2 Samuel - Commentaries by Gordon Henry Hayhoe

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I'd like to turn first of all to Second Samuel Chapter 7, Second Samuel Chapter 7, and verse 12. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his Kingdom. He shall build a house for my name, and I will establish the throne of his Kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chastened him with the rod of man and with the stripes of the children of man. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. Well, there are several other scriptures I'd like to turn to, dear young people, but perhaps you've gathered by what I have read. That which is on my heart this afternoon, and that is the grace of God. And the government of God I'd like to speak about in connection with the life of Jacob particularly, but just briefly to about the life of Joseph. I believe these are two very important things for us to understand and bear in mind. And I believe it's especially true for those who are younger. For the Lord leaves us here, and life is before you. Truly, I'm sure it is your desire that you should be blessed and made a blessing. And if it's your desire, it's much more the desire of the heart of God, because He saved us so that we might eternally enjoy all that's in His heart of love, that we might be forever in a scene where not one sorrow can ever enter. For all will be according to His will, and all will be eternal joy. And so seeing this is so we can be sure that it's also true in our pathway here that God desires our blessing. Scripture says no good thing will He withhold from them that walk uprightly. And I might say that to walk uprightly doesn't necessarily mean that one is perfect, but uprightly is to be real before the Lord. And that's important because we're living in days of a great deal of hypocrisy on every hand when people pretend to be what they are not. But you know, God searches the heart and he values reality. I believe that's why he speaks of David as a man after his own heart. Not because David was perfect, but because David was not like Saul. He sought to be real, and when he failed, he acknowledged it freely and completely. Against thee the only have I sinned. And on this evil in thy sight. That thou mightest be justified when thou speakest, and be clear when thou judgest. And that is, he was an upright man, and God delights to bless the upright. It says in Job 33 about the unsaved. It says if there be a messenger, one among 1000, to show on demand his uprightness, then he will be gracious unto him. If there's someone here that's not saved, what is the upright thing for you to do? To pretend that you're good enough for God, That's not uprightness. To take your true place in repentance. To acknowledge that what God says about us is absolutely true, that we are lost, that we are ruined, that we are undone. When a Sinner takes his place in that way, then there's no limit to the blessing. He's upright. He takes his right place before God. And I say to you, dear young people, that's what God values with you. Perhaps all of us, and especially when we're young, we start out to please the Lord and then discouragements and things come in. And the enemy tries to get us to throw up our hands. But you know, the Lord wants reality. He shows us what we are, and we can learn it, perhaps through His Word, or we can learn it the hard way. He wants us to learn our weakness through his word. Our brother read to us this morning that verse without me he can do nothing. So we need constant dependence upon the Lord. Now the reason I read this verse is you'll notice what God says in connection with David son that was Solomon it says in the. 14th Verse I will be his father, and he shall be my son.

If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men. But my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. Now there we see the two things, the government of God and the grace of God, when we speak of the grace of God, or here is it spoken of God's mercy. It's something that is totally undeserved. Can you and I claim that we deserved any blessing from the hand of God? First of all, can we claim that because we were so good that we ought to escape the judgment of hell for our sins? Oh, I'm sure everyone is. A true Christian would say, Oh no, it's the mercy of God that delivered me from the just penalty of my sins. And it's the unmerited favor, the undeserved goodness of God that not only saves us, but bears with us all along our Christian pathway. The only reason it was taken away from Saul was because Saul was not a real believer. And so God was very good to Saul, but Saul's heart didn't respond. And I think there is some unsaved people here. And the Lord's been very good to you. As you look back, you have many. Many things that you ought to thank Him for in His goodness. One thing is the blessing of a Christian home. One thing is the privilege of sitting like this under the sound of His Word, and many other things I could mention. But if you go on and reject the Lord Jesus, why those privileges that were are yours, why it'll they'll be taken away. And there are people who sat in meetings like this who will be in a lost eternity. Oh, how dreadfully solemn. But if you've really received the Lord as your Savior. By the Lord's mercy and his grace will never, never leave you. Now this makes very certain to us the security of the believer, the one who has put his trust in the Lord Jesus as Savior is eternally secure. He can never be lost. And God assures here about Solomon that his mercy wouldn't depart from him. Because it tells us he shall be my son. And if you have been born into the family of God, if you have received Christ and you're one of God's children by new birth, why, I'll assure you of this. He'll never give you up. You'll be in glory just as surely as God has spoken. But you know, you can have an easy path there, or you can have a hard path there. It can be a path where you can enjoy the Lord's company, or it can be a path or in self, will you choose your own way? And then sometimes we have to reap for these decisions, these wrong decisions that we make because we're determined to have our own way. And so it tells us here that if Solomon a worthy part, and he did depart in the end of his life, as we know, if he departed, that God would chase in him with the stripes of the children of men and with the rod of men. You know, the Lord does have to deal with us. But it says whom the Lord loveth, he chasten us. Whom the Lord loveth he chasteneth. He deals with us for our own good. He loves us too much to let us have our own way. Mr. Darby once said the worst of all chastisement is that God should leave us to our own ways. And perhaps when we're young, we don't all together think that because we think to have our own way is about the best thing we could imagine. But in reality, it's the very worst. We can be very thankful when the Lord doesn't let us have our own way, because if He did, we'd only wander from Him. We get into things that could cause us all kinds of sorrow and trouble. He loves us too much to let us go that way. And so He deals with us in His goodness, in His grace, and in His patience. And so I say again, so that each one will understand just what I'm going to speak about. The grace of God is His unchanging. Merited favor that is always toward us, even in all our mistakes and failures as believers. But His government is that we don't get away with anything. We may think we do, but in reality we don't. But there's another side to the government of God too, and that

is that He delights to bless, and that if we seek to walk with Him the joy and the peace that He can give us in that pathway, I don't say it's without trouble.

Joseph had his troubles, but I do say that in the path of seeking to follow the Lord, there is a joy of his company that no one can fully appreciate in its fullness. Just as we might say, I'd rather go over a rough Rd. in good company than a smooth Rd. in bad company, wouldn't you? Of course you say I would. It wouldn't matter too much if the road was rough if I was in the best company. That I really wanted I'd forget about the road because of the company that I was in. Well, you and I have the privilege of walking in the company of the Lord. And so in connection with reaping and sowing as we have it in Galatians chapter 6, it tells us he that saw to the flesh, sell of the flesh reap corruption. He that soweth to the Spirit shall of the Spirit reap life everlasting. So you'll notice there are. Kinds of sewing there, sewing to the flesh or sewing to the Spirit, going our own way or seeking to walk in a way that is pleasing to the Lord. Well, as I said, I'd like to trace a little bit of this in connection with the life of Jacob, and perhaps it'll be a blessing to some here. Because as I look into the faces of you, dear young people, with life before you, how I desire from my heart that you would go on for the Lord, that you would really live for Him, that you would experience in your soul the blessing of His company. I know you can never continue in the past if all you have before you is pleasing your parents or your brethren. That will never sustain you when the problems arise. You must have the Lord before you. You must have the sense of his company, you must have his approval. Have often said we do a lot of things to be accepted. We like to feel that we're accepted. But who do we want to be accepted by? Who is the one that really counts most? Why? If you have a girlfriend or a boyfriend that you love very much, why? To please them. Has priority over what others might say or think because. If you really love that person, why you want to please them, even if somebody else might laugh at you a little bit? Why, that friend means enough to you that you can bear a little bit of twitting to please your friend. Well, when we think of the Lord Jesus and what He means to us, surely. To have his approval, Paul said. I labor that whether present or absent, we may be accepted or agreeable to him. Is this our desire, dear young people, to be agreeable to the Lord? Well, let's turn then back to Genesis and we'll trace a little bit of the life of Jacob, Genesis 25. Genesis 25 and verse 23 And the Lord said unto her, This is unto Rebecca, Two nations are in thy womb, and two manner of people shall be separated from thy bowels. The one shall be stronger than the other people, and the elder shall serve the younger. Well, here we see the grace of God. Before these children were ever born, God had a purpose of blessing in connection with Jacob. I wish to say here that when we speak about predestination, there's no such thing in the Bible as anyone being predestinated to be lost. God shows us that he does predestinate some for blessing, but as far as the lost are concerned. He is not willing that any should perish, but that all should come to repentance. It's just like this. If we'll say some men broke into your home and stole your goods, and you offered to pardon every one of them and they all refused, then if you were to choose one or two of them to show kindness to the others, couldn't say, oh, we did, we didn't have a chance. They did have a chance and the gospel is offered. Whoever will. But here we find again the sovereign grace of God, the grace of God that said that there was a special place for Jacob that the elder would serve the younger. And so even as to our birth into this world, why don't.

