knows nothing of it. It is utterly foreign to it. It is your privilege and what a sweet and rare privilege it is! The spirit of the world today is well expressed in a great flaring poster I saw recently:

"Why be good?" The very question itself insinuates the answer:

"There is no use being good." That is the spirit of the world.

But dear young Christian, if you are girded as Samuel was with a linen ephod, what a different life it will be for you. Practical, personal righteousness in separation from everything that is evil. What a privilege to live a life like that in a sinful, godless age such as we find ourselves in. Your parents are throwing about you every possible hedge of protection they can, and are shielding you just as far as it is in their power, but you cannot always stay behind that. There is coming a time when you will have to assume responsibility for yourself. Will you continue in this path of separation from the world? What a privilege if you can do as Samuel did!

"Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year."

Now young people (I speak to those who are still under authority), sometimes we get the feeling that we are quite self-sufficient. That is quite characteristic of adolescent years, but I trust none of those to whom I am speaking, will ever reach the stage in your experience as young people, when you think your father and your mother cannot give you a little helpful advice. I hope you haven't reached the place when you consider your spiritual judgment superior to that of father and mother.

Samuel's mother made him a little coat, and each year took it up and presented it to him. I suppose it would have to be a little larger from year to year. So the advice and counsel you receive will be of a broadening and enlarging character as you grow more mature. But little Samuel didn't cast off the coat and say,

"Mother, I don't like the looks of that coat; they don't wear them that way now; that is two years behind the time."

No, he just received it from - year to year, and as he thrust his little arms into it, he saw in each stitch the expression of love and care of his godly mother, and with what pride and satisfaction, he wore that coat throughout the coming year. That speaks of fatherly and motherly counsel of godly, praying parents. May you not get beyond this.

We get quite consistent growth in the 26th verse:

“And the child Samuel grew on, and was in favor both with the Lord and also with men.”

That is quite a healthy Christian life: steady, quiet growth. What we want is that development of Christian character in keeping with Scripture. Go on learning from day to day what you have in Christ, growing up into the knowledge of Him as we have in the Word of God.

(To be continued)

Christian Treasury: Volume 4, Hannah's Prayer (2:1-10)

1 Samuel 2:1-10 1SA 2:1-10

The Spirit of God says that this is Hannah's prayer, so it is something addressed to the Lord, but here it is recorded in God's blessed Word so it is spoken back to us again. It is a most remarkable scripture!

The first thing we notice is, "Hannah prayed, and said. My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in Thy salvation."

No one can rejoice in the Lord who is not able to rejoice in God's salvation. Men ordinarily rejoice in the work of their own hands. But one who can really rejoice in the Lord knows something about God's salvation. The only person in this world who has a moral right, a divine right and title to be glad is the one who knows Jesus as his Savior.

You see, if you are not saved, if you do not know Jesus as your Savior, there are countless sins behind your back. There is the wrath of God over your head and the blackness of darkness forever in store for you. Who would dare be glad with that accumulation?

"My heart rejoiceth in the Lord." It is a wonderful thing to be brought to that point of triumph. There was a time when Hannah wept. There was a time when her soul and heart were heavy, but the Lord came in and delivered her. In this beautiful prayer, instead of her being occupied just with her deliverance, she is occupied with her Deliverer.

A large percent of teaching today is calculated to engage us with ourselves, and the work of the Spirit in us rather than with Christ and His work for us. This is true even where it is very earnest and accompanied with a great deal of devotion.

What you find characterizing Hannah is, she is not looking within; she is not engaged with herself; she is occupied with the Lord. If we know the Lord Jesus as our Savior we should be, as to the state of our souls, where we can squeeze the very essence of praise out of the most difficult circumstances.

Even at this moment there was a great deal of trial for Hannah's heart. I have no doubt that there was quite a tug there, but she rejoiced in the Lord, gloried in the Lord, and was glad in the Lord. There is a lesson in that for us.

One reason we go through the world, even we who know the Lord's salvation, so languidly, so lazily, so haltingly, is because we are not glad in the Lord. I sometimes think that we are a very poor advertisement for what we profess. The happiest, the most joyous people in this world should be those who know Jesus as their Savior and have owned that blessed One as their Lord. I do not mean they will not have sorrows. They will, but just as the Apostle says that if we do have the trouble and sorrow, we should be, "Yet always rejoicing," with sorrows at the bottom, joys on top.

How blessedly this is illustrated in Paul and Silas at Philippi. Everything was discouraging, with their feet fast in the stocks and their backs bleeding. But they prayed and sang praises to God at midnight. They were not looking on the dark side of things.

They were where the light always shines and they rejoiced in the Lord just as Hannah did.

When the children of Israel were in battle array, their order was that the singers went before—not the bowmen—not the spearmen—but the singers, in recognition of this principle: "The joy of the Lord is your 'strength.'" It is a practical thing to rejoice in the Lord. It is the fruit of the Spirit. In Gal. 5:22 "The fruit of the Spirit is love, joy," etc. When it is a question of what the flesh produces, it is called "works."

"Mine horn is exalted in the Lord." You see, the joy welled up from within, then spilled out and over, and that is always God's way. May the Lord give us to know what it is to boast somewhat after the fashion of Hannah in this prayer.

