

# 1 Samuel - Commentaries by Gordon Henry Hayhoe

Dorothy Conference: 1991, Jonathan and Saul (13:3)

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Shall we turn to First Samuel chapter 13, just like to look at an incident in the life of Jonathan, and we'll read some verses and both in the 13th and 14th chapter, First Samuel chapter 13. First 3 Thank you. And Jonathan smote the Garrison of the Philistines that was in GABA and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, let the Hebrews hear. And all Israel heard say that Saul had smitten the Garrison of the Philistines, and that Israel also was had an abomination with the Philistines and the people were. Called together after Saul to Gilgal. And the Philistines gathered themselves together to fight with Israel 30,000 Chariots and 6000 horsemen and people as the sand which is on the sea shore in multitude. And they came up and pitched in Mikdash eastward from Beth Haven. When the men of Israel saw that they were in a Strait, for the people were distressed, then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried 7 days according to the set time that Samuel had appointed. But Samuel came not to Gilgal, and the people were scattered from him. And Saul said, Bring hit her a burnt offering to me, and peace offerings, and he offered the burnt offering. And it came to pass that as soon as he had made an end of offering the burnt offering, behold, Samuel came. And Samuel went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Mikdash. Then said, I, The Philistines will come down upon me to Gilgal, and I have not made supplication unto the Lord. I forced myself therefore, and offered a bird offering. And Samuel said to Saul, Thou hast done foolishly, thou hast not kept the commandment of the Lord which he commanded thee. For now, would the Lord have established thy Kingdom upon Israel forever? The 17th verse and the spoilers came out of the camp of the Philistines in three companies. One company turned onto the way that leadeth to Ophrah unto the land of Shunim. And another company turned the way to Beth Oren, And another company turned the way of the border that looketh to the valley of Zeboim, toward the wilderness. Now there was no sword found throughout all the land of Israel. For the Philistines, and lest the Hebrews make them swords or Spears, but all the Israelites went down to the Philistines to sharpen every man his share, and his Calder, and his axe, and his mattock. Yet they had a file for the Maddox, and for the Calders, and for the forks, and for the axes, and to sharpen the gold goods. So it came to pass in the day of battle that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan. But with Saul and with Jonathan his son was there found. And the Garrison went out to the passage of Mikdash. But I like to look also at the next chapter. But I believe there's a sort of an introduction to what we have brought before us here in this 13th chapter. And I trust it will be a help and encouragement to us because we're living in days when, as we know, the spoilers are busy. But we know that the Lord can and does come in for the deliverance of Israel on this occasion. And even do something that had a great show of strength, but he used that which looked like weakness itself. For the apostle could say, when I am weak, then am I strong. When we acknowledge our weakness and lean upon the mighty arm of the Lord, then we find that there's no situation too difficult for him. He's able, brethren, for everything that we could possibly meet in our individual lives or in our lives in the assembly, because He loves. People, He loves them to the end, and He seeks the blessing and good of His people. And if our hearts are in harmony with Him, that's what we would seek also, because they are dear to Him. He desires the blessing of His own. He desires the blessing of each one of us who belong to Him here in this room.

Well, Murray began here. We have Jonathan brought before us. I think sometimes we have a sort of a view of Jonathan as what we saw toward the end of his life, that at the end of his life there wasn't that usefulness for the Lord that there had been at the beginning. And this is surely a warning to us. We might think because the Lord uses it on one occasion, that now we're giants and that he can use us, but none of us are unless we're dependent upon the Lord. And so we find failure afterwards in Jonathan because it was not dependence on the Lord, there was looking to man instead of to the Lord. And this very man whom God so mightily used here was afterwards had a very sad end. So we can learn personal lessons for all of our lives that someone has said we never graduate from the school of God. We never learn all the lessons that he wants us to learn, but I hope in some measure we are. Learning. And if we always remember that prayer of the 16th Psalm, it's good for us all the time. Preserve me, oh God, for in thee do I put my trust. Well, Jonathan was used here in this third verse where he began in the 13th chapter. God used him for the deliverance of Israel. He went out and smote the Philistines. But it's very interesting to see that his father Saul, who was a man after the flesh, he jumped in and he tried to get the credit for himself. We see he did it later on, too. You know, sometimes you might do something for the Lord and you get discouraged because nobody noticed that. They noticed everybody else, but they didn't notice you. And you say, oh, it's not worthwhile because nobody gave me any credit. The Lord always has the record down properly. When Mary anointed the feet of the Lord Jesus, there were many that criticized even of the Lord's disciples. But we can be absolutely sure that the Lord had the record correctly and He has everything down. What did Mary do when? When there was fault found with what she. She had done. She didn't say a word. She just left it with the Lord. What did Jonathan do here? As far as the record goes, he didn't say anything. It looks like Saul. Notice what it says here. In the fourth verse and all, Israel heard say that Saul had smitten the Garrison. Well, Saul hadn't done it, but he he got the credit on this occasion. Never mind who gets the credit down here. The point is how things appear as they will be manifested at the judgment seat of Christ. Paul said to me it is a very small thing. That I should be judged of you or of man's judgment, The margin says Man's Day. As things look now, we sometimes just have to leave things because God has this down. It was Jonathan who had smelt the Garrison, but everybody heard it, reported that Saul had done it. But you notice another little thing here in the end of the third verse that Saul said. Let the Hebrews hear. I just want to call attention to that word Hebrews. Jonathan never called the people of God Hebrews. He always saw them as Israel. Israel is the name that was given to Jacob after he had had that conflict, and it means a Prince with God. And we need to look at God's people as God sees them. They're very dear to him. Even as I mentioned about Balaam yesterday, it says in the top of the rocks, do I behold them? He hath not beheld iniquity in Jacob, nor perverseness in Israel. Were things going wrong at that time? Very much so. But how did God see them? He saw them as those who were His people. And we need to look at the people of God as God sees them. He sees every believer as to our standing. Holy and without blame before him. In love, watch loved. And so

the man of nature who saw was might say, well, if the Hebrews you might say, where does that word come from? Well, Abram's father in the flesh was Eber. That was before Abram was called out in grace at all. The name Hebrew became attached to them because. That's what he was by nature, but what he was by grace we see brought out in the case of. Of Jacob, as I say, when God changed his name to Israel. And so how good it is to view the people that way. So the Philistines called them Hebrews and saw the man after the flesh called them Hebrews. But in spite of everything that was wrong, we find that Jonathan never spoke of them that way. He saw them as dear to God, and he saw them in that place of acceptance and favor and you know.

Believe this is very important for us that we always look at the Saints of God in that prospectus, see them as God sees them and it won't be hard to love them when you realize that because they're precious to him. As we were mentioning what a wonderful thing that we're chosen in our chapter we had it says you've not chosen me, but I have chosen you and doesn't it thrill you sometimes when you're perhaps in a big crowd of people. And just think for a minute, I've been chosen to be an heir of God and a joint heir with Christ. To share eternal glory in association with Him. Oh, what a wonderful place grace has brought us into. Well, as soon as the attempt was made to smite this Garrison of the Philistines, then we find that. The Philistines gathered together and they bring out a great big army and pitch in Mi'kmaq. So we find the reaction then among the people of God. Some of them went and hid themselves in caves and some of them went over across the Jordan, back to the other side of the Jordan where they thought they would escape the problem. No, we can run away sometimes from difficulties and say just count me out, I'm not going to get involved. But you know. We're called to conflict, the Bible says. Thou therefore endure. Hardness as a good soldier of Jesus Christ. And we all have to remember that as part of the people of God, there's no difficulty that comes up that we don't all feel it. We're in the same family, we're members, the one body. We all feel things. And no, he's trying to run away. No, he's trying to go over to the other side, went over to the Philistines in order to escape the conflict. Oh, brethren, if we try to choose an easy path. We all find that there are thorns and briars in the path of East and so. It's best to just remain with the people of God in the midst of the difficulties and trials that come. And there were those that just remained true. It might have for the time not have been easy, but nevertheless just to remain with the people of God. For the ark was says the ark was still there. The ark, the symbol of God's presence among his people. That's everything. I say it's everything we lose sight of that, that the Lord is in the midst, that the Lord is among his people. We're going to get easily discouraged, but we need to have the sense of this in our souls, in spite of all our weakness, that the Lord is faithful. And so it reminds us in this chapter that the ark was there. Well, what about Saul? He had been told to wait seven days and Samuel would come down. Well, he waited. You say it Taz. He waited seven days, but it appears he didn't wait till the end of the 7th day. That's why perhaps Job and James, it says let Patience have her perfect work. Because sometimes we say I've waited long enough. I waited long enough. And maybe if we only realized that deliverance was coming, but we just stopped short when the Lord was about to come in, why, we think we waited long enough. That's what Saul thought. He waited long enough. So what did he do? He acted impetuously. He acted without waiting upon God, and he forced himself. He forced himself. He didn't walk in that path. God isn't a hard taskmaster. He doesn't want us to force ourselves. He gives us to see the path and it says that he opens up the way. The children of Israel didn't have to force their way through the wilderness. The cloud went before. And marked out the way the commandment of the Lord directed them. The ark went with them in their journeys and didn't have to force themselves. Say there's trouble here, we got to get going. Now, now it says he wouldn't wait until it tells us here that he went ahead. Notice what it says. He had a lot of reasons for it. In the 11th verse, Samuel said, what hast thou done? And he starts to explain.

Because I saw that the people were scattered from me, and that thou camest not in the days appointed, and that the Philistines were gathered together at Michmash. Wasn't that good reasoning? But you know all these things, and seeing everything as he saw it. But it wasn't patience that patients have her perfect work. He, the believers, shall not make haste. We can afford, brethren, to wait upon God till his time comes. And so he had, as we might say, didn't like to see the people scattered from him. He thought that the Lord hadn't come in as he had expected he would, and that the enemy seemed to be gathering its forces. So he forces himself to offer this sacrifice, not a loss. And you know, I might say here, without going into it in detail, it was a permanent loss. Oh, how little we realized we might make some step that affects the whole of the rest of our lives. When Abraham decided to have a child by Hagar, he brought a problem into his life and into the life of the nation. That hasn't ended yet, Hasn't ended yet. Oh, how good it is just to wait in God's time. Because we might think, oh that was a small thing, but some of the steps that we make have far reaching effects. May the Lord keep us and give us grace and patience to wait His time. But how the Philistines had another scheme in the 17th verse. And the spoilers came out of the camp of the Philistines in three companies. The Philistines saw the weakness of Israel. They saw that they weren't prepared. And so now they said it worked to do a work of spoiling. And didn't all go in the same direction. What may be spoiling in your life? What may be spoiling in my life may be quite different, but the enemy is going to do everything he can. To spoil that growth of soul, that going on with God, that fruitfulness that we were talking about in our chapter in our lives. He doesn't want to see that fruit for God in our lives. And He, He knows just what our weak point is. My weak point, I say, is different from yours. The problem in one assembly is different from another. But the Lord knows and the enemy. I might say the Philistines in the Bible are the picture. Of the enemy's power from within, there is what comes in from without. But the Philistines were in the land. And they pictured to us how the enemy often works from within. He brings into our lives, perhaps through things, situations that arise, things that spoil truthfulness in our lives. But he had also worked another plan before the spoilers did their work. What was that? He had worked a plan so that none of them had swords or Spears. He had volunteered. Apparently the Philistines had volunteered a trap and all their tools, but not their swords. And you know, brethren, if I can speak frankly, this is a day of prosperity. This is a day when a lot of us have much more than our parents had. We have lots of things here in this world, and there are all kinds of help to get along and to get somewhere in the world. So they said, oh sure, we'll start. Tools. We'll sharpen your gulls, wheel all your holes, right? Anything that you're using for your work, wheel sharpen, but don't bring us any Spears. You know, can I say this for myself as well As for you? It's getting harder and harder to have time to read the word of God, to meditate. Someone has said meditation is almost a last starts. We have so much pressure on every hand that we just don't have time to spend over God's precious word so that it becomes part of us, as the Bible says. Meditate upon these things. Give thyself wholly to them, that thy profiting may appear unto all. That was a word to a young man. May I say to you, dear young people, acquaint yourself with the word of God, and don't just read it. Meditate upon it, meditate upon it, think about it. Thy word was unto me the joy and rejoicing of my heart. Says Jeremiah, Thy words did find, and I did he them. And they were unto me the joy and rejoicing of my heart. So we need that time.