Orders, all these things. We're not all put in the same nation, we're not all put in the same city. We're not all put in the same meeting. We're not all given the same measure of ability. But the Lord gives to each one what He sees is right and best. Have we learned to accept this from Him? That's a grand starting point, isn't it? Are we counting upon His grace? Are you living your life wishing that you were somebody else and that you were in another place and that you had different you had different friends and that you were just made a little differently and all this sort of thing? Well, I'm sure if this is the way you feel that right from the start you're not a very happy person because first of all, you haven't seen His grace. Now that has marked out a place for you and a place in which you can glorify Him. Oh, how good it is when we learn to accept. Our circumstances from the Lord, there's absolutely nothing that happens by chance in your life and mine. The two things I say run parallel through our lives, the grace of God and the government of God, the sovereignty of God and the responsibility, our responsibility as individuals. So here we find first of all, that God gave a special and a certain place. To Jacob, wasn't that his grace? And can you accept the circumstances of where you are as being ordered? By His Grace, He has put you in a certain place. Perhaps it's because He wants you to be a special light in that place. I visited many cities, but I've never yet visited one where all the lights were down in the center of the city and none on the back streets. No, there were always lights on the back streets. Perhaps not as many as in the center of the city, but there were lights. All through the city, and we're thankful for them. And the Lord places each one of us in a place where he would have us to be. And so Jacob had a chosen place for him that God had marked out, and this was even before he was born. I've been I've enjoyed the 139 some where we read thine eyes did behold thy substance yet being unperfect. And in thy book all my members are written, which in continuance were fashioned, when as yet there was none of them. God was your body being formed. He knows all about you, dear young people. And so here we find grace. That chose Jacob for a very special place. And if you have acceptable accepted the Lord Jesus as your Savior, you can certainly say that grace has chosen you for a very special place. If you had been born into the most influential family in the United States, if it were possible for you to climb and be president of the United States, I would say your position is not half as wonderful as being brought into the most humble family. And brought up under the sound of God's Word, the privilege of being gathered to the name of the Lord Jesus, and early in use to receive the Lord as your Savior. That is a blessing that can't be measured according to the way men measure things. So here we find grace that shows this special place for Isaac, for Jacob, brother. Now turn to the 29th verse of this chapter. Perhaps I had read the 28th to and Isaac loved Esau because he did eat of his venison, but Rebecca loved Jacob. Jacob saw it porridge, and Esau came from the field, and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint. Therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die, and what prophet shall this birthright do to me? And Jacob said, Swear to me this day, and he swear unto him, And he sold his birthright unto Jacob. Then Jacob gave he saw bread and pottage of lentils, and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright. Now here we find something about Jacob not appreciating the fact and a full way that God had.

Given him this place he God had said before he was born. The elders shall serve the younger. But now we find Jacob here takes to do a little bit of scheming. Isn't this very much like us? We know all that God has purpose for us, but somehow we think we've got to take things in our own hands, and if things don't work the right way, we have to try another way. And so we find here that Jacob, instead of counting upon God who had given him this place, he does something that is the beginning of a very bitter feeling between him and his brother. And you know, sometimes instead of counting upon God, we do little things that may soul roots of bitterness and sorrow, and then we have to reap as Jacob did in his afterlife. For this, couldn't he have counted upon God to have worked this out? But instead of this, he resorted to scheming. Young people, aren't we prone to do this? Aren't we so often just like this? And we we try some scheming of our own, something that really hurts a friend or someone else. And we think we've got to take things into our own hands and work them out. And so this was the beginning of a sorrow. This is the beginning of what he was going to have to reap in the governmental ways of God. Grace had given him the first place in that home. The elder shall serve the younger, and he was the he was the younger that was promised to him. He didn't need to take this and

try and work it out for himself. And hasn't God promised to undertake for us? It doesn't mean that we don't have a responsibility, but our responsibility is just to walk in the back path of obedience and to commit our way to the Lord. And when we do, some of us who are a little bit older can look back. Say, oh, and we committed a thing to the Lord and prayed about it. How wonderfully He came in and worked things out that were absolutely impossible. But this didn't change the purpose of God by any means. Oh no, it was still true, because God doesn't go back on His word, just as He said to. About Solomon, my mercy will I not take from him. Jacob's failure wasn't going to change the purposes of God because the gifts and calling of God are without repentance. But he did bring some trouble into his life. And perhaps this is a little warning to us about trying to do things in our own way. Just a couple of other things to notice here too. And that is. There was something in the parents that. Hadn't fully been judged either. And we can see that it says here Isaac loved Esau, but Rebecca loved Jacob. Oh, I just say this to parents. It's a bad thing when parents have a special favorite and especially when one parent favors one child and the other parent favors another child. That really works havoc in many homes and so. While there was definitely a responsibility on the part of Jacob. Why? We can see that this sort of thing began by the parents example. And may I just say a little word to those who are parents? Let's be careful that we don't sow the seeds of this kind of thing by being unwise, the mother having one favorite and the father having another favorite. Let's learn to love our children as those whom God has given to us to bring up for him and to enjoy in a way that's pleasing to Him. So when we see the roots of this in what took place here and then on the part of Esau, it was certainly wrong for him to despise his birthright and to sell his birthright for a massive pottage. This was a very serious thing. But you know, young people, you can sell your birthright, and I believe you have a birthright when you're born into a Christian home. The Bible says about when there's a Christian parent in the home. It says elsewhere your children unclean, but now are they holy? It means when you're born into a Christian home, you're born into a place of privilege. Do you despise it? Do you say, oh, I wish I could get away from the restraint? My parents holding me down. Well, he saw despised his birthright, he despised what was his and being the first born in that family. And on this part he was sowing the seeds of sorrow in his life too. And I just say this little word to those who are unsaved.

Don't despise your birthright, thank God if you have a Christian father and mother. The greatest heritage you can have is to have parents who love you and who desire you for the Lord Jesus. So we see here this sad thing that Jacob now schemes to get this blessing. Well then if you turn over to the 27th chapter. I'll just read the first few verses here. And it came to pass that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, here am I. And he said, Behold, now I am old. I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me some venison, and make me savory meat such as I love, and bring it to me that I may eat, that my soul may bless thee before I die. And Rebecca heard when Isaac spake to Esau his son, and Esau went to the field to hunt for venison. And to bring it. And Rebecca spake unto Jacob her son, saying, Behold, I heard thy father speak on the Esau, thy brother saying. Bring me venison and make me savory meat, that I may eat and bless thee before the Lord, before my death. Well then, we find passing on a little farther. To the 29th verse we see the blessing that Jacob received here. Let people serve thee, and nations bow down to thee. Be Lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be everyone that curseth thee, and blessed be he that blesses thee. Well, here we come to another page in the history. God had said at the very beginning that the elder would serve the younger. Jacob had schemed to get his birthright, get the birthright from Esau, who was the first born. And now we find here that he does a little more scheming. He schemes to get the blessing from his father. Was this necessary? Hadn't God said that the elder would serve the younger? He could have committed this to the Lord. He could have left this situation. Oh, you say, but his father would have blessed his brother. Are you sure he would have? Couldn't God have hindered that? He wasn't able to find any meat for venison that day. Peter couldn't catch any fish, even though he was a good fisherman one night. Because as our brother Brown used to say, the Lord said, none of you fish swim into Paul's net, into Peter's net tonight. And the Lord could have kept him from getting venison too. The Lord can overrule impossible circumstances. Dear young people, that's what I really believe is important. Some of us who are a little bit older and look back on our lives, we see how God is coming in the most miraculous ways. We're ashamed to think of times, how we thought we had to do something when we prayed about it. We could hardly believe the answer when it came. And God could have overruled. Whole situation. There was absolutely no need of him to make this little plan and deceive his poor old father to try and get the blessing, because God had already said that the elder would serve the younger. Again we see the grace of God. God's purposes in connection with Jacob could not be altered. Jacob was to be the one who was to be the one, shall I say, whom his brother would serve? And was God going to go back on his promises? Never. I say again, all the promises of God in him that's in Christ are yay and in him. Amen to the glory of God by us, so we can safely count upon Him. And now we find again this sad situation in the home coming up, the father wanting one thing from his son Esau, and the mother wanting something else, and so putting it into the mind of poor Jacob to do a little bit of scheming and deceive. Poor old Father. And so shall we say It's never right to do evil, that good may come, it says.