"My mouth is enlarged over mine enemies." Who are your enemies? Satan is one; is your mouth enlarged over him? It has a right to be. He is not a vanquished foe, but he is a defeated one. Then what about sin? That is another foe of yours which has been dealt with and all put away so that you have "no more conscience of sins." Blessed fact! Christ, who knew no sin, was made sin for us that we might become the righteousness of God in Him. That is another foe disposed of and positive blessing brought.

What about death? He has annulled death and brought life and incorruptibility to light by the gospel. What about judgment? The Judge Himself says, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation [judgment]; but is passed from death unto life." And as for wrath, we read in 1 Thess. 1:10,

"Which delivered us from the wrath to come." Is that not wonderful? Our mouths may well be enlarged over our enemies.

So you see Satan, sin, death, judgment and wrath have all been disposed of. Do you know what Jesus said on the resurrection morning when He entered behind those doors that were closed for fear of the Jews? He said, "Peace be unto you." It was divinely imparted and they had a divine right to it. The One that made peace pronounced it. He made it by the blood of the cross and conveyed it by His own words. Have you

a right to be glad? You have—a real right.

"Because I rejoice in Thy salvation." There is something striking in that expression. You hear lots of people rejoicing in my salvation, but here it is Thy salvation. It is viewing salvation from His side instead of ours. If you think of salvation as your salvation (to be sure you are the subject of it) you measure it by your need. But when it is Thy salvation, you measure it by His fullness, so it is just as big as God Himself. He is revealed in that character as Savior.

In Hebrews we have salvation spoken of as "great salvation." It is not great because of what it saves us from or what it saves us to, but great because of the One who has wrought it, who has effected it and accomplished it. It cannot be an ordinary salvation, because it has not been provided by an ordinary one, but by the One who made the world.

When you go out at night and see the stars and moon, just remember that the One who put them there and the One who maintains them there, became your Savior.

"There is none holy as the Lord." That is a very salutary truth. You hear people constantly speaking about the love, pity, and compassion of God, and it is blessed to make lost and guilty ones feel that God is such. But do not be led to believe that God is love in such a way as not to be righteous. People are saying that everyone will be saved and none will be lost. But it is just like this: if sin is a thing of such enormity that it required the death of the Son of God, can it be any wonder that a sinner will be judged if he rejects that Son?

You remember the devil's early lie to Eve in the Garden of Eden: "Ye shall not surely die," as much as to say. God is too good to carry into execution His threat. The devil is saying now, death is all, the end; God is too good to punish man. He does not want you to believe that story in the 16th of Luke: "In hell he lifted up his eyes, being in torments." Nor does he want you to believe "It is appointed unto men once to die, but after this the judgment." But His holiness required the sacrifice of His Son and it will require the punishment of the sinner who rejects that Son.

"For there is none beside Thee." Has Christ so filled up the range of your soul's vision that all other persons and things are lost to you? See Col. 3:11 in connection with this: "Christ is all, and in all."

"Neither is there any rock like our God." It is very beautiful to see how the Spirit of God brings God in as the Rock. You get the expression in Genesis and very frequently in Deuteronomy. God recognized very early in man's history that man needed something solid to rest upon. Everything is going to give way some day, and you want to be standing on the Rock at that time. Are you on the Rock? Are you there? Can you say, because you know it, "There is no rock like our Rock, neither any rock like our God?"

In Luke 6:46-48: "And why call ye Me, Lord, Lord, and do not the things which I say? Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock." Have you ever answered in the obedience of faith what He tells you to do? The first thing He tells you to do is to believe on the Lord Jesus Christ. That is where you are to begin as a sinner.

In Isaiah this Rock is called the rock of ages, or the rock of eternity (Isa. 26:4 JND). That is where you want to build and be, for everything is going to pieces and you want to be on that which abides. "Neither is there any rock like our God." Is it not wonderful that Hannah learned this? She was near the Lord and got into some of the secrets.

"Talk no more so exceeding proudly; let not arrogancy come out of your mouth." It is surprising how loquacious we are outside of God's presence, but when in the presence of God a hush takes place. You very often find men talking about what they have done, what they purpose doing, and so on. Sometimes they speak of what others do not do, and so on. We will not think much about ourselves when we get into God's presence. I used to see a Christian doing this, that, and the other thing, and I would say, "I am just as consistent as he. If he goes to heaven, I will." I found I had to have it out with God myself.

"For the Lord is a God of knowledge." He knows what motive prompts what you say; He knows all about it. It is a very solemn thing to know He knows me altogether. "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." Psa. 139:1-4. He is a God of knowledge.

"By His actions are weighed." God does two things with man; He weighs him and measures him. When He measures man what does He say? "All have sinned, and come short of the glory of God." How about being weighed? Let us notice Psa. 62:9: "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." This is a very precious word to those who know grace, and very searching to those who do not. Let us remember, if nothing else, that "the Lord is a God of knowledge, and by His actions are weighed."

Hannah knew this God of knowledge, and thus she could exalt Him, by the Spirit of God, in His many glorious attributes.

F.C. Blount

Christian Treasury: Volume 4, Kept (2:9)

The Lord "will keep the feet of His saints." 1 Sam. 2:9.