And do it when you're young. I'm, I'm older, as you know, and I can't retain things like I used to. If I read, I forget quite a bit of what I've read. If I quote any verses to you, I didn't learn them yesterday. It's because I learned them before. And I want to encourage you while you're young, store your mind with the word of God. And then as the Bible says, a man that is a householder brings out of his treasure things new and old, doesn't have to run to the grocery. Or at the last minute, He's got it on the shelf. And that's what you and I need to have. Our hearts and our minds filled with the precious things of God. Well, you might think it was kind of strange that it says Saul and Jonathan. Saul had a

sword, Jonathan had a sword. We can have a knowledge of the word of God and not use it. Not use it. There are Christians that I know and they they know the word of God very well, but they're not using it. But we need not only to have it, but to use it, to use it, to use it first on ourselves. For the children of Israel, use any swords on the people of the land. They made sharp knives for themselves. That's self judgment. That's something we all need. So we find just these two. Jonathan might have easily been discouraged, and perhaps you, dear young person, are discouraged and say, well, none of the other young people enjoy those things. And you know, it's hard to be a kind of a loner. Well, maybe it is. It is difficult to be a loner. But what a blessing you may be. What a blessing you may be. As I look back in my life, I think of young people, not just older ones, young people. Real blessing to me because they love the word of God. They talked about it. They encouraged me and they can't. You can be a blessing, much more than you'd think. If you meditate upon the word of God, read it. Meditate it. And so that, as the Bible says, out of his belly something you've made your own, Out of his belly shall flow rivers of living water. You know, sometimes you hear people who are very learned and can tell you a great deal, But other people, you feel it comes from their billing. They've made it their own. It flows out of something that you know, they're enjoying themselves. And that's what we have, I believe. Well. Tells us here after the Philistines sent out the spoilers. Then they had worked this plan so that there was number Smith in the land of Israel. And now the Garrison moves out. Now they're all ready to make their attack because they know people aren't ready. It's easy to attack people that don't have swords and Spears in their hand. So now they move out here. And here's Saul with his sword, and he was 600 men arresting under a pomegranate tree. Had a sword, all right, but no. Spiritual energy, to use it for him was just sort of become relaxed and we come. Can become relaxed with the knowledge of the Scripture, brethren, we can become sort of at ease, say, well, how wonderful that we have the truth of God and kind of settle down and not have it practical. Not have a love for the people of God, nor have a desire for their difficulties to try and help in the time of problem. And now it tells us here. I'd like to read some verses in this 14th chapter. Now it came to pass upon a day that Jonathan the son of Saul, said unto the young man that bare his armour, Come and let us go over to the Philistine Garrison that is in the other side. But he told not his father. And solitary in the uttermost part of Gibeah, under a pomegranate tree, which is in Migron. And the people that were with him were about 600 men. And Ahayah, the son of Ahitab, Ichabod's brother, the son of Phinehas the son of Eli. The Lord's priest in Charlotte wearing an ephod, and the people knew not that Jonathan was gone. And between the passages by which Jonathan sought to get go over sharp rock on the other side, and the name of the one was Boaz, and the name of the other Cena. The forefront of the one was situate northward over against Mikbash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armor, Come, let us go over unto the Garrison of these uncircumcised. It may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few.

And his armor bearers thumb unto him. Do all that is in my heart turn thee. Behold, I am with thee according to thy heart. Then, Sir Jonathan, behold, we will Passover unto these men, and we will discover ourselves unto them. If they say thus unto us, Carry until we come to you, then we will stand still in our place, and we will not go up unto them. But if they say thus come up unto us, then we will go up, for the Lord hath delivered them into our hands. And there shall be a sign unto us. And both of them discovered themselves unto the fellow under the Garrison of the Philistines. And the Philistines said, Behold the Hebrews come forth out of the holes where they had hid themselves. And the men of the Garrison answered Jonathan and his armor. Aaron said, Come up to us, and we will show you a thing. And Jonathan said unto his Armory bearer, Come up after me, for the Lord hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands, and upon his feet, and his armor bearer after him. And they fell before Jonathan, and his armor bearers slew after him. And that first slaughter which Jonathan and his armour bearer made was about 20. Naughty man within, as it were, an half acre of land which a yoke of oxen might plough. And there was a trembling in the host, in the field, and among all the people, the Garrison and the spoilers. They also trembled, and the earth quaked. So it was a very great trembling. And the Watchmen of Saul and Gibeah of Benjamin looked, and behold, A multitude melted away, and they went on beating down one another. Then said Saul unto the people that were with him. Number now and see who has gone from us. And when they had numbered, behold, Jonathan and his armour bearer were not there. And Saul said unto hire, bring hit her the ark of God, for the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased. Saul said unto the priest, Withdraw thine hand, And Saul and all the people that were with him assembled themselves, and they came to the battle. Behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about even, they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in Mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day, and the battle passed over. Under Beth Avon. Well, here we see how the Lord graciously came in. Says it came to pass upon a day. I think that's very lovely. Now that day might be today, brethren, for any one of us here, perhaps as a brother, the sister, maybe you feel that your life hasn't been devoted to the Lord. You haven't really given him the place that he should have in your heart or perhaps in mine. And maybe this is the day, very last day of these three days of meetings when the Lord has so spoken to all our hearts. Perhaps he is speaking to. One of us or more and saying you can do something. For the Lord's glory and for the blessing of his people. I think it's very lovely to see this. Was it because things were looking a little brighter now? I would say they look more dull than before. Everything was set to make problems worse instead of better here, with the Garrison coming against them. The spoilers had been at work in their three companies. The people didn't have swords. Jonathan could easily have said it's no use, it's no use. There is nothing that a person can do at such a time as this. Isn't this lovely? It says here it came to pass upon a day, and we find in that passage in 2nd Corinthians 6. Where it says, behold, now is the accepted time. Behold, now is the day of salvation. We sometimes limit that to the salvation of the soul, but if you read the context there, you'll see that it's talking about service to the Lord. And Paul is saying that now is the time. And he's talking about how needful it was that those who served the Lord should be devoted, even though perhaps misunderstood, just devoted.

Love to him and for the good of his people. Read the 6th chapter Second Corinthians and you'll see that. And so it came to pass upon a day. Well he might have said, I'm just one person, what can I do? Well, there's another nice thing our brother Barry pointed out to us yesterday about how when David was, if I can say, going to school in Babylon, he had three friends who equally had the fear of God before them. Well, he's the one that seemed to be the spokesman, perhaps the one who was the brightest. Nevertheless, his stand became an encouragement to those other 3. And so here it says that, Jonathan said to his arm. Farmer Bearer, there was someone who was, shall I say, supporting him. And I want to give you a good verse, dear young people. It's in the 119th Psalm, in the 63rd verse. It says I am a companion of all them that fear thee, and of them that keep thy precepts. There's a saying in the world. Show your friends and I'll show you what you are. Show me your friends and I'll show you what you are. What kind of friends do you have? Are they ones that fear the Lord? That value His word, that encourage you in following the Lord. What are the ones that are constantly trying to pull you away, telling you that following Christ is difficult and that you really can't do it when everybody's against you? Well, if you just have your eye upon the Lord, you will not only follow Him

alone, but you will seek the good and the blessing of others. You will be an encouragement. Allow you perhaps may not realize how you could possibly. Do it, I say again, as I look back on my life, I think of young people, young people, I say, who wanted to follow the Lord, who were a blessing in my life. I enjoyed the ministry of older ones, but young people seem to speak to me in a special way if they had a love for the Lord and a desire to please Him. So here is these two and it says they said, come, let us go over to the Philistines Garrison that is on the. Well, it tells us here that there are just the two of them. What hope did they have when we read in the chapter before what a vast number of Philistines there were? Well, you know when we have the Lord why it's a great company. If someone has said. You can have a long line of zeros, but just put a one in front of it and you have a tremendous number. And the longer the line of zeros the better because that just means you think you're only a 0. But one person in front of that long line of zeros is a huge number. And so it's good to have the sense that the Lord is with you. And I believe Jonathan had this in his soul and also his armor bearer. And so he told, not his father. Perhaps he recalled what Abraham did. God called Abraham to leave Ur of the Chaldees, and he told his father. So his father stepped in and took things over, and his father was quite a hindrance to him. For a number of years, his father, in this case King Saul, and Abram's case it was Tyra. And there was never any real progress as long as he leaned upon his father. And the Lord Jesus said he that loveth father or mother more than me. Is not worthy of me. I have to say to you, sometimes you have to take a stand even against people that you love the most to be faithful to the Lord Jesus. He has a right to have first place in your heart and mine. I know it's not easy to stand against people you love, but many of us are realizing it in present difficulties that it's awfully hard when you're misunderstood by people you love perhaps the most. He told, not his father. I suppose he knew his father would say, Come on, said unto the pomegranate tree, There's no problem here. Just sit down here where it's easy going. That would have been an easier choice. Solitaried in the uttermost part of Gibeah under a pomegranate tree, and he had 600 with him. More than this, he also had the priest there. You know, there was departure in the priesthood at this time. We read here about Eli's sons and we know what God had pronounced upon Eli's sons. There wasn't a going on for the Lord in that household.

There's a sad story about. Eli and his household. And so it says here that he, these people were with Saul. But then there's another little point in the end of the third verse, and the people knew not that Jonathan was gone. Did he make a lot of noise? Did he say I'm going to do something? No, just went about it quietly. I happen to have the privilege of being present when my brother Jimmy Smith went out to serve the Lord down in the Dominican Republic. And her brother Anna's perhaps a brother known to some older ones here who used to serve the Lord in those parts. They asked him to give a little word, and I never forgot what brother, what Brother Anna said to Brother Jimmy Smith on that occasion. He said, you're going down there. It's a it's a big work for the Lord, but he said. Don't do a lot of talking. You said don't do a lot of talking and he said in his broken English delight, don't make no noise was the thing. I never forgot that little thing. Delay. Don't make no noise, don't make a lot of noise about things. Just go on quietly with the Lord as the Lord Jesus walked through this world. What a quiet pathway didn't seem it made a great deal of impression on many people, but he lived always to please his Father. The heavens could burst asunder, not the Pharisees and scribes, but the heavens burst asunder, and two occasions where the Father declared his delight in him. Well, you say, were there difficulties? Listen to what it says in this fourth verse. And between the passages by which Jonathan sought to go over unto the Philistines Garrison, there was a sharp rock in the one side. And a sharp rock on the other side. And it tells you where these were situated. One was over against the Philistine Garrison. The other was over on Saul's side where he was with his 600 men. In other words, there was a difficulty in facing the Philistines. But there was also the difficulty that many of the people of God were seeking a very easy, comfortable path. Paul had to say to Timothy. So therefore endure hardness as a good soldier of Jesus Christ. Brethren, I think one of the snares of our present society is ease. We like to have it easy. We don't like to have difficulties. We don't like sharp rocks in the path. But God has never promised that the path of following Christ would be easy, Lord Jesus said. In the world ye shall have tribulation, but be of good cheer. I have overcome the world. Paul said to the young believers, we must through much tribulation enter into the Kingdom of God. When Moses made his choice, he didn't choose to have a good time with the people of God and not finding fault with the fun that the young people have had here. I think it's nice. But I do say don't expect everything's going to be fun and following the Lord. There's going to be sharp rocks, there's going to be tribulation if you really set out to follow the Lord. Jesus. And we must, through much tribulation, enter into the Kingdom of God. Well, it tells us here in the sixth verse. And Jonathan said to the young man that bare his armor, Come, and let us go over unto the Garrison, Garrison of these uncircumcised. It may be notice that little expression, It may be that the Lord will work for us. For there's no restraint to the Lord to save by many or by few. He didn't say the Lord is going to work for us. Reminds you what our brother brought before us yesterday. When those men answered the king, he didn't say our God's going to deliver us. He said he's able to deliver us. But if not, if not, we'll trust him just the same. I remember a comment in Mr. Darby. He said pretensions to special spiritual guidance are never humble. We can say, well, I'm going to do this and the Lord's going to do this, and maybe there's a lot of our own self-confidence associated with it. We know the Lords able, he said there is no restraint for the Lord to say by many or few. He doesn't need a big crowd. He doesn't need a big display of strength. But if we say, oh, he's going to use me, be careful. There might be a lot of self-confidence connected with that. And so I think it's a very lovely to see this humble spirit. He said. It may be the Lord will use us.

It isn't that we question that he needs a big crowd. He is no restraint to the thought Lord to save by many or by few. But everything's very bright here up to this point. But there's a little point to notice in this seventh verse. And his armor bearer said unto him, do all of his inline heart. Turn thee, behold, I am with thee according to thine heart. I want you to notice those two little words turn thee. What does that say to you? Says to me that when Jonathan saw those sharp rocks and he saw the host of those Philistines, that he actually turned around. They actually said I can't do it, I can't do it. But his armor bearer gave him that encouraging word right at that moment. Just at that time, what was the name of the armor bearer? I don't know. God didn't record it. You may say I can't do anything, but you may speak a word of encouragement to somebody that's faltering, that may turn their whole life wrong, that may cause them to go against the Lord. Just that little word. And you didn't think that word in anything, but it did everything and it turned him around and he went forward from that point. In season of sustaining word, Thou gifts our hearts to know. But there's also a second little lesson, I think. You'll never gain a victory for the Lord that there won't be something to remind you of your own weakness. There will be something Samson was the strongest man, but he failed in his strength. And whatever. Solomon was the wisest, but he failed in his wisdom. Peter walked on the water, but he couldn't both. He began to think because he got his eye off the Lord. And I want to say this, there's iniquity in all our holy things, the best things we do for the Lord. The Lord will never let us say, oh, I did something big because it would have broken down and failed if he hadn't supported us. And we have to. He gives us remembrance of that to keep us humble, to make us realize that we're really nothing. So at this point now strengthened by that little encouragement, but a reminder of his own weakness. They go forward now to meet the Garrison of the Philistines. And so they made a little plan that if these Philistines would come out and say come up to us, that. In the sixth verse. I'll read it here. If they say thus tarry until we come to you, then we will stand still in our place, and we will not go up under them. But if they say that this to us. See thus come up unto us, then we will go up, for the Lord hath delivered them. Into our hand, and this shall be a sign unto us. That if they say they'll

come down and meet us, then we won't go up, but if they say come up, by then we'll know that the Lord is going to deliver us. That is, the Philistines answered I perhaps I should read what they said. In the 12TH birth. The men of the Garrison answered Jonathan and his armor bearer and said come up unto us and we will show you a thing. I think the idea was that they said here's 2 of you, we're going to show you how strong we are. You come up to here and we'll show you. Yeah, that was the time when naturally they would have said, well, we better not because they're pretty strong. But you know, it's very often when the enemy just seems about to triumph that the Lord comes in. Just like it was with Samuel. He didn't come down till the end of the 7th day. He said, I think I've waited long enough. I'm really discouraged. Everything looks so dark. The Lord lets things come to that point sometimes where we just think it's hopeless. And then we can never say, well, we just knew how to work that thing out. We didn't, brethren. We didn't know how in our personal lives or in our assembly, the Lord lets us realize how very weak we are. But when everything seems as if the enemy was going to triumph, how often in the history of God's people we have seen that just when God comes in, when that great army came up against. Against Hezekiah and he has felt absolutely. Helpless. He didn't say, well, we got a big enough army, we think we can handle them. He felt absolutely helpless and just spread the letter out before the Lord and the Lord came in. The same in the life of Jehoshaphat, when the enemy just seemed to have the upper hand, when he just committed the matter to the Lord and left it in his hands, then the Lord took care of the situation.