In Romans chapter 3, that those who say that it says their damnation is just. In other words, to think we've got to do something wrong to get good is a denial of the very character of God, because he hates sin and he delights in holiness. So here the plan seemed to work. And perhaps you say, well, I've tried some of these schemes too sometimes, and they work too. They work. I've seen them work out. Well, maybe for the time they do seem to work. It worked out here and Jacob did get the blessing. But God would have overruled it. He received it anyway. But what about the government of God? Oh, this created a still greater breach between him and his brother that was going to lead for sorrow to sorrow, and not only to himself and to his mother and to those in that generation, but the very trouble that's existing right now. Over in Israel and in those Arab countries is part of the result. Of what we're reading in this chapter, there were seeds of bitterness that were sown that are still bearing fruit. You can't tell how far a bad action will go. The sad results of it may go on for generations to come, even among the Lords people. Sometimes an unkind act will go on and carry even into the next family. Oh, how sad to see here what took place all you say. Well, the main thing was it worked. All it wasn't the main thing. God was going to see to it that Jacob received the blessing, and all he did by this was to bring sorrow upon himself and upon his family. For if we were to go on at the end of the chapter, we'd find out that Jacob had to leave home. Says here in the 43rd verse of this 27th chapter. Now, therefore, my son. Obey my voice, arise, flee thou to live in thy brother to Heron, and tarry with him a few days, until I, brothers fury, turn away, until I, brothers anger turn away from thee. And he forget that which thou hast done unto him, then I will send and fetch thee from thence. Why should I be deprived also of you both in one day? And so here we find that his mother has to send him away, and she never saw him again. He didn't return in her lifetime. She died before he returned. Her favorite son was gone because she tried this little trick and thought it was going to work. And it. To work for the time being, but the reaping was kind of better when she tried this thing and when he did run run away and escape from his brother, his brothers anger has not turned away and so can't we see here then the grace of God has God-given up Jacob? Oh no. All through the scripture we read about the God of Jacob. The grace of God is unchanging. Not affected by what we are, because it fools from the heart of God. The blessing all depends upon Christ, and upon what Christ has done. But the government of God, that which happened in the life of Jacob, certainly has many, many lessons for us. So we find he goes away the 28th chapter in the 10th verse. And Jacob went out from Beersheba and went toward Heron, and he lighted upon a

certain place and tarried there all night, because the sun was set. And he took of the stones of that place and put them for his pillows, and lay down in his place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Jacob. The land were on thou liest to thee will I give it, and to thy seed, And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the.

And to the north, and to the South, and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land. For I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew. Not And he was afraid, and said, How dreadful is this place. This is none other but the House of God, and this is the gate of heaven. Well, we won't read all that it says here, but here you find Jacob now running away and putting his head on a pillow of stones. And dear young people, we can do this. We can make a pillow of stones for ourselves. Instead of having a soft pillow to lay on. We can make a pillow of stones. But does the Lord forsake us in that case? Oh, isn't this beautiful? The Lord comes and he has a dream, and he sees that ladder with the top reaching up to. And the Lord on the top of the ladder saying, Jacob, I'm not going to give you up. I still love you and I'm going to bless you and I'm going to bring you back to this land. I'm going to give you what's necessary and you're going to be made a blessing to others. This is the God of grace. This is the God we have to do with. Dear young people, have you made a mistake? Have you failed? God is standing on the top of the ladder. You may have made a pillar of stones. The sun may have set upon you, like it said on Jacob here, but God will not turn his face away to the one from the one who belongs to him. Beautiful and lovely example of the grace of God and all these wonderful promises. Give them to Jacob at a time when we could least expect it. He was running away, and he was. Running away because of his own fault. Because of what he had done in order to provoke his brother. Well, what does Jacob do? Well, he doesn't seem to learn anything by all this. Instead of this, he starts to bargain with God. Notice what he says here in the 20th verse. And Jacob vowed a vow saying if God noticed the if, if God will be with me and will keep me in this way that I go and will give me bread to eat and raiment to put on. So that I come again to my father's house in peace. Then shall the Lord be my God. Here we find he bargained to get his birthright. He bargained to get the blessing, and now he's doing it again. He's not learning, is he? God hasn't changed, but he's just doing things to bring the government of God upon himself, saying God has made all these promises, and if he keeps his promises. He'll be my God. Perhaps, dear young people, pardon me for speaking very personally. Perhaps you say, Well, if the Lord will grant a few requests that I really want, if you'll give me a partner, and if you'll give me a good job, and if you'll do this for me, then I'll turn to the Lord. Then I'll follow him. This is what Jacob was doing. He was really starting this plan of bargaining was bad enough to bargain with his brother. Was bad enough to deceive his poor old father, but now to actually bargain with God? But we do that sometimes, but God won't allow us to go on in that way without having to read. If you and I want something from God, don't bargain with Him. Just cast yourself upon His grace. Because I want to tell you this, that there isn't a single blessing that will ever come into your life that you deserve. Not one. All that I can say that I deserved was the judgment of God. And everything that comes that is good comes from the heart of God and undeserved. Jacob was slow to learn this. I'm slow to learn it. Perhaps you feel the same with yourself. It's hard for you to just accept this. But dear young people, I say it is a blessing when we realize that we can count upon God, that we can count upon Him. The father My father used to have a little saying sometimes. God is doing the very best for everyone of us according to our state of soul. He wants to, He wants to fill our lives with happiness and joy. How about our state of soul hinders not the blessing, because all the blessings come from His heart, but the enjoyment of these things depends upon a state of soul, depends upon our walk.

So here we see Jacob. Poor Jacob, he starts to bargain with God. Well, I might just mention in passing here that the sun set on him and he lay on this pillow of stones. His mother had said, just go away, Jacob, for a few days until your brother has changed his attitude. But how long was it before Jacob came back? 20 years? 20 years? And maybe when we start on a wrong course. We don't ever think. About how long we may have to bring things upon ourselves in our foolishness. But the Lord hadn't spoken just once to Jacob. He had had opportunities to learn something. But instead of this, he pursues a course. And dear young people, don't pursue a course of self will. Even if you think that you're missing out on something, I beseech you don't. Don't follow a course of self will. It cannot bring that which you really seek after. Well, let's turn over now to the 29th chapter here and the 18th verse. And Jacob loved Rachel and said I will serve these seven years for Rachel, I younger daughter. And Laban said it is better that I give her to these and that I should give her to another man. Abide with me. And Jacob served seven years for Rachel, and they seemed unto him but a few days for the love he had to her. Well, I won't read all the chapter, but I think many of us know the story pretty well. And now Jacob's getting his turn of being deceived. He deceived his father. He schemed in this ways that we've been speaking about. Now it's going to start to come back on him. And this is a pretty touchy point with young people too, isn't it? We can do a lot of scheming in this direction too, can't we? Scheming for a wife, scheming for a partner. There. This was Jacob's plan now. He had schemed to get the birthright. He'd schemed to get the blessing. He'd bargained with God. And. Now he starts to scheme to get a wife. It's just a whole character of his life. Instead of trusting God, instead of counting upon His grace, we see constantly Jacob taking things on himself and thinking that he can work them out. And so we all know the story quite well that he seemed to get Rachel, and at the end he got Leah instead. And so he had to serve another 14, another seven years. Things didn't work out as he had planned at all. But couldn't he have counted upon God? Hadn't God stood on the top of the ladder? Did this blessing that God had promised to Jacob have? No, the Lord on the top of the ladder, said Jacob, I'll be with you, I'll bless you, and I'll bring you back to this land. He promised to take care of him, but Jacob still thought he had to work it all out in his own way. And so he begins to reap even a little more for what he had sown. But again I say. The grace of God still went on with Jacob, still was interested in him and in his blessing. And dear young person, if you're a true child of God, He's interested in you, no matter how many disappointments and frustrations you've had in your life. I want to tell you the Lord cares and He is going to come in and blessing in His own way. But we can have a great many lost years. We only have, as one often says, and the scripture says we only have the rest of our time, a little time left. To spend for the Lord. And may the Lord grant that the little time that we have that's left, we may seek to spend it for him. So we find if you turn over to the 30th chapter and the 30th verse. For it was a little which thou hadst when I came. He's talking to Laban. Jacob is talking to Laban here, and it is now increased unto a multitude. And the Lord hath blessed thee since my coming.