Keep—What a lovely word is recorded for us so many times in the Scriptures and how much it means to the Lord's people. As we journey along our earthly pilgrimage, the difficulties to be encountered are too great, the burdens too heavy, the snares too powerful, and the evil in this present world of corruption too overwhelming—yet what strong consolation is ours, by grace! Our Lord Jesus Christ not only saves, but He keeps even the feeblest of His saints.

Let us remind ourselves of the promises concerning the Lord's keeping power. He guarantees to meet every need, and His presence is our unfailing comfort. How beautiful is the promise in Gen. 28:15— Behold. I am with thee and will keep thee in all places whither thou goest." The psalmist gives us a blessed prayer. "Keep me as the apple of the eye; hide me under the shadow of Thy wings." Psa. 7:6. Again in Psa. 121 (RV) we have assurance that He that keepeth thee will not slumber, the Lord is thy keeper. He shall keep thee from evil. He shall keep thy soul. The Lord shall keep thy going out and thy coming in from this time forth, and even for evermore.

In Prov. 6:22, we read that. "When thou goest, it [the Word of God] shall lead thee: when thou sleepest, it shall keep thee: and when thou awakest, it shall talk with thee."

Another jewel we find in Isa. 26:3: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

At all times and in all circumstances we are kept. In our Lord's great intercessory prayer, we have the promise of a two-fold keeping. "I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are." John 17:11. Here we have the Father keeping us. In verse 12 we have the Lord Jesus keeping us: "I kept them in Thy name: Those that Thou gavest Me have I kept, and none of them is lost." Our Lord also prays, "Not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." What a comfort it is to know that our exalted Lord ever liveth to make intercession for us!

The Apostle Paul, writing to Timothy, assured him he had made a deposit, and had entrusted his present and eternal interests to the Lord, the keeping of his soul for time and eternity. With confidence he writes. "I ... am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12.

We cannot keep ourselves but truly we "are kept by the power of God through faith unto salvation." 1 Peter 1:5. 'O Lord keep me pure within.'

The Apostle Jude assures us in that lovely doxology, verse 24: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." May we know more of the glorious reality of the saving and keeping power of our Lord Jesus Christ moment by moment, till we are safe in the glory with Him. H. Spence

Questions and Answers in Christian Treasury, Questions and Answers: 1 Sam. 2:12-17 (2:12-17)

Ques. Can you explain 1 Sam. 2:12-17? I don't understand the custom in verse 13. I don't know what a flesh hook is. I don't understand what they did wrong which grieved the Lord in this passage in verse 17.

Ans. The office of the high priest in Israel was to bear the government and the judgment of all the tribes of Israel. He was to instruct them according to the Urim and Thummim—lights and perfections. (Ex. 28:30; Deut. 33:8.) He was to draw near to the Lord for them in all their ignorance and weakness. The home of Eli, the high priest of the Lord of hosts, should have been the fairest spot in the whole earth a home that in a special way witnessed to Jehovah's name and glory. Instead of this it had become a place notable in Israel for foul sins. Eli is charged by the man of God (v. 29) with the guilt of his sons. "Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in My habitation; and honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people?" v. 29. (Eli himself was heavy, 1 Sam. 4:18.) "Yourselves" the Lord said. "The priest's custom" (v. 13), doubtless, was this unholy gain the Lord strongly condemns in verse 17. "The sin of the young men was very great before the Lord: for men abhorred the offering of the Lord."

By the ordinance of the Lord, the peace offering had a special and precious significance clearly set forth (Lev. 3). In it the Lord brought the worshipers into communion with Himself. A selected portion was called "the food of the offering," and was to be consumed on the burnt offering and with the meat offering, before they or the priests partook of what was reserved for them. Eli's sons openly set aside the revealed will of God and put their own customs in its place. (1 Sam. 2:13-17.) Even the people knew that the fat must be burnt and was for God. (v. 16.) Eli's sons cared nothing for God's word.

The flesh hook is here described as having three teeth. Its use, perhaps, was like a barbed fork which they jabbed into the meat and pulled out the choicest part which Eli's sons then greedily ate. Their own lusts were, in effect, their god. Besides their very great sins in verses 13-17, more are exposed in verses 22-25.

Surely there is a practical and important lesson for us Christians to learn from this. We know that today every believer is a priest. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood." 1 Peter 2:5. In Heb. 10:22, we are invited to draw near, but it must be according to God. There are four requisites: a true heart, full assurance of faith, hearts sprinkled from an evil conscience and our bodies washed with pure water. We have no right to change, add to, or diminish from what God has prescribed. Along with the true heart of faith, the blood must be applied and there must be the washing of the water by the Word. Let us be careful not to depart from the teaching of the Holy Scriptures in seeking to draw near to God. To despise God's word as Eli's sons did, is dangerous. If we come according to God's word, we enjoy the most happy and sweet fellowship and worship and can offer the sacrifice of praise to God. (Heb. 13:15.) Ed.

Christian Friend: Volume 12, Power of Faith, The (2:1-10)

It is only as we enter into the future that we have power to walk firmly in the right path in the present. It is what is beyond the present scene that must take possession of the heart, and must form the basis of our spiritual power, here in the midst of this scene; but it is wonderful what power that gives if the heart is in it.