We mustn't be afraid. I take great comfort myself from that lovely verse. Greater is he that is in you than he that is in the world. Satan is more than a match for me, He's more than a match for you. But he's not. More than a match for our Lord, He's the Lord is able and no matter how difficult things may be, if we just get humbly before him and say. Don't say, oh, we think we can handle this because we can't. Even when things look easy, that's when we make most of our fumbles is when things look easy and we think we can handle it. But when we know that we can't, we know we've come to the end of our resources. That's where the Lord comes in. And that was what they agreed here that if they started boasting and say come up to us, then we know that the Lord. Had noticed a little expression they use. In the end of the 12TH verse. For the Lord hath delivered them into the hands of the Hebrews. Oh no. The Lord hath delivered them into the hands of Israel. Hebrews were the name. That were given to them after the flesh natural people, but the Lord hath delivered them into the hand of Israel. Who is Israel? A Prince with God. Brethren, we don't realize how dear his people are to him. He cares more about you and about me than anybody else. He cares more about those who seek to gather to His precious name than we care, because that's dear to Him, that there should be a people who desire to keep His word and not deny His name. But He lets us see how very we can feeble we are, so that we realize. That there's nothing in ourselves, our only resource. Is in him. Well, what does Jonathan do? It says here in this 13th verse. And Jonathan climbed up upon his hands and upon his feet and his armour bearer after him. What a humbling thing. It wasn't easy, you know. Here he has to climb up the rock climb, had to get down on his hands and on his knees. That's where we need to get brethren. That's where we need to get just to get down and say just like Hezekiah when he presented the whole thing before the Lord and we need to get in that point. It looks like a very helpless position. If you can see those two men crawling up the rocks in this big Garrison on top, why didn't they come out and get them when they come up over the top? Because God was taking care of them, that's all. No other good reason for it, just that God. Was taking care of them and so they start very small, beginning 20 men. There were thousands of Chariots and everything, we're told previously. They had a tremendous crowd. Oh, it didn't seem like much, 20 men. But then the Lord came in. There was a great shaking. So there was a great shaking. Notice the 15th verse. And there was a trembling in the host, in the field, and among all the people, the Garrison and the spoilers. They also trembled. And the earthquake. So it was a very great trembling. Yeah. You see how the Lord was working now. Jonathan and his armor. River could never boast and say we handled a big crowd. They didn't. The Lord did it. The Lord did it. And why did he do it? Because they committed it all to him. Because they had confidence in him. And he took care of the situation. And so it says here. You come to the 17th verse. Then said Saul unto the people that were with him. Number now and see who is gone from us. And when they had numbered, behold, Jonathan and his armour bearer were not there. Nobody had even noticed that they went, just went quietly on doing their work for the Lord. And it wasn't until something was beginning to happen that a little bit of a tension was attracted to those, shall I say, those humble men who had just counted upon God, who knew they couldn't do anything of themselves, but that the Lord would give them the victory. Well, at this point. Saul jumps in.

Puts on kind of a display and tries to get the credit for himself just like he did before before he says in all his. Israel heard say that Saul smitten the Garrison. The fellows signs It wasn't Saul, it was Jonathan. Now these men have done Saul again tries to get the credit. Later on we won't read it, but in the next chapter he actually tried to put Jonathan to death. But leave the whole matter with the Lord. The important thing is that the people of God are blessed. If you and I have to go into the background or what, that doesn't matter. It's the people of God that matter. It's God's glory that matters. That's the thing that really counts. And so we see here the Lord came in. Jonathan was learning lessons for himself. You say, well, he was certainly much used. He was learning lessons for himself too. And I say again. In all the situations that arise. Lord has a lesson for you, He has a lesson for me. And he's not gonna let any of us say, well, I did it. Jonathan wouldn't have done it if it hadn't been for the little bit of support from his armor bearer, and he certainly didn't do it in his own strength. The Lord took care of the whole situation and I just want to call attention before I close to something beautiful. 21St verse. Moreover, the Hebrews that were with the Philistines before that time. Which wind up with them under the camp from the country roundabout. Even they also turn to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in Mount Ephraim when they heard that the Philistines fled. Even they also followed hard after them in the battle. If you recall in the 13th chapter, when this problem loomed up at the start, some of these men went over to the country of Ephraim. And some of them went and hid in holes. How do they get restored? Did they set about to make a great work of restoration? Now they saw where God was working. They saw the hand of God and that's what touched them. That's what touched them. We don't need to put on a lot of efforts by the Lord is the one who does everything. He just, He'll use us if we're content to say it's all His work. And if He gives me any little part in it, all the glory must go to Him. Every time the children of Israel won a victory, they had to go back to Gilgal, where the sword and where the sharp knife was first lifted on self and in our difficulties, whether in our personal lives or whether in our business or whether in the assembly. Brethren, I believe these are the lessons at the Lord wants to teach us. We're really nothing. He loves his people. Let's never forget that. You're dear to him. They're his people. And He wants their blessing. And if you will, I have his heart, we will desire their blessing too. But we realize that it it's his work. It's his work. And in that coming day, church is going to be presented A glorious church without spot or wrinkle or any such thing. Maybe continue then to have a love for the people of God, to seek their good and their blessing and leave everything in the hands of the Lord. If he is content to use us, he'll always use us in such a way as. Nothing of ourselves He must have all the glory. Little hymn says, Oh mine divine, so must it be that our glory all belongs to God whole love divine that did decree we should be part through Jesus blood. Wonder if we could just sing 312. Perhaps we should have mentioned the last verse we read it said thus the Lord saved Israel that day. Thus the Lord saved Israel that day, that day.

Address—G.H. Hayhoe

I'd like to turn to First Samuel, chapter 13. First Samuel chapter 13 and verse 17. And the spoilers came out of the camp of the Philistines in three companies. One company turned unto the way that leadeth to Oprah, unto the land of Shul, and another company turned the way to Beth Horan, and another company turned to the way of the border that looketh to the valley of Zeboim, toward the wilderness. Now there was no Smith found throughout all the land of Israel. For the Philistines said, lest the Hebrews make them sore. Or Spears. But all the Israelites went down to the Philistines to sharpen every man his share, and his Calder and his axe and his mattock. Yet they had a file for the mattocks, and for the colders, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle that there was neither sword nor spear found in the land of hand of any of the people that were with Saul and Jonathan, but with Saul and with Jonathan. And his son was there found in the Garrison of the Philistines, went to the passage of Now it came to pass upon a day that Jonathan the son of Saul said unto the young man that bare his armor, Come and let us go over to the Philistines Garrison that is on the other side. But he told not his father. And Samuel. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree, which is. And the people that were with him were about 600 men. And Ahia the son of Ahitub Ichabod's brother, the son of Phinehas the son of Eli the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. And between the passages by which Jonathan sought to go over unto the Philistines Garrison, there was a sharp rock on the one side and a sharp rock on the other side. And the name of the one was Bose, and the name of the other Sina. The forefront of the one was situate northward over against Mikbash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armor. Come, and let us go over unto the Garrison of these uncircumcised. It may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few. And his armor bearers said unto him, Do all that is in thine heart turn thee. Behold, I am with thee according to thy heart. Then said Jonathan, behold, we will Passover unto these men, and we will discover ourselves unto them. If they say thus unto us, tarry till we come to you, then we will stand still in our place, and we will not go up unto them. But if they say, thus come up unto us, then we will go up, for the Lord hath delivered them into our hand, and this shall be a sign unto us. And both of them discovered themselves under the Garrison of the Philistines. And the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the Garrison answered, Jonathan and his armour bearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto. This armor bearer come up after me, for the Lord hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armor bearer after him, and they fell before Jonathan, and his armor bearer slew after him. And that first slaughter which Jonathan and his armor bearer made was about 20 men within, as it were, an half acre of land which he oak of oxen might plough. And there was a trembling in the host, and the. And among all the people in the Garrison and the spoilers, they also trembled, and the earthquake. So it was a very great trembling. And the Watchmen of Saul in Gibeah Benjamin looked. And behold, the multitude melted away, and they went on beating down one another. Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armor bearer were not there. And Saul said unto Ahia, Bring hit her the ark of God, for the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased. And Saul said unto the priest, Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle. And behold, every man's sword was against his fellow.

And there was a very great discomfiture. Moreover, the Hebrews that with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in Mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day and the battle. Passed over unto Beth Avon by What particularly impressed me in this passage of God's word is to see what we might speak of as individual devotedness to the Lord. And I believe that it's a very important thing for us in this time because, you know, we're in Laodicean days. We know all about the lukewarmness and indifference that affects our own hearts. We find ourselves affected by the state of things in this world and among God's people. But you know, it's very blessed to see that we can go on individually in the path of devotedness. Now, I don't mean that this means that we disassociate ourselves from the people of God, Far from it. We find that Jonathan's great interest was the blessing of the people of God collectively. But I say as far as he himself was concerned, it was a question of being before the Lord, for his own path was a question of. Devotedness to the Lord. And so we find this brought before us in a very beautiful way, and yet in a very difficult time. You notice where we began, what it says here, and the spoilers came out of the camp of the Philistines in three companies. The occasion that called forth this devotedness was the busy activity of the enemy. The spoilers were at work, and truly we can say that in these times we can find the spoils. At work, the enemy is at work to spoil everything that's of God, and it surely takes faith and confidence in God to go on in faith and faithfulness in these last days. But brethren, there's a blessedness in this path. There's encouragement for us in it, and we think of the pathway of the Lord Jesus as we often sing, faithful amidst unfaithfulness, mid darkness. Only light as thou didst thy Father's name confess. And in his will, delight. And what I love to notice as I read the Gospels is how the Lord Jesus went on in his pathway of devotedness to his Father, in love for the people, seeking the blessing of others in spite of all the opposition. And that path, unshared by earthly smiles, LED only to the cross. And wouldn't we desire, brethren, to have something of that spirit of the Master, of that which would encourage? Just to go on, oh, you say there's so much trouble and difficulty. It just seems that there's trouble everywhere. Well, here this was at a time, as we noticed, where the spoilers were busy and it says they went out in three companies. They didn't all go the same way. And that which might be a source of trouble and sorrow to you, that which may be the thing that is spoiling in connection with your particular pathway, may be different from. Someone else. The Bible says every soul knoweth his own bitterness, and the stranger doth not intermeddle with his joy. So each one knows how the spoilers get to work and how they would seek to spoil the work of God. Because the Lord Jesus has saved us. He's brought us to Himself. He wants us to be like a watered garden. He wants there to be fruitfulness in our lives. He wants it to be such that the fragrance flows out to this world around us. For as we remarked before, our testimony in this world, I believe is our joy in the Lord. That is, we ought to be the happy people in this world. As we might say, the Christian is the only person who has a right to be happy. How could one who has judgment before him and sees what's coming upon this world be really happy? The wisest man in this world who know a little bit of what's going on and who see impending dangers. Are often very sad, very crushed as they see the outlook for this world. But the Christian doesn't close his eyes to what's going on. Indeed, he has been told by God all about what is coming and what we can see taking place. Even now. These things don't come as a surprise to us, but we have a bright uplook as one dear sister said.

In deep sorrow, she said my outlook never was darker, but my uplook never was brighter. And so we can have an uplook, a bright uplook, and the spoilers are at work. And I say again, if their spoilers are at work in your life or in mine, are we just going to give up and say, oh, it's useless, there's nothing can be done, It's a day of small things. And so I'm just going to give up. True, it is a day of small things, but the scripture says who hath despised the day of small things, in other words? In a day of small things, there is a need of that spiritual energy that would go on and seek to be faithful. As the Lord Jesus said, occupy till I come. Well, when these spoilers went out, they had previously worked to plan. Clever plan. As you notice, the Philistines had seen to it that the children of Israel didn't have swords or Spears, and they had allowed them to have files, and they had been willing that they should go on with their farm activities and look after their personal interests. But the enemy had seen to it that in the hands of these Israelites were neither swords nor Spears. And isn't it true in this busy world? Spite of all the labor saving devices, spite of all the scientific advancement of this world, it just seems that we keep so busy, so busy that we have very little time for God's precious Word. Very little time, if I could put it in that way, to keep our swords and our Spears sharp. That is to have that knowledge of this precious book that would enable us to meet the difficulties of the Christian life. For we surely need all. Instruction that God has given to us. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works. And so isn't it easy to neglect this precious book? Isn't it easy to neglect prayer every time that we want to read the Scripture or we want to pray? Isn't it? The enemy seems to suggest so many things that we could be doing, things that are right in their place, and we're unwilling to take that time that is so necessary. Like the little song says, take time to be holy. Take time to be in His presence and to learn his mind and will. The devil doesn't care how busy we are. Occupied with our colders and axes and Maddox and chairs, that is. The things that are necessary for everyday life, all the world will give you all kinds of help to get along. Yes, there are all kinds of courses available so that you can find out all about things and beautify your home and all all there are plenty of this kind of thing, but all how little time for God's word. So we see two things here with the enemy. Before the spoilers went to work, the enemy had seen to it that God. People had been deprived of their necessary weapon, and we're told to take the whole armor of God, and then it says to take the sword of the Spirit, which is the word of God. So this was lacking. And it tells us here that there were only two in the day of battle that had a sword or a spear, just two. And those two were Saul and Jonathan. Saul had the sword, but he had. All moral courage to use it. Very doubtful that he was even a true believer. His end seems to show us that he was not. But he had a sword just the same. And perhaps it shows us that the knowledge of God's Word won't keep us. We may know a great deal intellectually about the truth of God, but we need not only to have the knowledge, we also need to have that communion with the Lord, that moral courage to go on for him. Faith and faithfulness. So Jonathan had a sword and he also had the courage to use that sword for the deliverance of the people of God, to conquer the enemy so that God's people would be blessed. So there were just the two who had the sword. And now we noticed the third step the Philistines take. They sent out the spoilers. Previous to this they had seen to it that none of the.