And now when shall I provide for mine own house also? And he said, what shall I give thee? And so on. Well, I won't read the whole chapter. But now we find Jacob again starting to scheme. He schemes now to get the flock from Jacob, from Laban rather. He's going to work this out too, so that when he leaves, he's going to have plenty of riches to carry away. He schemed for his wife, now he's going to scheme for his possessions too. And so he worked some tricks on Laban and stirs up Laban to have pretty bad feelings toward him because of the tricks that he did too. Oh, can't we see this whole plan? Did God forsake Jacob? Oh no, God's eye was still upon Jacob. He loved Jacob, it tells us in the last book in the Old Testament. Jacob have I loved. God's love is unchanging. Having loved his own which were in the world, he loved them

unto the end. But here we see the grace of God that goes on with Jacob. Provides for him. Had God promised to provide for him what was necessary? Yes. Did he have to play tricks on his employer in order to get these things? No, he didn't have to do that. God had promised to do this, but he had puts him ifs to it and he didn't have enough confidence to count upon God. And so again, he's taking things into his own hands. Let's turn over now to the 32nd chapter. The 24th verse. And Jacob was left alone, and there wrestled a man with him. 32nd chapter and 24th verse. They wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh. And the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not bless, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob, And he said, Thy name shall. Be called no more Jacob, but Israel, for as a Prince thou hast power with God and with men, and has prevailed. And Jacob asked him and said, Tell me, I pray thee thy name. And he said, Wherefore is it that thou just ask after my name? And he blessed him there. And Jacob called the name of the place Peniel. For I have seen God face to face, and my life is preserved. And as he passed over Pennual, the sun rose upon him, and he halted upon his thigh. Well, here we find the restoration of Jacob. Jacob had done all this scheming, but now he's coming to the point where he's going back to meet his brother, and he's afraid. 20 years he he realizes. May not have changed the attitude of his brother, and I haven't time to read the whole story, but he gets all kinds of things together to try and win his brother back and he didn't need to do that at all. Wasn't God able to work in the heart of his brother? Of course you say, well, somebody's against me and I got to do something. Well, God shows here that he was totally able to take care of this whole situation. And God did take care of the whole situation when he met his brother. His brother was not unkind to him at all. Instead of this, his brother showed kindness and embraced him at this point, even though later on, as I said, the House of Esau and all her posterity were enemies of Israel. At this point the King's heart is in the hand of the Lord as the rivers of water. He turneth it whithersoever he will. Is somebody against you? Pray about it. God can change their whole feeling towards you. He is the disposer of hearts. Every, every man's attitude is in his hand. But Jacob had something to wrestle about, and that is he had to have it out with the Lord. And if there's anyone here and you've got away from the Lord, will you seek to have it out with Him? Will you really get before Him? And have the whole matter out with him. And be restored. Oh, I tell you, there will be blessing. For this was the point, as you noticed when I read, when after those 20 years the sun rose upon him and he called the name of the place Peniel, which means the face of God. That means that for 20 years he'd been living out of communion with the Lord. And we can spend a good part of our life out of communion with the Lord.

But here we find Jacob's restoration. He's brought back now. Happily restored to the Lord, He calls the place Peniel. But notice again we see the government of God from this point on. Jacob was lame from that point. He limped. He limped. That's why it tells us that he worshipped leaning on the top of his staff. And you know, sometimes the Lord has to speak pretty loudly to us before we have things out with him. But it's a good thing when we do, even if we have to limp the rest of our days. Much better than that, he should leave us to our own ways. So here we find Jacob restored, and the sun rose upon him. Well, as I say, Esau's attitude was changed. But again we find poor Jacob, he told his brother he was going to come there, and he didn't come. Things weren't thoroughly cleared up. And Jacob, not just altogether at this point, because, you know, when we get away from the Lord, sometimes these old weaknesses follow us. These old weaknesses follow us just as they did here with Jacob. And then in the next chapter he had to reap the results of it in his household. His household had only seen a bad example from their father. Their father had been a scheming, planning man. And so when they come to Shechem, we find that Jacob has something to reap in his household. The government of God. The government of God. Oh dear young people. For speaking so plainly to you. But God has written these things in his word. For our blessing, for our admonition. God wants us to have happy and fruitful lives. And then after Jacob had learned some of these lessons, then in the 35th chapter. Notice this. The first verse. And God said unto Jacob, Arise, go up to Bethel, and dwell there, and make there an altar unto the Lord that appearest unto thee, when thou flattest from the face of Jacob thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments. First we find him restored to the Lord. Now we see him restored to. The place where the Lord would have him because pineal means the face of God. Bethel means the House of God. And now we find, if I could put it that way, sort of his public restoration. He needed to clean up things were going on in his household. And he says, now put away the strange gods and let's go up to Bethel. And here we see. Jacob brought back now. How the government of God had followed him. He's even reaping it now in his household. And dear young people, can I say this plainly to you? Perhaps you know, you get away from the Lord. You may get married. And maybe the partner that you choose in that state, when you're away from the Lord, will bring some gods into your household. There will be some things brought in that will not be for the happiness and blessing of your household. The Lord restores, but. We reap what we sow We reap what we sow. Well, just another passage here. Turn on to the 42nd chapter of Genesis. The 36th verse. And Jacob, their father said unto them, may have bereaved my children. Joseph is not, Simeon is not, and he will take Benjamin away. All these things are against me. Jacob looks back now over his life, and he's thoroughly discouraged. He says his reaping time is not so pleasant. He said I've had to reap it in my own home now, and everything seems to be against me. All but God was not against him. God's not against one of his own, our brother read this morning. If God before us, who can be against us? And I want to tell you young people, if you're truly the Lord's God is never against you. He's for you. If he deals with you, it's in love to bring you back. And Jacob is being brought back and Jacob has brought down to he's brought down to Egypt to see Joseph.

He's brought into a place of blessing there, but he has to look back in his life and he says. Few and evil have been the days of the years of my pilgrimage. Did he have an easy path? Did his scheming really get for him what he had expected? It never does. It never does if you want to have the enjoyment of the blessing of God and your soul. Dear young people set out like dear Joseph did, and I just say a few words about Joseph at this point. On the other hand, you see Joseph. He was one of the sons of Jacob and Jacob and Joseph had a desire to please the Lord and to please his father. He had the Lord before him, and he was an obedient boy. Oh, you say he had troubles too, but the troubles that Jacob that Joseph had were altogether of a different kind. I won't say that you're going to have an easy pass if you're a Christian, but as I said a few moments ago, if you go over a rough Rd. Company with someone you love, it's not that unpleasant. It's awfully nice to be in the company of somebody you love. And that was Jacob's. That was Joseph's path. Joseph walked his life in communion with the Lord, and so when his father sent him down to his brethren, he went in obedience. When he was put into the pit, you don't find one word. Of complaint with him at all, it says the Lord was with him. When he got down to Egypt, why he was forgotten by the Butler and he didn't get a fair deal from the captain of the guard, but nevertheless the Lord was with him. And what was the blessing in Josephs life? The grace of God and the government of God went on in Joseph's life too, but what was the result? Joseph turned to be a blessing. Not a not a source of sorrow, but he turned to be a blessing in Egypt because God provided through Joseph corn in that terrible famine. He he turned out to be a great blessing to his whole family. And his time down there in Egypt worked not for sorrow, but for blessing, and his whole family came down, and everyone of them were blessed in and through. Joseph. His old father returned and stood side by side with Joseph and rejoiced in the goodness of God. What a difference. And dear young people, I'm not telling you if you follow the Lord that everything is going to be easy, but I am saying this and I trust it'll speak to each one of our hearts. The in the world ye shall have tribulation, but all to go through the trials and difficulties of life.

In company with the Lord, in the enjoyment of His presence, in the consciousness of His grace, is altogether different from trying to work things out according to our own plans and in our own way. And as I look at you this afternoon, and I'm sure it's the desire of the heart of God and it's my desire for you that you would find in the path of faith that joy which the Lord is able to give you. Mr. Darby once said. There are joys in the path of faith only known to those who walk in it. And if you want to have a happy path, put the Lord 1St and then He'll do for you what He wants to do. And it's my desire for you. He'll bless you and He'll make you a blessing. You may say, well, it's not easy. No, it isn't easy. Joseph had his hardships, but it was a which would you rather be? Would you rather be Joseph or Jacob? Would you rather be Joseph with his trials or would you rather be Jacob with all those things that he brought on himself and, and a lot of other people too because of his willful ways? Well, may the Lord speak to our hearts. And in that coming day, we're going to meet both those man glory. We're going to meet Joseph. And we're going to meet Jacob in Yonder glory. They're both going to be praising the Lord. But I see again, dear young people, the Lord wants you to have a pathway where you can walk in his company. And if there's anyone who has strayed away, may the Lord grant if it's not taking place in the last few years, that you'll get the pennial today, that you'll see the face of God, that you'll find that he is sufficient. And even if you do have.