There are almost similar words used here as in Mary's song in Luke 1. There is the greatest possible human weakness in both these cases, but we have also what gives mighty power, and that is faith. We have need to go on into what is before us, if we are to go rightly in the present. Those who shone in this way were generally those who had a large grasp of God's purposes with His people. This is a remarkable utterance for a woman, such a burst of praise and intelligence. It brings out the full force of that word, "The secret of the Lord is with them that fear Him, and He will show them His covenant." The glory was about to depart from Israel; but in the midst of it all we have a woman of faith, and it was her own faith, for neither Elkanah or Eli entered into it. Hannah's faith went far beyond all the ruin. It was not merely the birth of a little child, but it was that God was about to bring in a deliverance for Israel, and the whole creation of God. "My heart rejoiceth in the Lord:" she is outside the immediate circumstances. The last notes of her psalm go on to the extremity of time, and God's purpose as regards His creation. It is important for us not to border our thoughts by the little circumstances with which we are surrounded; God has counsels concerning the church, the world, the creation, and we can take up these things in spirit. There is not a single promise that God has made in His word that is not now fulfilled to us in Jesus Christ. Every promise of God is mine in Christ Jesus. What enables us to keep the word of His patience; but the certainty that all these things are mine already? We are not here merely as those who are hoping for an uncertain thing, we have the confirmation of the promise in the Person of the Lord Jesus Christ.

Six or seven times over Samuel is spoken of as the one who is in the house of the Lord, ministering there, and growing there. How few in Israel thought anything about Samuel then, or connected him with the overthrow of the Philistines, or with the establishment of God's counsel. And when Simeon took the Lord up in his arms, who connected the coming day of glory with that little child? Faith only. The secret of the Lord is with them that fear Him, and a wonderful secret it is—a wonderful thing to be in His secret counsels; and the Lord give us to know these counsels, and to cherish them. We might be disheartened if we looked at things around us; but look at Hannah's faith and Mary's faith—hearts bursting forth in praise, and looking on to the end of time. Only hold all the simple principles, and let the circumstances be what they may, we have Christ at the right hand of God—the anchor of the soul; and we have the secret of the Lord, His thoughts and counsels. And do not let us get narrowed into our little circumstances, but remember that we are bound up with all the interests of the Lord Jesus Christ.

C. Mc A.

Christian Truth: Volume 33, 1 Samuel 30:6 (30:6)

David "encouraged himself in the Lord" when everything around was dark and depressing. Satan's object is to hinder us in having this confidence in the Lord. He would fain lead us to make present things at all times the boundary of our soul's horizon; he would seek to surround us with a thick, dark, impenetrable cloud, so that we might not recognize our Father's countenance and our Father's hand beyond it all. But faith pierces the cloud, and goes upward to God. "For all that is in the world... is not of the Father" (1 John 2:16).

Young Christian: Volume 24, 1934, Address to Young Christians: Part 4 (3:19-21)

Part 4

Samuel

1 Samuel 3:19-21

Further, in the third chapter, we have another experience in the life of young Samuel,

"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord." (Verses 19-21).

Sometimes we find young people growing (I speak not of physical growth), and we are confident the Lord is not with them. They are growing in worldly prosperity - in business; perhaps they are able to write bigger checks, and drive finer automobiles; they are growing, but we cannot add the last of the verse; "And the Lord was with him." Growth in fellowship and companionship with the Lord Himself is what we desire for you. The result of that was,

"And did let none of his words fall to the ground." In other words, he was building day by day steadily and solidly that which would stand. The Lord "did let none of his words fall to the ground." The only way I know to do this is, going on building according to the specifications laid down in this grand book of God's plans.

Dear young souls, if you are building your lives according to the specifications laid down in the precious Word of God, you are building for eternity, and not building that which is to be torn down, and go into ashes in that coming day when everything will be tested. If you are building in accordance with the precious Word of God, you are building that which will abide.

There is much of what is called the wisdom of this world, yet one of the characteristics of it is this, that no sooner is one thing established, than something else comes along and sweeps it away, and then we have what is called the latest theory. I was struck with that recently while

in R. I was speaking to a prominent doctor about a technical book on a certain subject, and the advisability of getting hold of that book. He said,

"You know the trouble is, by the time you get the book, it may be out of date." I thought, what an admission on the part of one who occupied a position of learning in this world.

But here is Samuel, and he is living such a life that the "Lord did let none of his words fall to the ground." What is truth today, is truth tomorrow. It has that enduring character of God Himself. A life lived in communion with God, is a life that goes on and on.

"He that doeth the will of God abideth forever."

O, the privilege of living a life like that! I know if we could just simply, and with confidence accept that for our own pathway, what sorrow we would be saved; what unhappy reaping we would be spared, and yet we know it is the truth. It is here in the Word, and it is for you and for me.

In closing I want to leave with you the last part of 1 Samuel 2:30: "Them that honor Me, I will honor; and they that despise Me shall be lightly esteemed."

Dear young Christians, I wish that you could take that verse, and nail it up over the lintel and door posts of your heart.

"Them that honor Me, I will honor." Seize hold of it! Grasp it while you are young, cling to it through life, and see it return to you in that coming day.