The. The Israelites had swords and Spears, and now we find here that the Garrison of the Philistines moves out to this narrow passage where there were sharp rocks on either side, where it just seemed like an absolutely impossible situation. Here they were, and none of them had swords or Spears. The enemy was in a spot where there seemed no getting by. There seemed to be no way out. Which end corner it truly was and does. The enemy know just how to get us into such a position as this where there just seems to be no use. And so that was the feeling that came over Saul's heart. He said it's no use. And so he got a little company of people and they sat down under a pomegranate tree and they said, well, we're just not going to get involved. We're not going to care about this. We'll just wait till. The trouble comes if you can put it that way. And so here were the Garrison of the fellows. Moved out to the passage of McMash and Saul sitting down under a pomegranate tree. And isn't it easy for us too? And just to sit down and say, like it tells us about Laodicea, rich and increased with goods, had need of nothing and had no realization of the condition of things that really existed. And I feel, brethren, I feel it for myself in these days of prosperity, in these days of plenty, that is very easy for us. Just to sit down under the pomegranate tree. And mind you, when he sat down under this pomegranate tree, he wasn't alone. He had 600 people with him. And what was more, he had the Lord's priest. In other words, there was much that could be commanded seemingly about Saul. He was God's king that had been chosen. He was the one who had the the 600. And Jonathan only had one armor bearer. He had. The Lord's priest in Shiloh wearing an why everything seemed to be just nice to sit down and take it easy. And I do trust that as this year 1978 begins that you and I will be delivered from that self complacency that's settling down. Spirit that's so easy to get hold of us. I think all of us feel that it kind of creeps over us at times. We just feel like throwing up. Hands and say, what's the use? I'll go to the meeting, but I'm not going to take any active part. I'm not going to put myself out because it's just no use. No one appreciates it, no one cares, and everybody seems to be of the same mind, just to drift along. Well, it seemed to be the condition of things here, but there was something stirred in the heart of Jonathan, and I hope it will stir in your heart and mine especially, brethren. As we begin another year, and the Lord's coming so very near, and those words resounding in our ears, occupy till I come those words that tell us that we might live the rest of our time to the will of God. Doesn't it touch your heart and mind who you say? But if I try to do anything, I don't get any encouragement, neither did Jonathan. Jonathan didn't even talk about it. He didn't even tell anybody what he was going to do. But there was. Something, I say, that stirred in his own heart, and that was a love for the people of God, a concern for their condition, a desire for their blessing and deliverance. This, I say, stirred in the heart of Jonathan. And he had only one companion. And this man is unnamed. The Scripture hasn't been pleased to tell us the name of Jonathan's armor bearer. But he had a great part in this and, you know, sometimes. There is someone in whom we can confide, someone in whom we can, shall I say, share those desires and pray together and seek to have an interest in the people of God together. I think it's so nice. It could possibly be husband and wife. It could be two young people who have a similar convictions and heart desire. And how nice it is to see that Jonathan had one who had these kind of thoughts. We so often associate the name of Jonathan with what took place afterwards and how he was unwilling to identify himself with David in his rejection. But God has been pleased to record this bright spot in Jonathan's life. And let me say this, in spite of all the many failures that there has been in our lives, isn't it good to know that God records every bright spot, everything that's been done for him?

Not even a cup of cold water given in His name will be forgotten in that day. Yeah, not even a thought upon His name. We might have a book of remembrance, and we have the names of friends who visit in our home, but we can't tell when they think about us. But that's how much the Lord values the response of our hearts, brethren, that even a thought upon His name, even a cup of cold water has been recorded of Him, and no amount of after failure. Will ever change that record? It's there. It's going to be brought out and manifested in that day. So it's very lovely to see. And this chapter is a real encouragement in connection with Jonathan. So it tells us in the fourth verse, at the first verse, rather, it came to pass upon a day that Jonathan the son of Saul said unto the young man that bare his armor, Come and let us go over to the Philistines Garrison that is on the other side. But he told not his father. Here there was this particular day and it could be today, could be January the 2nd, 1978, a particular day came when Jonathan became very much concerned about this. And it could be, I say that January the 2nd, 1978 is the time when someone or what here became concerned about the little time that's left to us about the wonderful privilege of

living for so blessed a Master one. Worthy and not looking around to see about others or what they might think or say, but desiring to do it out of affection and love for the Lord and love for His people. That to me is so lovely. And it says He told not his Father. We might wonder why the scripture records that. But when we look back in the history and think of Abraham and when Abraham was going to leave us of the Chaldees. And come out from her of the Chaldees into the land of Canaan. We remember how he did tell his father. He told his father what he planned to do. And his father went along with them. And out of respect, I suppose, for his father's age, he allowed his father to take the lead. And I don't know whether his father had faith or not. I very much questioned whether Terah, the father of Abraham, was a man of faith. But they journeyed part way and they came to a certain place and they settled down in this place and they remained there until Abraham's father died. Quite a few years were lost in Abraham's life because he allowed himself to be hindered in the pathway of faith by telling his father. And so you know, it is sometimes that telling someone who has no spiritual desires, no real desire for the Lord's things. Will only be a hindrance to us and will hold us back. So he didn't tell his father he loved his father. The end of the chapter shows his respect for his father. But he did not allow his father to hinder him in that path of devotedness. And you and I are told he that loveth father or mother more than me is not worthy of me. The Lord's claims must come first. Villain tells us here how. The fourth verse. And between the passages by which Jonathan sought to go over unto the Philistines Garrison, there was a sharp rock on the one side, and a sharp rock on the other side, and the name of the one was Moses, and the name of the other Gibeah. Here we see, as we remarked before, that to pass over to the Garrison of the Philistines. There were these sharp rocks. And there are always hindrances, they're always sharp rocks, as we have noticed before. The Lord has told us in his word that we must expect to have tribulation, Paul said in writing to the Philippians. Unto you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake. And over and over again we are told. That the path of following Christ. Is a path of suffering. So there were sharp rocks, and they noticed where these sharp rocks were. One was on the side of the Philistine company and the other was on the side of Gibeah. And that's where Saul was in the uttermost part of Gibeah. He wasn't right close to that sharp rock. He avoided that, but he was there. He was back under a pomegranate tree.

And the men were with him and Jonathan and his armor bearer. If they were going to go, they had to pass through this sharp rock or these sharp rocks, and perhaps they would show how that when we desire to please the Lord, why there is the world that's always opposed. We know the world has no heart for Christ. We know if we're going to follow the Lord Jesus that we can expect the enmity of the world. The Lord Jesus said Marvel not if the world hates. You he know that it hated me before it hated you. And then he also said the disciple is not above his master. And I've often thought of that passage. The disciple is not above his master. If they have persecuted me, they will also persecute you. And I thought of it like this. If I expect better treatment from this world and my Savior, I'm saying, well, they ought to treat me better than him. I'm really a little bit above my master. They should be a little more kind to me. Should they? Our precious savior was despised and rejected here, and yet. All that love that ever shone out, as one of the writers said, the thing that impressed him when he read the Gospels was this here's a man who never did one thing to please himself. Just think of that pathway of love here in this world, ever doing his Father's will, never anything to please himself. There's not one recorded miracle in all of the Gospels where the Lord did a single thing. To make life easier for himself. He did everything for others, but for himself. No, He was the one who sought to do His Father's will and for the blessing of others. Well, that was the rock of the Philistine side. Then there was the rock on the side of Gibeah. He could expect that his father was not going to understand that he would take this kind of a risk, that this just seemed too much to go out against the Garrison of the Philistines, who were much stronger than them. And when there were only two swords, this seemed like absolute folly to go out and try to overcome in this battle. So we have the position, we might say, of the Philistines. On one side he had the sharp rock of the misunderstanding of his father on the other side. Now was he willing to go? Was he going to devotedly follow the Lord and do His will? Well, it tells us in the sixth verse. And Jonathan said to the young man that bare his armor, Come and let us go over unto the Garrison of these uncircumcised it may be. That the Lord will work for us, for there is no restraint to the Lord to save by many or by few. I put a little emphasis on that expression. It may be the Lord will work for us. You notice this humility, and I think it's a very necessary thing. He didn't say, oh, we're going to do great things today. We're the Lord's going to deliver them into our hands. No, there was no such boast. In fact, one of the writers put it this way. Pretensions of special spiritual guidance are never humble. We often hear people who say the Lord told me to do this and that if you have a scripture for it, then that's fine. When we have the word of God, we can always say I have divine instruction. I can remember when I was a boy as we walked a meeting on Lord's Day morning. Once in a while my father would say to me, he said sometimes when I go a place to preach the gospel, I'm not just sure whether the Lord sent me or not, but he said when I go to remember him and his death, then I'm sure. That I'm doing his will because he has. Said this, do in remembrance of me. In other words, he was trying to impress upon me that when we have a scripture for something, then we can say, I'm sure I have the word of God, I have divine direction. But when you and I take some step in our Christian life, we ought to pray about it. We ought to seek divine guidance. But remember this verse. Hast thou faith? Have it to thyself before God. And even the blood apostle Paul, when he spoke about these things, he said, I know nothing by myself, yet am I not hereby justified? But he that judgeth me is the Lord. He said, I don't know anything that I have allowed in my life, that I haven't judged. But he said the Lord may see something I don't see. And he does see things in us, brethren, that we don't see ourselves sometimes he sees.

Motivations that we're not aware of, He sees them. So isn't it nice to see this humility? We could expect that the Lord would come in and help here. Here was one, I say, who had a love for the Lord, who had a sword in his hand, who had a love for the people of God, and who was seeking to walk in humility. And he said, it may be, He said it may be the Lord will work for us. He said as far as whether the Lord can do it, he said we have. Question about that. The Lord doesn't need a big crowd. He doesn't need Manny. He can save just as well by few. Because when it's the Lord's battle, it's like David going out against the giant. He didn't need to have a large company, and he didn't even want to have Saul's armor because Saul was a man after the flesh. And so he goes out in quiet confidence in God. And the victory was granted to him. So here with Jonathan. There was humility and he says that the Lord could save by many or by few. And if there's any one of us here to have some little situation that has arisen in life, something that we want to do for the Lord, and then we say, oh, I don't think I could do that. You know, I've often said, and I repeat it again because perhaps I could say it's going to help to me in my life. And that is. Never ask the Lord. Whether you're able to do it, ask him whether he wants you to do it. Because if he wants you to do it, then he's the one that gives the strength. You know, sometimes we get occupied with whether we have enough strength ourselves, whether they have enough support ourselves. That isn't the point. The point is, does the Lord want us to do it? And if the Lord wants us to do it, by then we're his charge. He says in the word, no man goes to warfare at his own charge. No soldier goes out at his own charge. Why? As soon as he is ordered to do something, the supplies are given to him. He doesn't have to supply the the needed things, ammunition or whatever himself. This is supplied to him. And so the important thing was to find out, did the Lord want them to go? And now notice the seventh verse. It's rather touching. And his armor bearer said unto him. All that is in thine heart turn thee. Behold, I am with thee according to thy heart. There's a little phrase in this verse that is rather striking, and that is those two little words turn they. It does seem to me, as I read it here, that Jonathan's heart failed him

when he was about to go forward, as he saw those rocks on either side and as he thought of his own weakness and thought, I only have one person with me. It does appear as though he said, I just can't do it. And he turned around and his armor bearers saw him turn around and he said, turn around. Jonathan, I'm with thee. And so forward they went to me. It's like a reminder of what we spoke of yesterday, that God always allows something in everything we do for him to help, to keep us humble. And I suppose even dear Jonathan, as he looked back on this occasion, he wouldn't do any boasting. He'd say, well, I would never have gone ahead in that if it hadn't been for my armor bearer. God always sees to it that there's something in every victory that helps to keep. Tumble. But on the other hand, I want to say a little word about this armor bearer. You'll never know, brethren, what a little word of encouragement may mean to some discouraged soul if you say it at the right time. I don't suppose there's one of us in this room, but can remember some time in our lives, perhaps quite a few times in our lives when we were thoroughly and utterly discouraged, when we were just like Jonathan at this point where we just said, I give up and we. We're going to turn back and someone knew how to speak the right word. A word fitly spoken is like apples of gold and pitchers of silver. No one knows what a little word spoken at the right time may mean to someone who is discouraged. And brethren, may we know how to speak that word. It's easy for us to say the wrong thing. We're pretty prone to that. All of us are guilty of it, myself certainly included, to say the wrong.