Sorrows that you've brought on yourself. I tell you it's well worthwhile to get the Pennial and see the face of God. And be restored to him, and go on the rest of our time for him.

Faith, Love, And Hope: Address By Gordon Hayhoe, Los Angeles, CA, January 1, 1965, Faith, Love, and Hope

Hymn 244

1 Sam. 17:55

"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, 0 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. 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. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. 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."

Well, I'm sure that all of us are well acquainted with this story about David slaying the giant. I would like to speak of this and also of two other characters that we read of in Samuel. The first one here is Jonathan which perhaps we could connect with faith in a victorious Christ. Then the next one we'll come to will be Ittai in 2nd Samuel, and we'll see one who loved David and wanted to share his company in his rejection, telling us of how we have the privilege of sharing the Lord's rejection. Finally, we will look at Mephibosheth and how he had the hope of the return of that one who had been rejected. And isn't it true, beloved brethren, that those three things are so often linked together in the Word of God; faith, love, and hope. It tells us about the Thessalonians, that when Paul spoke of that little assembly he said; "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ."(1 Thess. 1:3) How those things are often linked together and we need them. We need each one. We need faith for the pathway. We need to have our hearts' affections drawn out to that precious Savior so that we desire His company. Then, to cheer us in our pathway, we need the hope of His return. So we find in the 2nd Epistle to the Thessalonians that they had lost the hope of the Lord's return and Paul could say about them; "Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."(2 Thess. 1:3) But he didn't say anything about hope. They had lost that hope. They had been carried away with false teaching, so they had lost the hope of the return of the Lord Jesus. And then we find, when we turn over to Revelation chapter 2, a little assembly, wonderfully blest, given perhaps the most wonderful ministry that was ever given to any of the assemblies in the time of the Apostle Paul and that assembly when writing to it in Rev. 2 The Lord had to say; "I have somewhat against thee, because thou hast left thy first love."(Rev. 2:4) And so we can see how easily we can lose the enjoyment of these precious things. I was just thinking that this afternoon is the beginning of another year and as we look about we don't know what is ahead of us in this world. We know that things are in a very confused state on every hand. We know that the hearts of men of the world are failing them for fear and looking after those things that are coming upon the earth. We know that even many of God's people are cast down and discouraged. Many are carried about with every wind of doctrine. But oh, I say, we have a sure resource in God. We have an unfailing supply in and through that precious One who has won a great victory for us. And how sad it is when we fall short of entering into and enjoying all that He has for us. We find here in the case of Jonathan that he was greatly touched and his heart was won by this victory that David had won but he wasn't prepared to go on with David in his rejection. So, it's easy for us to rejoice in the fact that the Lord Jesus has won a great victory for us at Calvary and yet not to walk in the enjoyment of His company, not to share His rejection.

Well, to go back in a little detail, we think of the condition that God's people were in here. How this Philistine, Goliath, who came out and he defied the armies of Israel and there wasn't a man who could go out and fight with him. Neither Saul nor any of his men were able to meet this giant. But, David came down, sent by his father. He came down to see how his brethren were and when he heard this challenge by Goliath we remember how he said; "This man has defied the armies of the living God." He said; "I'll go out and fight with him." Isn't it true that the precious Savior; that One who came down from glory, who left His throne on high, came down to see the well being of "His brethren", and yet He was despised and rejected, just as David's brethren laughed at him and said; "With whom hast thou left those few sheep in the wilderness?"(1 Sam. 17:28). David just simply answered and said, "Is there not a cause?"(1 Sam. 17:29) Is there not a cause? He had come down for the blessing of his brethren. We notice too that David didn't try to go out and fight against the Philistine in the armor of Saul. He said, "I won't go in this armor, I haven't proved it." It's a beautiful little lesson for us. The "armor of Saul" is to meet difficulties in our own wisdom and strength. How often in the conflicts of faith we try the "armor of Saul". It doesn't work. It's a good thing when we learn before we try, that it's no use. Of course, David pictured to us the Lord Jesus. In His blessed pathway He did everything to please His Father. He never did one thing to please Himself. Everything the Lord Jesus did was to please His Father. But, alas, you and I sometimes try Saul's armor and we find it just brings defeat, doesn't it? Well, David went out with a stone and a sling and he was able to defeat the giant and completely win the victory. This great victory was for the deliverance of all the people of God. Surely we can look back to Calvary's cross and rejoice in that

great victory that was won for us.

We think of the precious Savior and how He accomplished redemption for us and we can say; "His conquest was our own."(L.F. #4a) That victory was for us. So David returned with the head of the Philistine in his arms. There he carried it back and he had cut off the head of that Philistine with the Philistine's own sword. It's a picture to us, of course of how the Lord Jesus defeated Satan by the very thing that Satan had been the instrument to bring into this world. Satan had brought in death, but the Lord Jesus went into Satan's stronghold, as it tells us in Heb. 2; "That through death He might destroy him that had the power of death, that is, the devil. And deliver them who through fear of death were all their lifetime subject to bondage."(Heb. 2:14-15) So here was a great victory won. David returns and Saul sees him and he said; "Whose son is this?" He should have known who he was. Actually, David had played in his presence before. He had played the harp. He had been in the court of Saul for some time previous to this. And we may wonder why it is that Saul didn't know him. Well, you know, the world may know God as the One who sends the sunshine. They know God as the One, perhaps, who provides many temporal blessings, but they don't know Him as Redeemer. They don't know Him as the One who gave His Son to die for us on Calvary's cross. And if there should be one here today who is unsaved; perhaps you say, "Well I believe in God." You may believe that He was the creator. You may believe that He is the one who sends all the good things that we enjoy in life, but do you believe that the victory that was won at Calvary's cross was won for you? Can you look to Calvary and say; "He was bearing my sins in His own body on the tree. It was for me that He won that victory." Then that cross of Calvary will mean everything to you for time and for all eternity. Oh, if there's one here this afternoon who is a stranger to His grace, may I point you to that cross of Calvary. Not just to occupy you with all the good things that God sends in a temporal way, but do you know Him as the One who has accomplished redemption? Think of Saul after all the times that David had been in his court, and yet he said, "Whose son is this?" Well, we who are saved know Him, I say, as that precious Savior, as the eternal Son of God; that One who has come down, who has won such a great victory for us.

Well, it begins in the 18th chapter; "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." Yes, we see here that Jonathan appreciated this victory. Jonathan's heart went out to the one who had won this victory. Where there is real living faith, there's always affection too. It says in 1' Corinthians 16; "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."(1 Cor. 16:22) That is, "Let him be accursed, the Lord cometh." You may profess to believe, but is the Lord Jesus precious to you? If you were walking down the street tomorrow and someone came up and tapped you on the shoulder and said, "Do you love the Lord Jesus?" would your heart go out in affection to that person. Would you feel a response or is it just another name to you? Oh, if you really know Him as the One who accomplished redemption for you, I'm sure it would bring joy to your heart. Those of us who know the Lord can say that some of the happiest moments in our lives have been when we have been in a strange place and someone unexpectedly has spoken to us about the Lord Jesus or when we entered into conversation we found they loved Him. So, we find here that Jonathan listened to this conversation between Saul and David. It didn't touch any chords in the heart of Saul at all. It didn't change his heart one bit. He heard about the victory. He saw the evidence of the victory because, as I remarked, David had the head of Goliath in his hand. But didn't touch any chord in his heart and Jonathan was just standing there listening. The conversation was actually between David and Saul. But when the conversation was done the heart of Jonathan was won. His heart had gone out. He said, "This victory is for me. This deliverance is mine." So his heart went out and his soul was knit to the soul of David and he loved him as his own soul. Oh, surely we can say, "We love Him because He first loved us."(1 John 4:19) His love has won our hearts. So, from this moment on we could say that Jonathan has faith in this man. Jonathan has faith. It's true, as we remarked, he didn't follow him as he should. He didn't follow him into the path of rejection. But we can at least say that he had faith in David. Even when he failed to accompany David into the cave of Adullam we find him, on occasion, going and talking to David and telling him; "David you're going to b the next one on the throne." That faith in David was never shaken. You know, when one is saved, he's eternally saved. We may fail in following the precious Savior, and alas, we often do. But, He never fails. He's the same yesterday, and today, and forever. He'll never let one of His own go. He delights to have us in the enjoyment of all that He has won for us and to know that the cross of Calvary has given us a perfect standing and forever.