(Concluded)

Good News For Young And Old: Volume 25 (1883), Now Samuel Did Not yet Know the Lord (3:7)

1 Sam. 3:7.

IF any child might be supposed to know the Lord, it would be—Samuel. His birth was in answer to the agonizing prayers of a godly mother. From his birth he had been given by his parents to the Lord. Directly his mother had weaned him, she took him to the House of the Lord in Shiloh; and there he always lived and served in holy things. He never played with ungodly boys, nor was he tempted by the many snares with which other children were surrounded. From his early childhood his daily employment was to minister before the Lord, clad in the holy garments of priesthood. His mother never had him home for a holiday. She had lent him to the Lord forever, and each year she brought him a little priestly garment, which she had made for him to wear. When the worshippers came to the House of God, they saw the child Samuel serving Jehovah, and doubtless they thought him a holy child, and perhaps wished that their own boys and girls were half as good as dear little Samuel. But grace cannot be given to children by godly parents. Little Samuel did not know the Lord, though he was the son of godly parents, lived in God's House, wore holy garments, and daily ministered before Him in His sanctuary. God had not yet spoken to Samuel, and Samuel had not yet spoken to God. At length God heard his mother's prayers and called little Samuel by name. The child ran to old Eli, for he did not know who was calling him, and Eli told him to go back to his bed, and should the Lord call him again, to say, "Speak, Lord, for Thy servant heareth." Then little Samuel lay down on his bed quite alone, and listened. When God speaks, He speaks to each alone, as the Lord Jesus says, "He calleth His own sheep by name." And Jehovah came to little Samuel's couch, and He stood, and called as at other times, "Samuel, Samuel" (ver. 10). What a beautiful picture of God's tender love is here. The great and holy One comes and stands beside the bed of a little child at night, and calls him by name, as a mother calls her little one. But Samuel is a sinner, and he is afraid. He dares not to call God by name, as Eli bade him. He only answers, "Speak—, for Thy servant heareth." Ah! that was the beginning of a new life to little Samuel. God had called him that night, that Samuel might know Him as his God. When God speaks to the soul, even a little child cannot call Him by name. He may have said daily, like a parrot, "Our Father, which art in heaven;" but now the voice of God is heard through His word, the little child feels he is a sinner, and is troubled and afraid, until he hears by faith the Saviour's word, "Son, thy sins be forgiven thee" (Mark 2:5).

Dear young readers, Do you yet know the Lord? Has His Word spoken to you alone, and have you spoken to Him? Can you say this new year, God is my Father; Jesus is my Lord and Saviour; and the Holy Spirit is my Comforter and Guide? If not, may you by grace, "Acquaint now thyself with Him, and be at peace" (Job 22:21).

O.

Young Christian: Volume 18, 1928, Past, Present and Future (7:12)

"Hitherto hath the Lord helped us." 1 Samuel 7:12.

This is the language of the believer as he looks back.

"A very present help in trouble" is his stay for today; and, as he thinks of the future, "I will never leave thee, nor forsake thee" assures him that all will be provided for to the end of the journey.

Thus what God has been, is, and will be, become, the comfort and support of the heart.

Loved as Christ is loved; "The Eternal God" for his refuge; the "Everlasting arms" underneath; the shelter of "His wings" above; "covered all day long," like Benjamin; pillowed on "His breast," like John; "kept as the apple of His eye," like Israel; surely each believer's experience should be that of Naphtali, "Satisfied with favor, and full with the blessing of the Lord."

Food for the Flock: Volume 3, Dependence (7:3-13)

SA 7:3-13{THE last evening we were upon the subject of consecration, which, as we saw, consists in simply receiving Christ, in 'having the hands full of Christ, and the heart full of Christ. It is not giving Him' anything, for we have nothing to give Him hence, as the apostle says, what is needed is " that Christ, may dwell in your hearts by faith." The believer is thus formed by Him for His own purpose: What comes next after this is, How is this consecration to be acquired? A person may see very plainly that what he needs is Christ, but how is he to find what he needs? The way to find it, and the way the Lord makes it known to the soul practically, is by dependence.

In Judges and Samuel this comes out very distinctly. In Judges everything has been tried in the way of restoring Israel from the state of failure and degradation into which they had fallen; the knife, the ox-goad, the nail, the-lamps in the pitchers of Gideon, and lastly; the strongest man. But all had been a failure. And now we come to a new kind of power; Samuel is born. His mother, feeling the wretchedness of Israel, cries to the Lord; she is a woman of a sorrowful spirit; and the Lord gives her her petition: Samuel is born in answer to prayer. Thus he comes Out from the first in entirely a new light: he is the answer of dependence upon God. In the chapter we have read we find him saying, " I will pray for you unto the Lord." I do not desire to interpret the passage, but merely point out that he prays, and that as the result, "the Philistines came no more into the coasts of Israel, all the 'days of Samuel.'" This puts prayer in a very remarkable place.

Satan at the fall introduced into man's heart the lie that he could depend on himself-that he could depend on himself more advantageously than on God. That was the real point in the fall. Into the wonderful circle of favor in that garden Satan comes, and tells the woman that eating of that fruit they should be as gods; she takes and eats, and so self-dependence comes in and renunciation of dependence on God-that 'dependence which is what faith in the soul is. The prodigal when he comes to himself does not begin to think of what he is but of what the father is. His thought was of what was in his father's house. The point of the departure was the point of restoration. All dealing with God must be of faith. Ananias hears that Saul of Tarsus is a changed man: " Behold he prayeth."