Thing at the right time instead of the right thing at the right time and we just discourage someone and perhaps could be a hindrance to them that might mean lost years in their life. Well, it's very lovely to see this and I think the reason it's put in this way and not mentioning the name of the armor bearer is to show us how a hidden service. Unknown and unnoticed by man. Because as far as we know, this armor bearer didn't. Even have a sword, Jonathan did, but the armor bearer didn't. And so he was in a precarious position. He he couldn't do anything. He had to go forward in full confidence in the Lord. But I say God has his record of this and God has the record of all that's been done for him. So Jonathan then with renewed courage in the eighth verse says, behold, we will pass over unto these men. And we will discover ourselves unto them. Jonathan now steps forward. He takes the lead. It was apparently his responsibility. He had the sword. And he now goes forward. And he tells his armor bearer that if they boasted and said come up to us, then they would go. But if they said tarry till we come to you, then they would stand still and would not go up. Now, that is, it seems to me to show that if the enemy was boastful and told them to come up, which of course placed themselves in very great danger, to try and climb up to where they were, why, they said, if the enemy is boastful, then we'll know that the Lord's going to give us the victory. Isn't that surprising when the enemy was boastful? And so it often is when everything looks the most difficult, when it just seems like an impossibility. And then we learn that. With God nothing shall be impossible, and how lovely it is to see that He counted upon God in this situation. So it tells us in the 11TH verse. And both of them discovered themselves under the Garrison of the Philistines, And the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. I just want to call your attention to this little expression. The Hebrews you notice in the 19th verse of the 13th chapter, the Philistines there said, lest the Hebrews make them swords or Spears. And again in this 11TH verse, behold, the Hebrews come forth out of the holes. And in the 21ST verse, moreover, the Hebrews that were with the Philistines, why aren't they called Israelites? Well, you know, Hebrew was the name of nature, that is, Abraham and the whole nation of Israel were descendants of Eber, and that was just their name in nature, and the Philistines looked upon them just as natural. Man sought to speak, and we find too, Saul on one occasion talks about them as Hebrews. We should never look on the people of God as Hebrews. We should always see them as God sees them. Very easy to look at them as they are in nature, for we still have the old nature within us. But it's good for us to look at the people of God from God's viewpoint, to see them as His people. And so this is the way that faith looked at them. And so you'll notice the difference in the way Jonathan speaks the 12TH verse and the Garrison answered Jonathan and his armor bearer and said, come up to us and we will show you a thing. And Jonathan said unto his armor bearer, come up after me, For the Lord hath delivered them into the hand of not the Hebrews, the hand of Israel. Yes, he looked upon the people of God in their favorite place because the. Israel means a Prince with God, and that is the place that grace has brought us into. Isn't it blessed brethren, to think of the place of favor that we have been brought into? And I wish to say to the most failing Christian in this whole company this afternoon, and that God sees you in that place of perfect acceptance, holy and without blame before Him in love. Absolutely nothing changes that place of favor into which Grace has brought us.

And if Jonathan was going to deliver the people of God, he had to see them from God's viewpoint, just as we read in connection with the prophecy of Balaam. He was called to curse the people, to look upon them as they were in nature. But when he viewed them from the top of the rocks, he had to speak of what they were from God's viewpoint. He said from the top of the rocks, do I behold them? He hath not beheld iniquity. Jacob nor perverseness in Israel, and at the very time that he was talking that way, they were falling into sin down there in the camp below. But when he saw them from the top of the rocks, that was God's viewpoint. And how wonderful it is. We need to do that, brethren. We need to see God's people from God's viewpoint if we're going to seek their blessing. They're dear to Him. He loves them with an everlasting love. They're they're going to be presented another. Day without spot or wrinkle, or any such thing. So Jonathan now feeling that the Lord has come in, he can say, Come up after me, for the Lord hath delivered them into the hand of Israel. Confidence now has been restored, and he climbs up on his hands and on his feet, and his armor bearer after him. Well, you can see why I said that. To climb up to them seemed like putting their life in the greatest danger to think of climbing up, and above all to have to get down in their hands and feet. That surely gave the enemy an opportunity to go at them. But they had counted upon God. And perhaps it signifies to us the attitude of prayer. Sometimes the greatest victories are won upon our knees a little, saying, Satan trembles when he sees the weakest St. upon his knees. And so here we find that Jonathan and his arm are bare down upon their knees, climbing up, shall I say, to victory, climbing up to the place where God was going to manifest His power. Well, when they get up there then it tells us there was that first slaughter Jonathan and his armor bearer made were about 20 men within as it were, and half acre of land which a yoke of oxen might plough seemed like a very, very small beginning. Here with all the Garrison of the Philistines, it seemed like a small beginning. But God's work often begins that way. A very small beginning, but confidence in God. God enables us to go on in faith and I say to that I often feel the starting point is very important. It's so needful that when we start things, they start the right way. One young man who had a a sad marriage, he said to me, how can a thing end right that doesn't start right? Well, I say, dear young people, start right. Give the Lord Jesus his rightful place if you start the wrong way. Perhaps it won't end the right way either. But isn't it important when even young people start going together, that they start right? That they acknowledge the Lord, That they give Him His rightful place from the very beginning of their friendship days? And so it is. This new year is starting. Are we going to start right? Are we going to seek to give the Lord his rightful place? How often we have started the wrong way and then we've had to reap the results. The Bible says be not deceived, God is not mocked whatsoever a man saweth that shall he also reap. It doesn't mean that the Lord can't restore in his grace. He does restore. But oh, poor David got restored, but the sword never departed from his house. And so I say, dear young people, start right. And if there's any little service that you're going to do for the Lord, start right. Start in obedience. Seek to give him his rightfulness. In your life and He will guide you and direct you. Now it tells us there was a trembling in the halls, in the field. And among all the people, the Garrison and the spoilers, they also trembled. And the earthquake. So it was a very great trembling. That God was

acting on their behalf, and He put fear into the hearts. How these enemies and they trembled before them. And you know, when we seek to walk in obedience to the Word of God, why then there is that confidence that the Lord gives as we seek to go on in the path of obedience. But if you and I are going in our own wisdom or our own strength.

Why? We're going to see how very weak we are. We have no strength of our own, but when we are weak, then we are strong. And so God now began to undertake the Garrison. The spoilers, they were all trembling. And now King Saul begins to take notice. Something has happened. And he looks over and he sees the the Garrison of the Philistines beginning to melt away. The enemy, something is happening over there in the enemy lines, and he says, let's number and see who is gone. Isn't this rather striking Jonathan, this mighty victor, this one whom God was using was so unimportant to them, so unnoticed, that when he slipped away with his armor bearer, nobody had even noticed that he was gone? He wasn't doing a lot of talking about himself. Offer what he was going to do. I remember hearing our brother Annas, who is known to have many here, saying on one occasion. About serving the Lord. And he used that little expression in his broken English delight. Don't make no noise. And so it is, brethren, if you're going to do something for the Lord, we don't have to do a lot of talking about it far better than it should be done quietly and let the Lord make manifest the results instead of us doing a lot of talking about talking. About what we're going to do or what we're doing. Jonathan didn't do any. Talking about this, Jonathan seemed like an unimportant person. And I might look over this company and someone might say, well, I don't think I ever could do anything. Nobody ever takes notice of me or would expect anything from me. Well, I apparently didn't expect anything from Jonathan. Apparently they didn't expect anything from his armor bearer. And so it was an immaterial thing that they just. Quietly slipped away. But they were in communion with the Lord. They, as I say, loved the people of God. And it's so beautiful to see this. They noticed the results. They saw what had happened. And I say to anyone who's trying to do something for the Lord, it's far better that people should see the results than that we have to do a lot of publicizing about it. Christendom is full of all that kind of thing. Publicizing. What's being done? But God's Word shows that principle. We find even in the life of the Lord Jesus, how often we hear him telling not to publish what had been done. I might just comment here because some have said, why did he do that? Why did he tell people not to talk? Well, I've, I've noticed this and perhaps you've noticed it too. He never told anybody to be quiet about what had been done for their souls. But if it was something to do with healing. Something spectacular, something that would attract a lot of attention to his power to heal. Why he told him not to talk about that. And you know, we like to draw attention to ourselves. But the work of God, like Solomon's temple, it's a work that goes on quietly. There was a lot of noise in the quarries where the stones were being cut out and sawed and made for place. But there was no noise of the hammer in the building. No, they just quietly fit into their places. And there's a work of God going on, happy to have part in it, that quiet work of obedience to the Lord seeking to fill our place among God's people. I say again with a love for the Lord and a love for his people, because I believe those two things were what characterized Jonathan. Well, now we find something that seems to me a little bit sad, and that is that Saul thought that he would like to get credit for this. He would like to get into it. Now he'd been sitting under a pomegranate tree, but when he saw something was going on and it seemed as if there might be victory, why, he wanted to be sure that he got a little bit of credit for this. And immediately now he's ready with his 600 men to come running over and jump in and take. Credit. Well, this was another point with Jonathan. Jonathan might easily have felt, well, I'm a little bit upset about this. I, I should get the credit for this. I was the one. Saul wasn't even concerned about it. But isn't it nice to see, in spite of Saul coming over and coming in on this, we don't find one word from Jonathan. Why didn't he do a lot of talking and defend himself?

Well, he knew the Lord knew all about it. The Lord knew all about it. But Saul seeks to put on a display, and he calls for the priest and. He says here he called to bring Hitler the ark of God. Just seemed that he was trying to put on some display as to his own spirituality and have a little part in this for himself. But the Lord saw to it that the record is written in such a way that we would know that the Lord was using Jonathan on this occasion. Now let's just notice a little before we close here. The 21st verse. Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about even they also turned to be with the Israelites that were with Saul and Jonathan. Then there's another company, likewise all the men of Israel, which had hid themselves in Mount Ephraim. When they heard that, the Philistines fled even they also. Followed hard after. Hard after them in the battle. Now here you find that there were two companies that had just given up and been discouraged. These Hebrews had gone over to the Philistines and perhaps his pictures to us some. And as we look back and think of ones whom we've loved and known, and how they've become discouraged and turned aside and they've turned over to the world. These went back to the Philistines and it says they had gone and identified themselves with these enemies of the Lord. And now we find a great restoration taking place. These people who had gone over and identified themselves with the Philistines, now they see that God is working among his people and they come back and they wish to have part among God's people. Well, you know, we often. Think of those who have been turned aside, and perhaps, brethren, our own heads can hang in shame sometimes, that we might contribute part to the discouragement. We might have part in them being turned aside. And perhaps if there was a more of a stir in our hearts of love for the Lord, love for one another, and they saw that there was that warmth and desire for the Lord, and after His things, perhaps they might be attracted, Perhaps there might be. Who would be restored and brought back so often? You know, it's our own coldness that hinders restoration. It takes a lot of grace on our part that a soul should be restored we find in the book of Ruth. Naomi and her family had all gone down into the into the land of Moab. And what was it that brought them back? Well, it says they heard that the Lord had visited his people in giving them bread. All they said, we hear that God is blessing his people again. We want to go. Back and be with them. And what was it brought these Hebrews back? They saw God was blessing his people. He was giving encouragement among his people, and now they want to come back. And then there's this second company, those that they haven't gone over to the world, but they had hid themselves in Mount Ephraim. They hadn't left God's land. They're even called not Hebrews, but men of Israel. But they just were the kind, it seems, that said well. I'm just not going to do anything because if I try to do anything, it might be wrong. So they just don't do anything. Isn't it possible for us to be like that? Perhaps it's possible for us to come to the meetings and say, well, I'm going to come to the meeting, but I'm not going to do anything. Not going to give out of him, not going to pray. I just don't want to get involved because I just, I think it's easier just to go along that way. Well, there were men of Ephraim just like that. They were just content to sort of go along and not do anything, just hid themselves as they hear people say count me out. Well, that's what they were. They were count me out, those kind of people. But here we find a great restoration of those kind of people, those count me outs. They all came back now and they joined themselves with the people of God. And how did it all begin? Because one person. One person, his heart got stirred. He had a love for the people. He saw their condition and he didn't hide himself. He didn't give up. He didn't go over to the Philistines. No, he said, maybe I could do something. Maybe the Lord might use me. And he became the beginning of that blessing. Well, brethren, perhaps we could each ask our own hearts, are we willing to be that hidden person, perhaps that armor bearer who perhaps nobody notices?

But perhaps it's a little service of prayer, perhaps. Word of encouragement to some discouraged person because you know the greatest preacher that God records in his word, Peter, 3000 people saved when he preached on the day of Pentecost. He was brought to the Lord by a

quiet brother named Andrew. That was the one that God used to bring Peter to the Lord. He brought him to Jesus. And so here we find it says in the 23rd verse. So the Lord saved. Not just Jonathan. So the Lord saved. Israel that day, yes, the Lord saved Israel that day. There was great blessing as a result of this. Well, may the Lord encourage us. Brethren, we're living in Laodicean days. We often feel it in our own hearts. We often feel how difficult it is to go on, and I suppose every one of us are affected by this. But the Lord loves His people to the end. He never gives them up. Let us not give them up either, but seek. Good and seek their blessing, but in order to do it, we must just be content to go on seeking to have the Lord's approval, have love for his Saints, and be content just to do what we do as under His eye and for his glory. And the Lord will take notice of all it is done for him. And it says in Second Corinthians chapter 4. Or rather one Corinthians chapter 4 about that coming day when God makes. Manifest the counsels of the hearts, and then shall every man have praise of God. May the Lord grant that we will desire to do what we do for His praise for His glory. Could we sing that little hymn? 242 Sing aloud to God our strength He has brought us hitherto. He will bring us home at length. This the Lord our God will do. Doubt not, for His word is stable. Fear not, for His arm is able. 242 Someone started for us.