Then it tells us in the 3rd verse; "Then Jonathan and David made a covenant because he loved him as his own soul." Now Jonathan showed the reality of this. "Jonathan stripped himself of the robe that was upon him." Yes, he was the king's son. I expect he had a robe that spoke of royalty. He had clothing that spoke of the dignity of his position being the king's son. So he took off this and he said, "David, I am identified with you. This garment belongs to you. You have won a great victory." So he stripped himself of the robe that was on him. Could we apply this to ourselves? Perhaps we think something of our own importance and position. Perhaps we think something of the honors that we have in this world. Perhaps you belong to a good and an influential family and you don't like to strip off that robe. You don't like to give the Lord the praise. How many there are who would like to be saved but they don't want to give up honors and position in this world. How many of us who belong to the Lord still want to retain certain honors in this world. Well, Jonathan stripped himself of the robe and gave it to David. And then his garments, that came still a little nearer, those things that were still closer to him. He took off his garments. He gave them to David. He gave his sword and his bow. It seems to me this speaks of his protection. He said, "David I won't need any protection of my own any longer because you can look after my interests. If you can slay the giant, why then, I can be sure that you will look after the rest of my interests." Oh, if there is one here who perhaps has some situation facing you, some difficulty, something that you say, "I don't know how I'm going to get through this and I don't have the means or the ability to straighten out this matter." Oh isn't it lovely to just put your sword and your bow into the hands of that "Great Victor". You know, it reminds me of a story of a little girl. She was walking along a country road carrying a heavy parcel and a man came along in some type of conveyance and he picked her up and put her on the seat beside him. When she got in she put her bundle on her knee and they started to move along. "Well," he said, "You might as well set your bundle down on the floor, you don't have to carry it." "Well," she said, "I thought if you were kind enough to give me a ride that I could at least carry my bundle on my knee." Well, aren't we like that too? Why he was carrying her, bundle and all. When the Lord Jesus picked us up in His grace, He picked us up in all our cares. He picked us up in all our problems and He just delights to have us commit everything to Him. So, it seems to me that in Jonathan giving his sword and his bow it speaks of that which he could have used for his own self-defense. He said, "Why I can give all that to David. He'll look after my interests from now on." And then it says, "And his girdle." Well that comes still a little closer. That's the this that touches your skin, as it were. So this came very very close. He gave everything he had to David, except the fact, as it's often been remarked, he didn't follow David. It doesn't say that he gave "his shoes". He didn't follow David in the pathway of rejection. However, I'd like to make a few comments about the fact that Jonathan did try to be a testimony for David in the court of Saul. When Saul spoke unkindly of him, you remember how Jonathan spoke up publicly right in the very court of Saul, and spoke well of David. He tried his best to be a testimony for him in the court. There are some Christians who say, "I don't like to take the outside place, but, you know, I can be a testimony for the Lord where I am and I believe the Lord wants me to be a testimony just in the place that I am." But, don't you feel that Jonathan missed something?

Jonathan didn't have the privilege of sharing the throne with David later on because he was slain before David came to the throne. You know, the Lord values every bit of devotedness that there is in our hearts, every bit of desire that there is within us to follow Him, to please Him, to speak for Him. David, I'm sure, valued the fact that Jonathan was willing to confess his name publicly there in the court of Saul, and even have a javelin thrown at him for doing it. One rejoices at the fact that there are those who seek to bear a testimony for the Lord Jesus in Christendom. But, I say, Jonathan missed something. I say that Jonathan missed a wonderful privilege. Yet, there is something else that has struck me very much. When the parting time did come and when Jonathan went back to the court of Saul and David went out in rejection to the cave of Adullam that they kissed one another and they wept but David didn't ask Jonathan to accompany him to the cave of Adullam. Doesn't that strike you? Why didn't David ask Jonathan to accompany him? He didn't breathe one word and say, "Well Jonathan how can you choose the court of Saul in preference to my company, if you really loved me?" Well, to me it seems like this: David wanted Jonathan to follow him out of love, not because he felt he was sort of forced into it, not because he felt he must do it, but because he wanted to be there with David out of love. In fact, we don't find David asking anyone to go the cave of Adullam. Those that went there and identified themselves with David, they came there for one reason only. They came there because they wanted his company. I say, that I don't intend to say one word here this afternoon to try to force someone into a path that you're not prepared to take because of love for the Lord Jesus. I am quite sure that if Jonathan didn't have enough love to go with David into the cave of Adullam that if someone had taken him by the hand and brought him there, he would have just said, "Well I don't like this motley crowd. I don't like these people. What a crowd of people they are; discontented, in debt, distressed. What a crowd." Oh, he would have said, "I don't relish this kind of company." No, but if he had had sufficient affection for David to follow him into that path then he wouldn't have looked at the crowd. His eye would have been upon David. He would have desired his company so much that he would say, "Well, even if I am sometimes disappointed in this crowd, I'll not be disappointed in David. He's done everything for me." So we see that in Jonathan there was faith in one who had won such a great victory but there was not sufficient love to follow him into the path of rejection.(Heb. 13:13)

Before I go on, I say again, is there someone here and you really have put your trust in the Lord Jesus. You know Him as your Savior and you have realized that in His word there's a path marked out, a path where we can gather to the name of the Lord Jesus and yet, you realize if you take that path that you'll be despised. It's not hard to say I belong to such and such a church, but it takes courage to say, "I am gathered to the Name of the Lord Jesus Christ." When people press us for some other name just to say, "Well it's His Name only." Perhaps you might look at the people and you say, "Well there are not very many and we have our difficulties too." Yes, that's true. But those people that went out to David, went there because David was there. But, Jonathan was not prepared for that. But, there was much that was commendable about him and God has been pleased to record it. If you have accepted the Lord Jesus as your Savior, God delights in the measure of affection that you have for Him. But, I trust that you won't stop at just knowing Him as your Savior. I hope you'll desire His company at His table because He wants yours. The Lord Jesus not only died to save us from hell, He desired to have our company. In the 14th chapter of John it says in the beginning of the chapter; "In My Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you." Then further on in the chapter it says; "If a man love Me he will keep My words and My Father will love him. And We will come unto him and make Our abode with him." That word that is translated in the first part of the chapter as 'mansions' is the very same word that is translated `abode' in the other portion further on in the chapter. It shows that the Lord Jesus has an abode up there for us. But, He said; "You don't have to wait until you get there. If you walk to please Me I'll come and make My abode in your heart now." Oh, isn't that lovely! You like to talk about the mansions up there and sing about them I'm sure. But, the Lord says, "You don't have to wait until that day." He says, "If a man love Me he will keep My sayings." And He says, "We will come and make Our abode with him." Oh beloved brethren, are we so delighting in His company that we are seeking to walk to please Him just to have His company. He wants ours. His heart is going to be satisfied forever in the company of His redeemed. I like to think of Jonathan as representing faith in a victorious Savior.

Now, let us turn over to 2 Sam. 15. 2 Sam. 15 and verse 19. "Then said the king to Ittai the Gittite, Wherefore goest thou also with us? Return to thy place, and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? Seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee. And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness."

Well, here we find one who had love for David in his rejection. Here we find one who had love, I say, for David. We notice too that David surely didn't ask this man to come with him. In fact, when this man said he would like to go with him, David said "why you better return, you better return." In the 194 verse the king said to Ittai, "Wherefore goest thou also with us?" Well isn't that a question that might be asked to each one of us who seek to be gathered to the name of the Lord Jesus? "Wherefore goest thou also with us?" I'd like each one of us, and myself too, to ask ourselves this question. Why are we in the place that we are? Is it because of the people? Is it because of the fact that there is great activity? Is it because of anything, perhaps even to please loved ones? Why if there's anything like that, God is sooner or later going to put us to the test about this. He is going to test us about whether we're there, gathered to His precious Name for any other reason than Christ. I've sometimes mentioned that in the end of the 6th chapter of John many of the disciples went back and walked no more with the Lord Jesus. And so the Lord turned to the 12 disciples and He said, "Will ye also go away?" And Peter's answer was; "Lord to whom shall we go? Thou hast the words of eternal life."(John 6:67-68) Well, you know, when I read that I was puzzled by the Lord's answer to Peter on that occasion. The Lord replied to Peter and said, "Have not I chosen you twelve and one of you is a devil."(John 6:70) You know, I thought if I had been there and I had heard Peter say such a nice thing as he did, I would have said, "Well that's a lovely remark, Peter. That's lovely to think that you're really seeking the company of the Lord." But isn't it remarkable that when Peter made such a lovely remark; "Lord to whom shall we go? Thou hast the words of eternal life" that the Lord should have answered him in that way. Well I meditated upon that for awhile and it struck me like this, that the Lord was really saying to Peter, "Well Peter if you're here because you want to be in My company, then don't look at the crowd because there's another disappointment ahead." This is something for us to bear in mind. If we have faced some disappointment, for many had just gone back and would walk no more with the Lord, why we might think, "Well at least we've got over this difficulty." Well I don't want to make any promise for tomorrow. The Lord didn't to Peter. He said, "Peter, there's another difficulty ahead for you. There's one in this crowd who's actually going to betray me." Oh what an important thing for us to learn. It's so easy to get our eyes upon others instead of upon the Lord Jesus. So David said to Ittai, "Wherefore goest thou also with us?" As though he should say, "Are you coming here because of comforts? Are you coming here because you expect to share some glory with me? Why,", he said, "I can't promise you anything just now." He was just