Instead of everything around you in this world expressing the favor and interest of God, it is " a famine;" everything is gone; it is the very opposite of the garden of Eden. But, this being discovered, the light of God dawns in the soul of the prodigal. He says, " No man cares for my soul;" and then he thinks of God: " I will arise and go to my father."

Thus, as I have said, in Samuel a new light springs up. Rationalists talk of love, but love cannot precede faith. Let us see what comes out in Samuel, after the test of Israel, too, in the book of Judges. Judges ends with Samson: immense bodily strength; doing wonderful things, but dying in the long run. And now comes in simple dependence, and achieves the most wonderful victory. And in this I see the way in which the soul learns Christ.

It is in a double way, for I have to do with two scenes: the holiest of all up there, and down here on the earth; in spirit there, practically to walk here. As in Paul, you get him taken to the paradise of God, which was the consummation of the work of Christ. Adam had lost man's paradise, but the apostle, of the Gentiles was conducted into God's. But he was not to stay there; he was to come down here again, which I have alluded to before. I pass into the holiest. It is the simplest way of expressing my standing before God. It is not worship in itself; it is where worship takes place; but it does not tell me what worship is. ' There is now boldness to -enter 'into, the holiest by the blood of Jesus, by a new and living way;" not and " by a new and living way" as is often said. It is " through his flesh that we have got into the presence of God, and it is an immense thing to know this.

I wish to show you that: you have no dependence upon God when you-have dependence on yourself. Man lost dependence upon -God and got in its place self-reliance, which is so greatly thought of among men. When in the presence of God, Paul could say to God, I am beside myself-outside myself-it is ecstasy. If a natural man do that he is almost a fool, but in a spiritual man it is realizing his new creation. When you are in the presence of Christ it is not your cares nor-your sins; they all vanish; go they must where He is. You have not really learned what the presence of Christ is, unless you can say, I knew that He was there, but, as to myself, there was nothing of the human thing in me ministered to, and I was perfectly happy. Spiritual ministry brings Christ to your soul, and so brings Him to you, that, whilst it rebukes you,, it gives you Christ instead of, yourself. As the Lord said to Hips disciples,` there was " no bread," but they had Him, though nothing else, and would that do? This is the grand characteristic of being in the presence of God, and I press it, for people often think -they are in spirit with Christ simply because they are, as they say; " so happy." Look at the disciples going to Emmaus their hearts burned within them; and they did not know that He was there at all.

What is needed to keep us in His presence is practical dependence. See how it comes out in 2 Cor. 12. the apostle comes down from paradise, from not knowing whether he was in the body or out of the body, and what does he find? why that Satan is here, and that he has got flesh., What does, he need then? I say, he needs to know the power of Christ down here as he knew it up there, and for that he must be as clear of his flesh down here as he was up there. People say, I was very happy in my room reading, and I came out and immediately lost my temper. The fact is you were trusting to your enjoyment of the Lord, instead of to the Lord Himself. I was in. a scene up there where I so enjoyed Him, but, having come out to act down here, I find that I have this flesh, and I get wearied and put out. I have, then, to learn now that by dependence I can be free of all this down here, for I was free of it when I was in the presence of the Lord. 'That is the lesson I learn I find the Lord Sufficient to sustain me.

If you turn- to Matt. 14 you will see there the way-in which the Lord introduces us to the wonderful place of dependence in which He would have us. The Lord is here as rejected, and two things come out as the consequence: one, that He feeds the poor of the flock in the desert; the other, that He walks on the water. Upon this, faith leaves the ship that was made for water and walks with. Jesus on the water. That is the place of dependence, that is the new ground. But are we to do that? Yes, there is no other place promised you here.

When the apostle comes down from paradise he finds he has a thorn in the flesh, the messenger of Satan to buffet him. " For this thing," he says, " I besought the Lord thrice that it might depart from me," but, He said, No; " my grace is sufficient for thee, for my strength is made perfect in weakness;" I will, make that power shown out in you. Hence Paul comes out with that extraordinary paradox, " When I am weak then am strong." I ask you whether any natural man on earth could explain that? When I am weak then am I weak, is what man would say. But the fact is when I am weak in myself, and have got nothing to depend on, then I depend on Christ. This being so I ask Peter, What then makes you sink there? Wily, it is Simon makes me sink, is his answer. Is it possible for you to be kept up in such a place? Yes it is, if I have my eye on Him. The Scripture is careful to tell us that he did walk; it was not in the majestic way that the Lord did, but he did walk, at any rate a little. Wonderful to see a, person superior to circumstances wherein he himself is the thing that would sink him, but instead of sinking; superior to them all. Just look at Stephen; he could, look up to the bright glory and was thus superior to the whole thing down here, his soul perfectly free to intercede for his murderers; a wonderful prodigy of divine power in a poor earthen vessel here; Christ's strength perfect in his weakness.