Glendale Conference: 1961, Object of Service (13:17)

Address—G.H. Hayhoe

I'd like to read in First Samuel chapter 13. First Samuel chapter 13 and beginning at the 17th verse. And the spoilers came out of the camp of the Philistines and three companies. One company turned under the way that leadeth to Oprah, under the land of Shuo. And another company turned the way to Beth Horn, and another company turned to the way of the border that looketh to the valley of Zebulun for the wilderness. Now there was number Smith found throughout all the land of Israel, for the Philistines said, lest the Hebrews make them swords or Spears. But all the Israelites went down to the Philistines to sharpen every man his share. And his colder in his acts and his matter. Yet they had a file for the Maddox, and for the colders, and for the forks, and for the axes, and to sharpen the golds. So it came to pass in the day of battle that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan. But with Saul and with Jonathan his son was there found, and the Garrison of the Philistines went over to the passage of Mick Smash. Now it came to pass upon a day that Jonathan, the son of Saul, said unto the young man that bare his armor. Come and let us go over to the Philistines Garrison that is on the other side. But he told not his father and soul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron. And the people that were with him were about 600 men on a high of the son of a Heub Ichabod brother, the son of Phinehas, the son of Eli the Lord's priest in Shiloh, wearing an effort. And the people knew not that Jonathan was gone. And between the passages by which Jonathan sought to go over unto the Philistines Garrison. There was a sharp rock on the one side and a sharp rock on the other side, and the name of the one was Bo's As and the name of the other Cena. The forefront of the one was situated northward over against Mick Mash, and the other southward over against. Jonathan said to the young man that bare his armor. Come and let us go over under the Garrison of these uncircumcised. It may be that the Lord will work for us, for there is no restraint to the Lord to save by many. Or by few. And his armor bearer said unto him, Do all that is in thine heart. Turn thee, Behold, I am with thee according to thy heart. Then said Jonathan, Behold, we will Passover unto these men, and we will discover ourselves unto them. If they say thus unto us, carry until we come to you, then we will stand still in our place. And we will not go up under them, but if they say thus come up unto us, then we will go up, for the Lord hath delivered them into our hand, and this shall be a sign unto us. And both of them discovered themselves under the Garrison of the Philistines. And the Philistines said that behold, Hebrews come forth out of the holes where they had hid themselves. And the men of the Garrison answered Jonathan and his armor bearer, and said, Come up to us, and we will show you. And Jonathan said unto his armor bearer, Come up after me, but the Lord hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands, and upon his feet, and his armor bearer after him. And they fell before Jonathan, and his armor bearers flew after him. And that first slaughter which Jonathan and his armor bearer made was about 20 men within, as it were, 1/2 acre of land which a yoke of oxen might plow. And there was a trembling in the horse, in the field, and among all the people. The Garrison and the spoilers. They also trembled, and the earthquake saw it was a very great trembling. And the Watchmen of Saul and Gibeah of Benjamin looked. And behold, a multitude melded away, and they went on beating down one another. Then said Saul unto the people that were with him. Number now, and see who has gone from us. And when they had numbered, behold, Jonathan and his armor bearer were not there. And Saul said unto Ohio. Bring hit her the ark of God, for the Ark of God was at that time with the children of Israel. And it came to pass, while the while Saul talked unto the priest at the noise that was in the host of the Philistines went on and increased. And Saul said unto the priest, Will draw thine hand, and saw in all the people that were with him assembled together themselves. And they came to the battle, and behold, every man's sword was against his fellow. And there was a very great discomfiture. Moreover, the Hebrews that were with the Philistines before that time, which went up with them under the into the camp from the country roundabout even. They also turned to be with the Israelites that were with Saul and Jonathan, likewise all the men of Israel.

Which had hid themselves in Mount Ephraim heard that the Philistines fled even they also followed hard after them in the battle. Saw the Lord saved Israel that day, and the battle passed over unto Bethaven. I thought in reading this passage, dear young people, is that we find here. A dear young man and his armor bearer, whom God used for the blessing of his people. We can we know that it was a very dark day in which these in which this event took place. When all of Israel were in a sad condition, they had rejected the Lord and had chosen the king. And we know that the Philistines had power over them and that Saul was unable to meet the power of the Philistines. But isn't it lovely to see here a young man and his armor bearer who were exercised for the blessing and good of the people of God? And with whom, we might say, there was personal devotedness in an evil day. And that's what one feels is so important at a time like this. Oh, it's very easy to get caught in the current of things. Go along with the proud, but it takes grace and purpose of heart to go on to the Lord. To seek to live for him and yet also to be a blessing among the people of God. In such a day as this, and whatever failures there may afterwards have been. In the life of Jonathan, we can at least say in this instance that there was real purpose of heart and devotedness, and God has been pleased to record it, not only that we might know that He hasn't forgotten this in the life of Jonathan, but also that we might be encouraged in the same path. But it surely also teaches another lesson to your young people, and that is that we can't live on past victories. We can't live on past experiences and it seems sad to think that this man. Who was so mightily used of God should afterwards be the very one who chose to turn back and remain in the court of Saul, and not to accompany David in his rejection. And so perhaps there has been a time of devotedness in your life or mine. Perhaps as we come to these meetings, our hearts are stirred as we think of the privilege of living in this world for Christ. But all, let us remember that we need. Strength from the Lord for the situations that we meet along the pathway of life. Well, Philistines represent to us the

power of the enemy within among God's people. We know that on another occasion Sam. Saul was able to overcome the Ammonites because they were the enemies power from without. But when the enemy's power came within, he was not able. It took real devotedness, It took purpose of heart. Yeah, it took love for the people of God. Which I believe we could say was never seen in the life of Saul. He was more concerned with his own honors. Than having at heart the good and the blessing of God's people and all dear young people. May you be one who has in your heart a desire to be a help among the people of God. It's easy to be. It's easy to just drift along with the crowd. It's easy to find fault. But it takes much courage. It takes occupation of heart with Christ to be able to go on in a day when things seem to be breaking down. When surely the spoilers are at work to go on in faithfulness. And in love and be used of God. And who can tell the blessing that one or two young people who seek to go on for the Lord can be among his people? But here we find just two against a vast host of the enemy. And yet used of God in such a mighty way for their deliverance and. So that the people of God could rejoice. And being set free from the Philistines.

Well, we noticed too, that at the end, in the 14th chapter, there were those of the Children of Israel who had gone over and identified themselves with the Philistines, and there were others who had hid themselves. In the in the holes of the earth. Well, I suppose those are two ways in which we can meet. The difficulties of the way we can say it's no use and we can drift along with the current of things. Sort of join hands with those who want to go on with things of the world. And who want to find your pleasure and happiness here? Or we can. Take another attitude of saying, well, there's nothing to do because no one will cooperate, no one will help. You might as well not try to do anything. Well, those are the two extremes. Either go along with the world. Those are the ones that went and joined with the Philistines, or you can go, as it were, down to the holes in the earth and say, well, I can't do anything because I'm just one person and so I can't be a help well. Jonathan didn't do one or the other. He didn't join hands with the Philistines. Now did he go down into the holes of the rocks? But he knew what was taking place. He saw that the spoilers were at work, but his heart looked up to God for the blessing and the deliverance of the people of God. Well, it was at this time that the spoilers went out to do their deadly work. And we noticed too, in reading further down, that before these spoilers went out, they had already accomplished something very quietly, very unsuspected among the people of God. And what was it? Well, they had seen to it that there was no Smith in the land of Israel, lest the Hebrews, as they called them, that's the name given to them in the flesh. Faith looked upon them as Israel, nature looked upon them as Hebrews. Well, they looked upon them in this way as Hebrews, and so they saw to it that there was no Smith. They were very willing to help the people. Of God, they were willing to help the Israelites not to sharpen their swords and Spears. No, what were they willing to help them to do? All to sharpen their tools? To have such good tools that they could be good, successful farmers. That they could get along well in developing the earth and bringing out some of the good things that were in that land that God had given to them, to the neglect of their swords and their Spears. All dear young people, sometimes one feels that that is what the enemy is doing in a day like this. How often we find that the enemy is so willing. To help us get along in the world, we can get scholarships, we can get help of all kinds. To make a success of this life, we can get loans and we can do everything. To have the finest education in the best homes and the nicest cars and just get along so well and the world won't turn us down. They're ready to help. The Philistines were glad to sharpen the tools of the Israelites so that they could be good farmers so long as they neglected their swords and their Spears. And one is not saying this because. I am against the necessity of education in connection with your calling in life, but all I do say to your young people, don't make that your object. Don't neglect the things of God to get along in this world, because if you do and the day of battle, there will be no sword and spear in your hand and all What a sad thing it is in the day of battle is going to come in your life and mine. It's going to come in our private life. It's going to come in our assembly life. It's going to come in our business life. That is a time when God is going to test us as to whether we really want to. Put his claims 1st and acknowledge the Lord Jesus as the one who has a rightful claim. Over our hearts and over us. And can it not be that while we're so busy?

Getting these things of so-called necessary necessities of life. That we can neglect the sword and the spear. All dear young people. I beg of you not to neglect the private reading of the Word of God in prayer. I beg of you not to neglect the meaning. I beg of you not to allow the things that might be called important in this life to hinder you from giving time in your private life for the Lord Jesus. And so we find here that the Philistines had worked this plan. And then when the plan was complete, when there was number sword in the hands of any of the people, only in the hand of Saul and Jonathan, then the spoilers went out to work. Then they started to do their work. And there was no power to combat it. There was no spiritual energy to stand against it because. Of the sword and the spear had been neglected. And so it tells us here about these three companies. I looked up a little bit about the names of the places where these companies went, and I was quite struck to notice that the one that went to Oprah was the place where Gideon Fresh Sweets by the Winepress. That's where he was. All the spoilers. Don't want to see you and I have that private time. Over God's precious word, they don't want to see us taking that time. That we should be spending over God's Word. And so the spoilers went out. And the first place they went to us Ultra, that is the beginning of getting away from the Lord. Is neglecting His word in our lives. Then it says another company turned the way to Beth Horn. Well, that was the place. When they went up from Gilda, they went to Beth Horan in the battle against the five kings of Canaan. Book of Joshua It was, perhaps we might say, the decisive battle of the possession of Canaan. And this was the place where, when they left the Old hall, they went up to Beth Horan. All the enemy doesn't want you and I. To live in practical self judgment so that we can go on the victory. And all dear young people, are there little things allowed in your life and mine? That are hindering fruit bearing that are hindering what we might speak of as victory. And because we are allowing those things and we know they're wrong. Our conscience as well as the word of God tells us that they're wrong. But we still go on with them. We we argue that there's nothing very wrong with them but the children of Israel. They had to come from Guildhall up to Beth Horan. So we see the enemy. That was where the second company of spoilers went, that was the place where they went from Guildhall to victory. And so he attacked that place, Beth Horan. And the third company, it says they went the way of the border that looketh to the valley of Zebulun, toward the wilderness. Well, I was thinking of that as those who are discouraged, you know, the enemy. Yours is discouragement. That's one of his great tools. He might be neglecting the word. But perhaps we're reading the word. We might even feel that we're practicing self judgment. But we might be very discouraged. There are a lot of young people who are discouraged. They feel it's no use, they feel it's difficult, it's uphill work to follow Christ and one of the enemies greatest tools is discouragement. Indeed one has been impressed in noticing in first Peter chapter 5 it says casting all your care upon him, for he cares for you. The next verse says be sober, be vigilant because your adversary the devil has a roaring lion. Walketh about seeking whom he may devour. A discouraged Christian is open to the definite attack of the enemy. And here, young people, if we're not casting our cares upon the Lord, if we're not leaving Him to order our lives and to plan them according to His perfect wisdom and love, by then we're probably discouraged. And the devil is right there ready to upset one who is discouraged. He just knows when to get in and to turn us aside.

So here were the three companies of spoilers. Went out. The Garrison of the Philistines moved up into Mick Mash, and the people went to look for their swords, and nobody had one. The enemy was so clever. He had worked this all out. He had secret intelligence. He knew that they

were neglecting their swords and their Spears, and in the day of battle there was no one. But Saul and Jonathan, who had a spear or a sword in their hands? And perhaps we could say that in the case of Saul, seems to me it would picture to us. Having the knowledge of the word without the power to walk in it. And so there is another danger in that direction. We can get the truth intellectually. So that we can answer the questions intellectually and still be tearing under a pomegranate tree. That is no spiritual energy in our lives, no love for the people of God, no desire for their good and for their blessings. Yet having a fine knowledge of the Word. So sorry to say, Saul's sword, with little help in the day of battle and knowledge will never keep us, dear young people. But Christ will the enjoyment of himself, of his love, that will keep us. That will give us strength in the day of battle. So there wasn't only knowledge with Jonathan. He had the sword, but he also had a love for the people of God. He had a desire for their deliverance. And he had to a confidence in God that he was able to deliver his people and that he loved his people. And that if Jonathan felt in his heart the sorrow of seeing them. The Lord felt it still more and that He loved the people of God. But all we also see it coupled with a very sweet humility. Oh, I think it's lovely in reading this portion to see the humility that characterized Jonathan at this time. And oh it's so important. This is a day when self importance and pride is a great thing. Push oneself forward and think. That were able to accomplish things, self-confidence. But all we see with Jonathan, there wasn't that self-confidence, but there was confidence in the law. There was the knowledge of his love and of his faithfulness. Though it came to pass upon a day upon a day. Well, it might be today in your life or mine. Might be this very day that the Lord stirs us up. It might be that he brought us to this very general meeting, dear young people, so that this would be the day. What our hearts would be stirred up, and when we would have a renewed and fresh desire. To live for the Lord Jesus and to be a blessing among his people. So on this particular day, Jonathan said to the young man that bears armor, come and let us go over to the Philistines Garrison that is on the other side. Yes, that day came. He didn't look at the difficulties. They were insurmountable. He didn't say the spoilers are too busy, there's too much trouble here. You couldn't do anything in a condition like this. And perhaps you might say there was a lot of trouble in the little assembly where I come from. There's some spoilers that work there. We'll have to wait until that's over before we can do anything. Here, young people, you'll wait forever if you wait till the spoilers stop their work. The enemy is always busy, but faith looks to God. Faith counts upon him. Faith knows what man is, but it also knows what God is. That God is able to do more than we can ask or think. Another thing that I think is very beautiful here is the kind of companion that Jonathan. Had chosen? What kind of a companion did he choose? Did he choose one? Who would tend to discourage him and would say, oh, it's no use. Don't try Jonathan, the odds are all against you. But instead he had chosen. A companion, an armor bearer who had the same godly exercises and who was a help to him. And dear young people, these are very important occasions. Many friendships start at such times as this. It's quite often that you meet a boy or a girl who may afterwards be your life companion. But all I ask you, do you want one who will be an armor bearer?