telling Ittai what he could expect. He said,

"Return to thy place and abide with the king, for thou art a stranger and also an exile. Whereas thou camest but yesterday." He said, as it were, "Why Ittai, you don't know what these people are like here. You don't know what disappointments are ahead of you. You don't know what troubles are ahead if you attempt to follow us here. We're a despised company. We're cast out." And he said, "You're not acquainted with this." You know, sometimes when people ask to remember the Lord they wonder why we ask them to wait. Well don't you think it answers something to what David did with Ittai? He said, "Return. Don't try to come along with a group like this. It's going to be too difficult." And you know sometimes when a person is asked to wait it's just to test them whether they really want to be there because the Lord is there. It reminds me of a young brother whom I know and who is very dear to me. He asked to remember the Lord back in eastern Canada and he said they asked him to wait. He said, "I got very discouraged. I waited quite a while." And he said, "I was almost at the point of giving up and going someplace else. And then it just came to me. 'Why if this is the place where the Lord has put His Name then I ought to be content to wait because I want to be where the Lord is.'" "Then," he said, "The very next Lord's Day they received me. They didn't know what was going on in my heart." Well, don't you think that's something like Ittai here? David said, "You might as well go back. You're a stranger and an exile and you just came yesterday. You don't realize what problems there are in this company here. You don't realize the difficulties." But listen to what Ittai said. "And Ittai answered the king and said, As the LORD liveth, and as my lord the king liveth surely in what place my lord the king shall be whether in death or life, even there also will thy servant be." He said, "It's not the people. It's not a question of whether it's an easy path." He said, "David, I just want to be where you are. Whether it's in life or whether it's in death, I want to be with you." Oh, what a happy decision this was. This was truly love for the king in his rejection. With Jonathan we see faith in one who had accomplished a great victory. With Jonathan we see one who showed great devotedness to David personally. But he was not really willing to give his shoes, not willing to accompany David. But, here we see something of a different character. We see one who had love for David in his rejection and one who was content to go on with this company where there were tears and sorrow. For if you notice in the 23rd verse, "And all the country wept with a loud voice." There were tears. There were troubles. There were sorrows. There were disappointments. There were frustrations. But, just to be in the company of David satisfied the heart of Ittai. So, David's answer to Ittai was, "Go, and pass over." Oh how beautiful this is. As though he should say, "Well, Ittai your request is granted. If you seek my company, if you desire it above everything else, then you shall have my company." And oh, beloved brethren, I'm sure that we can say that there's nothing sweeter to go through this world than to go through it in the company of the Lord Jesus. I believe the special target of the enemy's attack is those who are gathered to the precious name of the Lord Jesus. I believe that that's the very spearhead. That's what he's against. If you and I would look up to the Lord and seek grace, oh how we'll thank Him afterward that He kept us in the path, that He gave us grace to continue. I'm sure some who are a little bit older here can look back to problems and difficulties that have arisen among the gathered saints, and perhaps we have to confess there were times we got discouraged. When the enemy whispered in the ear and said, "Oh what's the use of going on? It's too difficult a path." But, oh as we look back aren't we thankful that the Lord kept us? Aren't we thankful for His preserving grace? And you'll be thankful too. Ask Him for grace to continue. David said to Ittai, "Go and pass over."

We were noticing the other day, when Moses got discouraged when the people complained and blamed him, the Lord said to Moses, "Go on before the people."(Ex. 17:5) "Don't give up," He said, "Go on before the people." And so we know Moses did go on. "And Ittai the Gittite passed over and all his men." And now here's a nice little thought too. "And all the little ones that were with him." Last night we spoke a little bit about those 2 1/2 tribes. They left theirs wives and families in a sheltered place while they themselves went over to fight the battles of the Lord in the land of Canaan. But not so here with Ittai. He didn't leave his little ones in a place of ease. You know, sometimes when difficulties arise I've heard parents say, "Well I don't mind so much for myself but it discourages my children. They get bothered and upset by things they hear. How can I explain things like this to them?" But, here isn't it lovely to see that Ittai made this decision, not only for himself whatever the path might be, he took his men, all his men and all the little ones that were with him. Oh how beautiful this is. He wanted his little ones, even although it was a hard path, although it might mean following David into situations they had never encountered before, he wasn't going to leave his little ones back in a place of comfort and ease. He took them on. Perhaps we could say that when these difficulties arise in the assembly of God and we see our children and young people being discouraged, that we should just tell them that God is testing them. He's putting us to the test as to whether we're really there because the Lord is there. That's the great thing for us to learn and our children have to learn it too. People sometimes say to some of us who have been brought up in the Truth, who have been brought up in the meeting; "Well, it's different for you. You never had to buy it. You didn't have to come out of system." Well, perhaps that's true and one thanks God over and over again for a Christian father and mother who sought to bring us up in the truth, but I believe this from the bottom of my heart, that I don't care whether you're brought up in the Truth or not, someday you're going to have to buy it. The Lord is going to test you sooner or later about why you're there. He is going to bring you to the point where you realize that there is only one reason to be there and that is because the Lord is there. Because He is the One who is in the midst. So we find here with Ittai; this decision was not only for himself, but for all his men and for his family. May the Lord grant that we too may not be afraid to face these difficulties in affection for the Lord Jesus and to count upon Him to sustain our families. Because there's nothing that will so discourage our children as to see their parents discouraged. When you see your parents victorious in the midst of difficulties, when you see your parents have sufficient love for the Lord and for His people to go on why there's a great testimony to you. I can remember as a boy, when difficulties arose, I watched to see if my father had the courage for them. We have to face these things and the Lord can give us courage. So, may I say to those that are parents, don't let your children see that you're discouraged, let them see that you value the precious privilege of being gathered to the name of the Lord Jesus Christ. I'm sure that they'll look back and remember this and value it. So I believe we could say that we see in Ittai a man who had sufficient love for David that he wanted to be with him in life or in death. We could speak of that as love for Christ in His rejection.

Now let us turn over to 2 Sam. 19 and verse 24. "And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. For all of my father's house were but dead men before my lord the king: yet thou didst set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea let him take all, forasmuch as my lord the king is come again in peace unto his own house."

Well, perhaps we could speak of the attitude of Mephibosheth while David was away as an attitude of hope, an attitude of waiting for the return of David. There were many things that would have disappointed poor Mephibosheth, but there was one thing that was always in Mephibosheth's heart and that is, "everything's going to be right when David returns. Everything is going to be straightened out then." And so how lovely it is when it speaks in Pt Thessalonians 1, which we mentioned before, of the patience of hope. The world speaks quite a bit of having patience, but, in scripture, patience is connected with hope. The world has patience up to a point, then, as they say, "My patience becomes exhausted." They see no way of things being set right and then they lose their patience. What is it that will keep us patient amid the problems that seem to be such that there is no solution? Well the thing that really gives patience is the hope that when the Lord comes everything is going to be set right. Everything is going to be set right. There isn't a wrong that we have ever known in the world, in families, or in the assembly of God that is not going to be satisfactorily explained and we're going to be perfectly happy with the way the Lord has ordered everything when we get home and see His blessed face. So we find, I believe, in Mephibosheth, that patience. Mephibosheth you know, was lame on both his feet. But David had brought him into his court. He had given him a place at his table. He had given him servants. Why he had done everything that love could do for that poor lame boy. Isn't that what the Lord has done for us? If Mephibosheth could speak of being like a dead dog, well surely we can say that we were dead in trespasses and sins. We were lame on both our feet. We didn't have anything to stand upon. And yet didn't He bring us and give us a place at his table? Didn't He bring us from such a great distance and bring us into such a wonderful place of nearness? So I'm sure that we can say that Mephibosheth's case is but a picture of our own.