Well, I am set in His presence absorbed in the joy and delight of it. Would we knew more of it! When I come out from that presence I find that I sink; I discover my susceptibility to all things that are here. It was not that Paul was conceited about what he had had revealed to, him up there, but the thorn was given- to him. for fear he should be. It is all very well for-anyone to say, I have been enjoying such a. time with the Lord. I say, It is all very well to do so, but come down now and live it out here. Yes, but I find nothing here to support me in any way.-You do not; but that is just that you may keep your eye on Christ. It is confidence in self that is the ruin of the believer. Peter never would have gone into the high priest's house and denied his Lord if he had not had confidence in himself. Therefore it comes to a, question of rower here. While I learn up there the sweets of His presence, I learn down here His power, so the Psalmist says, " Blessed is the man whose strength is in thee, who passing through the valley of Baca makes it a well," because he is down here. Go to any believer you like, and ask him, and he will tell you that he wants power.

Now, you never get a supply of power; you have it only as you keep your eye on Christ. So Peter was walking very well one moment, but the next his eye was off Christ, and he sank. " Without me ye can do nothing." Many persons quote it as if it were be nothing. It is when you come to do an act that I see where you are, because the act always declares the prominent power. If you have lost your place with Christ you sink. The act always discloses your state. Just as with Samson. He said, " I will go out, as at other times before, and shake myself." Ah, but you cannot! it is no use: " He wist not that the Lord was departed from him."

When you come to act, you find you are in a scene from which you can get nothing, and the power for action must come from above. The Lord has gone to prepare a place for me, and says, I make you acquainted with the Owner of that place-the Father; and everything you shall " ask in my name I will do;" it is do there. But it is only as I am dependent upon Him that I lean the goodness of Christ there in His own scene, and learn, Him here power because of my need of it. It may be humbling to say so, but it is true, that the measure of the strength of any person in this room is the measure of the strait he has gone through with God. The water will' not' bear me up. Well, what sinks you? It is yourself. There, is no acquiring of Christ, but by the displacement of myself. The moment Peter saw the water boisterous " he was afraid, and, beginning to sink, he cried', saying, Lord, save me! " The Lord says, Where is your faith? He does not say anything else 'about him; the point is that he is not really dependent. So it says,, " Humble yourselves under the mighty hand of God;" why? " That he may exalt you in due time."

Well, it is a great thing to get hold of the fact that, if you are to enjoy Christ, you cannot be dependent on self. I would guard you against what would only minister to what is natural and not what is spiritual. It is possible to be worked upon and buoyed up, and yet all the while only self that is acted upon.

I turn now to another Scripture, as a kind of rule for prayer which the Lord has given us. It is in Luke 18 I will just trace through the characters that we find in this chapter., First there is the widow, with an adversary from outside. Then the publican. Then the little child. And lastly, the young ruler who has kept the law, and who is very rich: he is neither publican, little child, nor helpless and oppressed.

Now what is the Lord teaching us here? Why it is as if he said: When you are resource-less you are better off than when you have resources; or, in other words, you are better off without a boat than with one. Here is a young man who has a boat; he has everything both within and without to depend on, and yet he cannot get on a bit. He turned. away very sorrowful. With all his resources he cannot go. On the other hand, what could be worse off than a widow with an adversary? Where could you find a more pitiable sight? And yet she gets her desire; she is avenged of her adversary. Then the publican; he is better off than the Pharisee who has got a boat; he goes down to his house justified rather than the other. Then the little child, whom the disciples would thrust away; the Lord says, This is the very one that I want: " Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." In Mark it adds, " He took them up in his arms, put his hands upon them, and blessed them." It is the very helplessness of the objects that is their attraction in His eyes. In another place He tell us, " Their angels do. always behold the face of My Father which is in heaven." Poor, helpless little things, says God, they cannot take care of themselves, so I will. Do the angels always take charge of them? you ask. I do not know; but this I do know, while they are helpless God does, just because they have no boat. The lesson of the whole chapter is, the one on water without a boat is better off than the one who has one.

Peter exclaims, We have given up everything and followed thee. To this the Lord replies with this meaning: You have done very well, and you have gained by it. Never did any give up for Christ that he lost anything by it; on the contrary, he gains inconceivably; " manifold more in this present time, and in the world to come life everlasting."

We will now look a little first at private prayer, and then at public. In Luke 11 we find an example of private prayer, in the story of the man who went to his friend at midnight. Now I hope you will not misunderstand me when I say that there is no such thing as praying without fasting. I am not upholding Ritualism when I say this; I will explain my meaning; but I repeat, there is no praying without fasting. Suppose I am praying for the Lord 'to enable me to give up some particular weakness. Then, says the Lord, you must not minister to it. If you incline to be a politician, you must not read the papers. But would not that be on the principle of making a teetotaler of me? Would it not be self-culture? No, if you only gave up the papers it would be; but if you look to Christ He will give you Himself instead of what you give up. Woe be to the man who has a passion for anything when he ministers to it, even while he prays against it! It will be a sore time for him ere he gets free of it.

Mind you, I do not believe in fasting without praying; but they must go together. It is impossible to have Christ without the renunciation of the man here. You must "avoid it, pass not by it, turn from it, and pass away." You must come to that stern purpose in yourself.

If you go to a teetotaler and ask him if he has a taste for sobriety, he will say, No. But I want a man who can say, Yes; for my heart glories in the excellency and beauty that I have got in Christ. That is a person who has not only got rid of the negative, but who has got hold of the positive.