Do you want one who will help you? You want one who will be an encouragement to you in the past of following Christ? A boy can be a drag to a girl. Or a girl can be a drag to a boy and hinder in the path of following Christ. Oh, may we know what it is due to your young people when you go out together during these meetings, try and encourage one another. Try and encourage one another to follow Christ and be a help instead of a discouragement in that path and it'll be a blessing to you and a blessing to the one whom you choose to be your partner. And if you find that the one who is going around with you is not really one you could call an armor bearer, an armor bearer, the better the better. Stop it now. Better stop now before it's too late, because. To have a spiritual drive in your life as a sad, sad thing. Well, Jonathan had an armor bearer. His partner was an armor bearer. And when he said to him, come and let's go, his armor bearer could say, as he did later on the whole, I am with thee, behold, I am with thee. Oh how lovely that was. To see helpers together remind you of dear Aquila and Priscilla, whose noble names in the scripture shows how a young couple together can serve the Lord. Amid the hardships and difficulties of going on in the day. When there's weakness and failure and ruin, perhaps. Well, why does it say he told not his father? Why not take his father into this confidence? Well, his father was not a man of faith. Father was a man who was in a higher position among the people of God, but he didn't have faith. They remember how Abraham on one occasion when God called him. To come out from all the Chaldees, he talked it over with his father. He allowed his father to take the lead. And when they started out for the land of Canaan, his father caught his father was the influence. That caused them to settle down in Heron instead of going into God's land. And they stayed there for some time, too, because he told his father. He told his father. We remember another occasion. How? Moses, father-in-law discouraged him to Moses father-in-law said you're not able to bear the burden of this people alone. That's too heavy. As one brother said, the Lord never asked him to bear it alone. He said, My presence shall go with thee, and I will give thee rest. He never asked us to do a thing alone. His promise to be with us is our encouragement and our health. Well, he didn't tell his father. And dear young people if there's someone. Whom you know will discourage you, even a loved one in the path of following Christ. Sometimes you have to look beyond that loved one, sometimes you have to look beyond that person and not allow them to influence you. Gideon would never have pulled down the altar that was in Abia, in the in the country of the Abias rights if he had asked his father, because his father had built it. But when he acted in faith, God undertook. And so I say again how important it is that we act before God. In our exercises to follow Him and for the blessing of His people. Well, Saul had a large number with him. He had 600. He tied under a pomegranate tree. He had the Lord's priest there. As I say, all the awkward things, but not that devotedness and spiritual energy. And that's what we need in a day like this. It's true that God still recognizes people. And we must recognize the people of God too, and love them. We must recognize the fact that God has a Center for his people.

But what I'm Speaking of, particularly this afternoon, dear young people, is devotedness to Christ. Personal devotedness to Christ following him. According to his mind and to his word. Well, it tells us to in the end of the third verse that the people knew not that Jonathan was gone. Oh, how was that? They didn't notice that Jonathan was gone. Oh, I think this is very beautiful too. Jonathan wasn't the man that attracted attention to himself. He didn't try to attract any attention to himself. No, he went on quietly, unnoticed. But he had a large heart. He loved the people of God. He couldn't bear to see them in \*\*\*\*\*. But he sought no prominence for himself. Moses thought to deliver the people of God one time. But he sought to do it in a way that gave prominence to himself as a ruler and a judge. But God had to teach him many lessons before he could finally use him. And may I say to your young people, some is often seen, dear young people, with a real zeal, real desire to be a blessing among the people of God, but were perhaps content to go by unnoticed, content to go in and out among the people of God and not to be noticed. But that's the great secret here, Jonathan told. Not his father. And the other 600 didn't even know that he had gone. Well, he goes out and there were two sharp rocks. On one side there was a sharp rock by the Philistines were on the other side there was a sharp rock. Where the Garrison was with with Saul and we often find tea that there are sharp rocks to pass. We see in front of us the Garrison of the Philistines. We see the sharp rocks. And it seems it's impossible, it's too difficult. And Jonathan said to the young man, he said. Come, let us go over under the Garrison of these men. It may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few business. Lovely, He said. The Lord may use this. There's no boasting here, is there? There's no saying He's going to use us. We're great people. We've got courage now, he said. The Lord may use it, and if he, if he does want to use us. Why? He doesn't need to have a large

company, he just needs to have a heart that looks to him. So he said that he may use this, but then it seems to me I'm leading the incident here, that Jonathan must have looked at those shad rocks. And I believe he turned around. I believe he turned his back and he's just going to go back. Because his armor bearer said, turn me. Behold, I am with thee. Well, hasn't that time come? Sometimes, perhaps. We wanted to do something to the Lord and we're all ready. And then the difficulty just seemed so intermodal. Seems so impossible and we just felt like turning back was number use. And that's just the point where we find Jonathan here. Why does God record that? All dear young people, I believe this is important. God will never let us do any boasting. He'll never let us do any boasting. And Peter walked on the water, but he could never boast about it. He began to sink. David became king, but he could never say I was so faithful through all those years. That God gave me the throne because when the time came he was to get the throne, He had fled from the face of Saul and was down with the Philistines. All God will always let us see our own helplessness, our own nothingness. But that's a good thing for us. It's necessary because He would only have us to boast in Christ. He would only have us to boast in him. So it seems to me that the armors are here. Was the means and this occasion of calling causing Jonathan to turn around. And go forward in this battle. So they went up. We haven't time to speak of it in detail, but we know how they went forward there. They called up to the host of the Philistines and they said, come up, we'll show you a thing. In other words, they just look down with disdain. Two men coming up to meet them. Two men able to face the whole Garrison of the Philistines.

They look with disdain, but then what does it tell us? Oh, it tells us that they got down on their hands and feet. We've got to get down before we can go up. And so sometimes when we feel disdain, when people look and say, Oh no, you think they're going to do something, well, take it down in their hands and their feet and they climbed up and when they came up to the top. There was the Philistine Garrison, but when they got there and the courage and confidence that the Lord gives, Jonathan set forward. And his armor bearer after them, after him. And what was the result? All complete victory. God granted a complete victory. And what about the spoilers? All they trembled. What about the people that were afraid of the Philistines? While they tremble, to the Philistines the whole situation is all changed, and the people who seem so many, so innumerable. By the whole earth trembled, and Jonathan and his armor bearer went forward. And God through them delivered the people of God. And what about these ones that have gone down, hid themselves in the hole? What about the ones that have gone over to the fellow signs? Did Jonathan get ahold of them and give them a shaking and say you shouldn't be there with the Philistines and you people in the halls, you come up all he didn't. Isn't this lovely? Why, in the courage and confidence of faith, he goes forward? And these people came out of the holes, and the ones that were with the Philistines came back. And what a great deliverance God wrought. And then after all this, then Saul comes forward and he joins the crowd. He brings his army into the battle. And Saul got all the credit. As far as outward things were concerned. It looked as if in the end it was all salt victory. And we don't hear one word from Jonathan to defend himself. Hold your young people. This is perhaps the hardest. And most difficult point of all, when you try to do something and then perhaps the Lord does. Given the privilege of doing some little thing for him and somebody else comes ahead. And as it were, they take the credit. And the devil says, oh, you were the one, somebody else got the credit. It's properly recorded up there. It's properly recorded up in God's book. This shows God tested Jonathan about whether he was really doing this out of love for him and love for his people. And God tests us too. And sometimes criticism and things that happen are God's way of showing us. The wretchedness of our own hearts. We like to get credit. We like to set self forward. We like to be noticed, but here we find that they went unnoticed. They didn't even know that they were gone, but all the results of it all were the deliverance of God's people. Thus the Lord saved Israel that day, and the battle passed over on the Beth Haven at the end of the chapter. They were going to put Jonathan to death that God undertook. Isn't it lovely? Isn't it beautiful to see this devotedness? All dear young people, I say again. The close of this little meeting. God has brought you here. It may be that He's brought you here because He wants to encourage your heart. It's easy to get discouraged. It's easy to see the odds against you and say it's no use but all. May God grant that each one of us fear. Young people, be sure you keep your sword sharp, and be sure that you not only keep it sharp, but also that you seek to walk in that communion with the Lord that gives moral courage and strength, which will be characterized with love for the people of God. A desire for their deliverance. And if you and I seek this, it may be. The Lord will use us. It may be what a privilege to be used of Him. What a privilege to do something for the One who did more than we can ever tell for us. May God grant our hearts will be encouraged to live not unto ourselves, but unto Him who died for us and rose again.

La Mirada Conference: 1990, That Which Feeds the Soul (13:17)

Address—G.H. Hayhoe

I'd like to turn to First Samuel, chapter 13. First Samuel chapter 13, beginning at the 17th verse. And the spoilers came out of the camp of the Philistines in three companies. One company turned unto the way that leadeth to Ophrah, unto the land of Shul, and another company turned the way to Beth Horan, and another company turned to the way of the border that looketh to the valley of Zebulum, toward the wilderness. Now there was no smith found throughout all the land of Israel, for the Philistines said, lest the Hebrews make them swords or Spears. But all the Israelites went down to the Philistines to sharpen every man his share, and his Calder, and his axe and his matter. Yet they had a file for the Maddox, and for the colders, and for the forks and for the axes and to sharpen the golds. So it came to pass in the day of battle that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan. But with Saul and with Jonathan his son was there found, and the Garrison of the Philistines went over to the passage of Mikdash. Now it came to pass upon a day that Jonathan the son of Saul, said unto the young man that bare his armor, Come and let us go over to the Philistines Garrison that is on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron, And the people that were with him were about 600 men. And a higher sign of a heat tub. Ichabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an Ethan. And the people knew not that Jonathan was gone. And between the passages by which Jonathan sought to go over unto the Philistines Garrison, there was a sharp rock on the one side and a sharp rock on the other side. And the name of the one was Bose, and the name of the other Cena. The forefront of the one was situate northward over against Mikdash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armor, Come and let us go over unto the Garrison of these uncircumcised It may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few. And his armor bearer said unto him, Do all that of his inline heart turn thee. Behold, I am with thee, according to thy heart. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Carry until we come to you, then we will stand still in our place, and will not go up unto them. But if they say, thus come up unto us, then we will go up, for the Lord hath delivered them into our hand, and this

shall be a sign unto us. And both of them discovered themselves under the Garrison of the Philistines, And the Philistines said, Behold the Hebrews come forth out of the holes where they had hid themselves. And the men of the Garrison answered Jonathan and his armor bearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armor bearer, Come up after me, for the Lord hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands, and upon his feet, and his armor bearer after him, and they fell before Jonathan, and his armour bearer slew after him. And that first slaughter which Jonathan and his armour bearer made was about 20 men within, as it were, an half acre of land which a yoke of oxen might plough. And there was trembling in the host, in the field, and among all the people, the Garrison and the spoilers. They also trembled, and the earthquake. So it was a very great trembling. And the watchman of Saul in Gibby of Benjamin looked, and behold, A multitude melted away, and they went on beating down one another. Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armor bearer were not there. And Saul said unto Ahia, Bring hit her the ark of God, for the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased. And Saul said unto the priest, Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle, and behold, every man's sword was against his fellow, and it was a very great discomfiture. Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp of the country round about.