But, now a sad disappointment came for Mephibosheth. David was rejected by his own son and he went off into captivity. Now poor Mephibosheth, he couldn't follow him.

You know we have to remain here in this world. Our precious Savior is up there, but He's still the rejected One. What was Mephibosheth's attitude during the absence of the king? Of necessity, he was left there in Jerusalem. Of necessity, he was left surrounded by all the people that had no love for David whatsoever. Now the question was, was he going to try and make himself attractive to these people? Was he going to seek a place for himself and make the best of the situation during the absence of David? Ziba slandered Mephibosheth and said that he was just hoping to get back the kingdom while David was away. But, as far as Mephibosheth was concerned, he wasn't concerned at all with all the glory of Absalom. He wasn't concerned with all that was going on in Jerusalem when David was not there. And that's why it tells us in this 24th verse; "he had neither dressed his feet, nor trimmed his beard, nor washed his clothes." Was there anything wrong with Mephibosheth dressing his feet and trimming his beard and washing his clothes? No, there wasn't anything wrong. That was a normal thing for him to do. Why didn't he do it? Well, I say again, he wasn't trying to make himself attractive to the people in Jerusalem. He wasn't trying to make an appeal to Absalom. He wanted it to be seen that his heart was with a person who was not there. So, Mephibosheth didn't try to attract any attention to himself during the absence of the king. Well it seems to me that this is a very touching word to our hearts in connection with worldliness. You know, I remember a remark made by Mr. Darby. He said, "The moment we do anything to meet the eye of the world, worldliness begins." Many of us are acquainted with that verse in Romans chapter 12. It's often quoted when there seems to be a tendency toward worldliness. It says in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." So, we speak of presenting our bodies to the Lord and of not being conformed to the world. And we would normally expect in reading on in Rom. 12 That we would have found some exhortations there about not being worldly in our dress, and in our manner, and in our ways. If you and I had been writing it I suppose we would have put exhortations there about modest clothes and things like this because we would have considered that that was being conformed to the world. But doesn't it somewhat strike you that there's not a mention in that whole chapter about anything that we would call worldliness. Doesn't that strike you as being rather strange? Why is it? Well, as soon as he speaks about not being conformed to the world, he follows by saying, "not to think of himself more highly than he ought to think; but to think soberly."(Rom. 12:3) Doesn't that show what worldliness really is, what conformity to the world really is? Why did I buy those clothes? Did I want to attract attention to myself? Did I want people to have a very good opinion of me, and my good taste, and all about me? Or did I buy those clothes so that people would say, "Well, I'm sure that person is a Christian. There's something neat and tidy and yet simplicity about them. I think that person belongs to the Lord Jesus." So instead of giving exhortations in connection with such things as that, it simply says, "Not to think of himself more highly than he ought to think." Why did I buy that car? Did I buy it to make my neighbors think I was getting along pretty well, just as well as they were and that I wanted to impress them that I was successful in my work or business? Well if that was the motive it was a worldly motive and having that car is worldliness. It doesn't matter what kind of a car it is either, if that was my motive, that's worldliness. And those clothes, if my motive was to try to attract attention to myself and make the world take notice of me, that's worldliness. Why did I buy that home? Did I buy it so I could use it for the glory of God, so I could honor the Lord in it or did I buy it in order to show that I was a little bit in the upper class? Well you see how the Spirit of God, in this exhortation, doesn't do what you or I would have done. He doesn't speak about things, He speaks about the heart. What kind of an opinion do we have about ourselves? Is our whole object and desire in life to attract attention to the Lord Jesus, to honor Him, to exalt Him? Well, if you read the chapter through carefully, you'll find out that the whole chapter is taken up with living our life for the glory of God and for the good of others, both saved and unsaved. So the whole principle of Christian life is not to be conformed to the world's idea. The world says, "Always do things so that people will take notice of you." So the whole principle that the world operates on, even it's philanthropy, everything it does, is always to attract attention to self and to make one feel very important. But God has given us a new life and our thinking is not to be conformed to the world. Our thinking is to exalt the Lord Jesus, to walk through this world in such a way that everything I do, and everything that I possess would speak the fact that I belong to Christ. I believe that's what is brought before us here in connection with Mephibosheth. There was nothing wrong with him dressing his feet or trimming his beard or washing his clothes, but the whole point was that he was not trying to attract the attention of the people in Jerusalem to himself. He wanted to be, in spirit and in ways, a waiting man. Waiting for the return of the one who was most dear to his heart. One who had done everything for him. May I just pass on this little comment to each one of us, whatever we buy, whatever we do, let us ask ourselves are we doing it as those who recognize the fact that we're not our own, that our bodies are the temple of the Holy Ghost, that we belong to Christ. "I am His and He is mine, forever and forever."

Well now, it tells us here that something else very disheartening and sad had happened in connection with Mephibosheth and that was that this man Ziba had slandered him. He had said, as I remarked before, he had actually come and told David that Mephibosheth was waiting there hoping that perhaps the kingdom would come back into his hands. He was just waiting the opportunity to get the kingdom back because he was the son of Saul. This was a slander. It was absolutely untrue. There wasn't one bit of truth in it. What did Mephibosheth do? Did Mephibosheth try to set this thing right? No, he just left it all. Why did he leave it all? Well, he said, "When David returns everything's going to be set right." There's a little poem that perhaps is known to most of us that has been often quoted; "Self vindication shunned, if in the right

what gainest thou by taking from God's hand thy cause. If wrong what dost thou but invite Satan himself thy friend in need to stand. Leave all with God. If right he'll prove thee so, if not he'll pardon. Therefore to Him go."

And so I believe we could say that two particular things characterize Mephibosheth. First of all, his lack of concern about whether his appearance was pleasing to those who were the enemies of David. Secondly, that he was content to leave all that was said about him, the slander of Ziba and all these things that must have been very hard to bear and the harder still to bear because his heart really was true to David, and he was content to leave this until David returned. And then when David returned he said, "Well you and Ziba can divide the land."

Mephibosheth said, "I don't deserve anything." He said, "I don't deserve a single thing because I and my house were like dead men." He said, "David I don't deserve anything at all. Everything you've ever given me is only sovereign grace." So he said, "Let Ziba have it all. That doesn't matter because it's not things that I want. It's your company that I want David. It's your company." Oh how beautiful this is. Oh, are you and I, by the grace of God, content in these situations? Brethren, they do arise. There are things that try our patience and there are going to be more things that try our patience. There are going to be difficulties and problems. We see those two things that are so characteristic here, the lack of concern to be like the world and, secondly, leaving everything for David's return. May the Lord grant that in all the problems that may arise and difficulties that may come that we'll be content to leave it and be like Mephibosheth here. He said in the 30th verse, "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house." He said, "Ziba can have everything. Let him have it." Because to have his place at the table of the king, to be rejoicing in the presence of the king was everything to Mephibosheth. Well, surely we could say this was hope in the return of David. For us it answers to that hope that ought to rise in our hearts. The Lord is coming. Oh brethren, everything about us in the world points to the near return of our precious Savior. The Christian can look out, and instead of being discouraged by the increasing darkness, and the coldness and indifference, and by Satan's great onslaughts against the gathered saints, instead of being discouraged about all these things, let us look up with brightening eyes. It says, "When ye see these things begin to come to pass, look up, lift up your heads for your redemption draws nigh."(Luke 21:28) A dear sister was in deep trial in her pathway. Everything seemed most discouraging. Her husband was unsaved and given to drink. It looked as if they were going to lose all their possessions. Everything looked terribly dark and sad for her. Someone went to visit her and she said, "My outlook never was darker, but my uplook never was brighter." Oh how beautiful. Brethren, the outlook in this world may be dark. It may be that more difficult days than we have seen are ahead. But let us look up. Our redemption draws nigh. It's all bright above. The precious Savior is going to return again. Well, may God grant that these things may characterize us; faith, love, and hope. Faith because of the great victory that has been won for us. Love that is content to share the Lord Jesus' company in His rejection, and the company of those that are in that place of rejection. Then, hope in the midst of all the difficulties and increasing worldliness and increasing tendency, perhaps, to misunderstandings and all that sort of thing, let us have that hope like Mephibosheth did that is content to leave all until we see His blessed face. Like the little poem says, "With endless love in that home above all shall be righted there."

Hymn 130.

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