In this man who goes to his friend at midnight we see one who has nothing himself. He says, The credit of my house is at stake; I cannot venture to go back to it and see how things are there without the bread I ask of you. I am resourceless there, but I know where the resources are. I am not laying this down as the way to pray, but as the ground-work of prayer. I lay it down because many think they can relieve their consciences by praying about a thing which they are not quite easy about doing; or they will pray about a thing, and thus try to avoid doing what they know they ought. I always dread people who say, "Let us have a little prayer about it." I always expect they want to get out of what they evidently ought to do, like Balaam. It is strange that it should be so, but it just shows how deceitful the heart is.

In Phil. 4 we get the principle of prayer. The great subject of the chapter is, joy in the Lord. In the third chapter the point is that the apostle gets rid of himself; but in the fourth chapter the question comes up, What about things outside him? Well, the answer is, "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." As to the cares, whatever they may be down here, the true orderly way, the normal way, the way in which every soul ought to be found, is simply taking all to God with thanksgiving, remembering how He has helped you in time past, but with the distinctive point that, whilst men know your moderation you do not make a point of telling them of it, though you do not make a secret of it. The English reader might think the word in the fifth and sixth verses was the same, but it is not the same thing. I do make my requests known to God. It is not merely that I send in a message to the Queen through a Secretary of State, but I have got an audience of Her Majesty. Just so I do not know what will be the result, but this I do know, that I have poured my request into the ears of God. This knowledge gives a peculiar tone to a man. It is not as if the queen had read in the newspaper something that had happened to me, but I have been allowed, to tell her the whole story of it myself, and I know that she has been interested in it. She did not tell me what she felt about it, but she heard it all.

And so the poorest and most simple person in this room may have the greatest favor ever conferred upon man on earth—the peace of God. It is not that He has answered you—that He has given you what you wanted—but that He has taken it in; and that because you have been occupied with Him you have got into His state. You came into His presence writhing under the state of things from which you were suffering, whether as the widow, or the publican, or the little child, and you have gone out possessor of His own peace, and of power to carry you through all that is against you. You have confided it all to God, and you come out from His presence in the very state of God Himself. Was there ever anything more wonderful than that a poor creature here can come out from God's presence in the state of God Himself—in peace?

Now I turn to another more special passage in 1 John 5. But first a little word upon the third chapter, as to the practical hindrances to prayer. If I do not act to others according to the grace of God, I shall not have His grace act towards me. God has love in His heart. You cannot go to Him if you have not acted in love yourself towards, your own poor brother. Your heart condemns you. But suppose you can go to God and say, I have acted out all that I have of your love, and now I come to you. Very well, says God, then come. So, "whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." And in the fifth chapter, "This is the confidence that we have in him, that, if we ask anything according to his Will, he heareth us." It is very distinct that He hears us. I can understand at times that such or such a thing is according to the will of God I ask according to that will, and the Lord says, I have heard you.

But one word I say to guard this. Though He has heard you, and will answer you, you must be prepared for His answering you in His own way, and that way always comes about by putting you down; what He does will never be for the exaltation of man, it will in some way make little of him. As with Jacob, he said, Now you will bless me. And God said, Yes; I can bless a cripple. And, when the sun rose, that active man of the company was lame: "He halted upon his thigh;" he was diminished among men, but blessed of God. I see it everywhere. A man must be diminished if he is to be blessed of God; he must suffer persecution or something.

As in Psa. 107, "They that go down to the sea in ships," when the stormy wind rises, "they mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. Then they cry to the Lord in their trouble." Here we get prayer. And what is the result? There is a marvelous interposition. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." And so it is The Lord comes in in a wonderful way for His praying dependent people. He loves to surprise us, and He surprises most the one who depends most on Him. He says to that one, You shall see that you have not trusted me in vain.

And now just one word as to public prayer. Private prayers are, I believe, the most humbling things: 'a, groan, a desire, a wandering thought, and a return; and public prayers should partake much of this character. They should be direct, a real utterance to God for the assembly—avoiding sermonizing and contemplations which the assembly would not use; then there would be a sense of direct prayer. I do not understand a person praying in the assembly without a direct purpose in it.

And direct prayer is not a thing that necessitates a long time. You can pray a great deal in five minutes. John prayed a very good prayer when he said, "Lord, who is it?" And as to how to pray, a beggar gives us a true example. He never takes his eyes off you; he looks at you the whole time, thinking, not of himself, but of the effect he can produce on you; and you cannot escape giving, if you pay attention to a beggar.; the only way is to avoid his story, unless you are hard-hearted.

Blessed be His grace who delights to give when we are ready to receive.

(J. B. S.)

Questions and Answers on Scripture: From the Bible Treasury, King Saul Chosen by the People or the Lord (8:18)

Question: Was king Saul chosen by the people, or chosen by the Lord (1 Sam. 8:18; 10:24; 12:13)? H. C. M.

Answer: The quotations of the querist afford the answer. It was Israel's rebellious will to have, as they said, "our" king, instead of waiting for Jehovah's purposed King (1 Sam. 2:10; Psa. 2; compare also Num. 24:7; Deut. 17:14, 15; 28:36; Psa. 45), whom He will in His time yet set on His holy hill of Zion. Remonstrance and warning being alike refused, God gave them their king in His anger, but nevertheless, one "on whom was all the desire of Israel" —the people's choice indeed—not the one after God's own heart. "That [is] not first which is spiritual, but that which is natural; and afterward that which is spiritual."

clickbible.org