Even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in Mount Ephraim. When they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day, and the battle passed over unto Beth Aven. Well, this little portion that we have read here, we can see a lovely example of devotedness. We very often think of Jonathan as a person who was unfaithful. And it is true that later on in his life there was indeed unfaithfulness. He didn't go on and identify himself as he should with God's king, with David. But isn't it lovely to see that God takes account of every bit of devotedness, even if perhaps afterwards there might be failure and breakdown? God doesn't. Forget anything that has been done for Him, for His glory, and for His people. Not even a cup of cold water or even a thought upon His name will be forgotten in that day. And this ought to be an encouragement to us too, to go on even in days of difficulty. And perhaps we do at times, like Jonathan, become discouraged, Find the path a little difficult. Isn't it good to know that the Lord would encourage us in devotedness to Him? And this was not an easy time in the nation of Israel, as we can see here. There had been a lot of trouble among them. It tells us here the spoilers went out in three companies, and I think all of us can see how the enemy is at work to spoil the work of God. We know when God works there's blessing, but the enemy doesn't like to see that, and he uses various means to spoil the work of God tells us here about these spoilers. It says in the 17th verse the spoilers came out of the camp of the Philistines. You know, the Philistines were the people who got into the land without crossing the Jordan. And I believe they bring before us in picture the enemy's power among the people of God, where the flesh is not in its rightful place. The crossing of the Jordan is a picture to us of the end of the flesh before God, that is. It's our death with Christ. But these Philistines were in the land, perhaps that the Palestinians of today and we find these people were a constant menace to God's people. And so it is even with ourselves. Every time the flesh acts, there's a hindrance, there's loss. We were reading in our chapter in Philippians 3. We are the circumcision that worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh. We tend to have confidence in the flesh. But it always and will always breakdown. And so we find here that the Philistines went out to work and it says they. Sought to spoil the people of God in three companies. If you noticed in what we read, I think we can designate these three companies. One of the companies it tells us when the difficulties came and the Philistines came in upon the people of God and Saul failed in his leadership. Some of them it tells us in the sixth verse of the 13th chapter. When the men of Israel saw that they were in a Strait, for the people were distressed. And the people did hide themselves in caves and in thickets and in rocks and high places and pits. In other words, they said, we're just going to keep out of things. We're not going to get involved. You know, if we can take that attitude, brethren, when difficulties come among the people of God, we can sort of say, count me out, count me out and not get involved. We should be concerned with everything that concerns the glory of God and the blessing of his people. We don't do that in our family life. When problems arise, our father and mother doesn't say, don't say, count me out. They feel a renewed responsibility. And we can't hide from problems. There's no use. It doesn't put an end to any problem to hide from it. And so we find one of the companies here and they were hiding from the difficulties. They were not ready as good soldiers of Jesus Christ to endure hardness. And then there was a second company spoken of in the 7th. Verse says, and some of the Hebrews went over Jordan to the land of Gad and Gilead, and if you had identified them, you'll see they're spoken of in the 21st verse of the next chapter where we read. Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about even, they also turned to be with the Israelites that were with Saul and Jonathan.

These ones. Here they can go and hide, but they went and identified themselves with the Philistines. They said it's too difficult to work among the people of God. And so they went over and formed friends with those who were really the enemies of God's people. And we were noticing in the meetings, whosoever will be a friend of the world is the enemy of God. And so sometimes we can get discouraged and say, well, I'm going to. Just enjoy the worldly life and we turn aside. And that's where some of these went. This was the work of the spoilers. You know, first those who he had, they didn't get involved in something wrong, but they just shunned away from responsibility. And then here are these who went over to be with the Philistines. And then the third group will identify in the first part of the 14th chapter. There were these men who were with Saul. I think it says 600 men. About 600 men, yes, that sat down under a pomegranate tree. They just chose a path of ease and you know, it's quite possible for us even brethren has gathered to the Lord's name to get occupied with a path of ease, seek some, seek our rest in this world. We often sing, you know, we're not of the world which fadeth away. The Lord Jesus said they are not of the world even as I am not of the world, but. Find that it's very easy for us, especially in days of prosperity, to seek worldly things. As someone has said, the flesh can seek an easy path as well as an evil path. That is, we can sit down under the pomegranate tree and know there's problems, know that the enemy is attacking, but we're just enjoying life. If I can put it in that way, we're going to have fun. We're going to have. Possessions, well, here we're the third company. And the Scripture says the spoilers from the camp of the Philistines went out and attacked Israel in three companies, and perhaps this identifies who they were. And perhaps we can look into our own hearts and know, are we running away from trouble or are we? Leading the path of obedience and separation to go and mingle with the Philistines, mingle with those who are not walking in the truth, those who are really opposed to the truth of God as we have it in the Scripture. Or we can say, no, I wouldn't do that. But we seek a path of ease. And we see in the end of this chapter, the Spirit of God brings before us the cause for what had taken place. Notice in the end. 13th chapter. The 19th verse. Now there was no Smith found throughout all the land of Israel, for the Philistines said, lest the Hebrews make them swords or Spears. Yes, these Philistines had a plan worked. They had a plan to make sure that the children of Israel didn't have swords and Spears. Now I think all of us are well acquainted with Ephesians 6, where it tells us to take the sword of the Spirit. Which is the word of God. And you know, we need to have a sword in our hands. Not a physical sword that's going to cut people and harm

them physically. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. And rather than, I believe it's very easy for us in these days when the spoilers are at work, to neglect our Bibles, to not really know what the Word of God says. And I want to encourage everyone, perhaps especially those who are young, acquaint yourself with the Bible. It's the Word of God. It's the only real direction that we have in these days to know the word of God. You say, but there's a lot of things when I read I don't understand, but remember this. The Lord Jesus said that the Spirit would be the remembrance. Remembrance, Sir, to bring all things to your remembrance, whatsoever I have said unto you. My father used to have a little expression. He said, if you don't read your Bible, remember this. The Spirit of God won't work miracles to encourage laziness. And if we don't read our Bibles, how can the Spirit of God bring things back to our minds? We've never read them. They've never been deposited, so to speak, in our minds. And so I'm thankful that in my home we were brought up to have the word of God before us. Many things I didn't understand, but as I learned to know a little bit more, the Spirit of God did his blessed work and some scripture I didn't understand.

It all came to light sometime in a Bible reading. They were reading something. Oh, I saw what that verse meant that I never had understood before. The spirit is the remembrancer. But the Philistines said, we'll sharpen your tools. We'll help you to be good farmers. We'll help you to get along, but don't take care of your swords and Spears. And, you know, there's all kinds of provision today to, shall I say, get along in this world to get things that are necessary to make progress. Progress in the world, not speaking against education, it's necessary, providing it's used for the glory of God. But I mean, we must not, no matter how important this is in our particular calling in life, we should never neglect the Word of God, that precious book, the word of God that he's given to us. And so the day of battle came. Maybe it didn't matter too much until that day of battle came. They thought, well, things. Kind of peaceful and we don't expect the big conflict to take place. And so their tools were sharp, but their swords, it says when the day of battle came, the only persons who had a sword or a spear in their hand were Saul and Jonathan. Now that's interesting that Saul had it as well as Jonathan. You say, why does it tell us that Saul had it? Well, you can get a knowledge up here in. Had but not use it. I've met some Christians and they have a very good knowledge of the Bible very good, but they're sitting under a poulder on a tree. They're not benefiting themselves nor are they helping the people of God. Paul had to say to Timothy neglect not the gift that is in me and he had to say say to our kippus take heed to the ministry that thou hast received in the Lord that thou fulfill it if you have laid. Hold of something of the truth of God. It's for your food and for your blessing. But we're also responsible to share with others that which the Lord has taught us. And so I think we see two things here. A man who was willing to use his sword for the good and blessing of the people of God, and a man who is willing to sit down under a pomegranate tree with a sword in his hand which he wasn't using. And so this is what happened. The day of battle came. And the only two people had a sword, who had a sword in their hands were Saul and Jonathan. Now, it would have been very easy for Jonathan to say it's no use, nobody cares today. I'm only one person. And what could I do? Well, God deals with us as individuals. And let me say this devotedness to the Lord is an individual thing. You can't. Shall I say make somebody else devoted? I am responsible. As the Scripture says, every man shall give account of himself to God. When the judgment seat of Christ takes place and our lives pass into review, God's not going to deal with us in groups. He's going to deal with us as individuals. Every man shall give account of himself to God. Good thing to remember, even now there was trouble in one assembly and one brother said to me, if that brother will say sorry, I'll say I'm sorry. And I said, brother, you're only responsible for yourself. Leave that brother. If you're sorry, tell the brethren you're sorry. Well, happily he did. The Lord blessed them for it. It's not easy sometimes when you feel somebody else had a big share in it. But remember, whether now or in the future, we're individuals before God. As to our responsibility, there is a collective testimony. And we can see from what follows that Jonathan was very interested in God's people collectively, but he had to act in devotedness as an individual. And this, I believe, is brought before us very strikingly. The Philistines, then. Had worked his plan. The spoilers had gone out to spoil the people. They had sharpened the tools of the Children of Israel to the point where the children of Israel had neglected their swords and their Spears, and now they move in. The Philistines move in. Notice how it begins in the last verse of the. 13th chapter. And the Garrison of the Philistines went out to the passage of Nick Mash. Oh, this was a crucial moment. The the Philistines now were going to move in. What could be done?

Jonathan could have easily said it's no use. Look at this big crowd of Philistines, real army of them, and I'm just one person. But he cared. We find over and over again, David cared and David was used for the deliverance of the people of God. And at this point, Jonathan cared and God used him. You can tell a blessing of an individual who really has a heart for the Lord and for his people. Well, this is brought out here, so it says in the first verse of the next chapter. Now it came to pass upon a day. I don't know just exactly what day it was. This is the first day of 1991. This is a rather significant day because a new year has started. There was just such an important day that came and Jonathan saw the problems. But it says. That Jonathan the son of Saul said unto the young man that bare his armor, come and let us go over to the Philistines Garrison that is on the other side. But he told not his father, that is. Now we see his soul stirred in spiritual energy to act for God, to think of the people of God, and to seek in his way to affect deliverance for them. And so he had a companion. As I say, he was an individual, he was responsible, but he had formed companionship with a young man, shall I say, who was like himself, who would share his desires and his exercises. It's good to have a good companion, one who cares. And may I say to those who are husbands and lives, it's good when we support one another in our desire to help the people of God. A husband can hinder. Wife, her wife can hinder a husband or both can work together and it's very lovely here to see too, now working together. Jonathan undoubtedly was the one who took the lead. But so it is the responsibility of, shall I say, public ministry is committed to the man. But the Scripture shows us how great an influence different sisters have had. Priscilla had a tremendous influence for good. Upon Aquila and so we learn in different instances through the Bible how there were sisters who had an influence on brothers for their good. And it's very lovely to see this here that there was an armor bearer and it says he told not his father. Why did he not tell his father? Well, I wondered if he thought about what happened when God called Abraham. God called Abraham and said goat from. Country, and from my kindred, and from my father's house unto a land that I will show thee. So he told his father. And I suppose having some kind of respect to his father, he let his father take the lead. And his father was a drag until his father had died. And the point, I believe, is that, you know, you can tell people who will say, oh, you can't do anything, it's no use, no youth even trying. And he knew that his father, who was sitting under the common ground of the tree with his 600 men, would say, Jonathan, it's no use, Don't you know? One person can. Do anything so he told not his father. And so you know, if there's somebody that hasn't a heart for the people of God, you can't share some of the things that you seek to do in devotedness for the Lord. You have to as we were mentioned to the young people last night, there's a verse in 119 Psalm. The 63rd verse says I am a companion of all them that fear thee and of them that keep thy precepts. Who are your companions? Are they dragging you and telling you, oh, let's not go to meeting, Let's not go out and help in some gospel work? It's there's a lot of hardships. It's not worth the problem. Or have you got a companion who says, I'm with you, I will seek to be helped you, I'll support you if that's what you feel the Lord has laid upon your heart. So he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron. He had 600 people with him. Certainly, I suppose we could say the majority were not with Jonathan. But

majority, as someone has said, is not the point. The important point is the Lord. The world deals in majority. The world deals with numbers.

But. When you and I realize our nothingness and count upon the Lord, as someone has said, you can take a line of zeros and it doesn't matter how long the line is, if you put one in front of it, you have a large number, and the more zeros that follow that one, the larger the number is. And so if you have 10 after it, then yourself and 10, it's only 10. And the more we realize our own nothingness, the more zeros we put after our own name, the better, because then we count upon the Lord. We say I can't do it, only the Lord can do it. And so let's put a long line of zeros. We're really nothing, but one person is everything. Christ is all and in all, or as Mr. Darby. Translates that Christ is everything. He's the one, the one and only. Saul had tells us here that even even Saul had the Lord's priest in Shiloh, he seemed to have things on his side outwardly. Inwardly his heart, as we learn from other scriptures wasn't really you could be in the right place, brethren, thank God. There is a place, a ground of gathering that's according to the word of God. But being in that place is a wonderful privilege, but it won't keep you unless you have the Lord before you. So it was nice. The ark was important, the Lord's priest was important, but we could be in that place like Saul was and yet not be relying upon the Lord not having. The Lord before us. Well, there's something interesting too in the end of the third verse. And the people knew not that Jonathan was gone. What does the word of God say this? Well, you know you're going to do something for the Lord. Don't publish it. Don't make a big talk about it. That's really just trying to exalt yourself. We find a great deal that that's the way men do. They're going to be some undertaking. They do a lot of broadcasting about what they're going to do about in the things of God. We need to learn that we have to hide ourselves. We have to recognize that the Lord must be everything. And so Jonathan didn't make a fuss. I was out here when dear brother Annas went out in. When brother Jimmy Smith, I should say, went out in. My Lord's work, I was present at the very time that he went down to the Dominican Republic. And oh, Brother Annas was there. And I remember he was asked to give a little talk and he, he was giving some advice to Brother Jimmy Smith. And he said it was telling him not to make a lot of noise. And I remember his expression, he said delight, don't make no noise. And he told him just to go on, do the work quietly and not make a lot of noise about what he was going to do. Brother Smith must have been impressed. I was very much in that occasion. Well, that's what Jonathan was doing here. Now what wasn't easy? Notice the fourth verse and between the passages by which Jonathan sought to go over unto the Philistines Garrison. There was a sharp rock on the one side. And a sharp rock on the other side. Well, this wasn't very easy, was it? He said he was going to go. He didn't tell his father. He only had one person to kind of support him, his armor bearer. And he looked. And there was a sharp rock on both sides. On one side the sharp rock was where King Saul was, the other was where the Philistine Garrison was. This is quite interesting, isn't it? There was the Philistine opposition, but sometimes even God's people don't understand devotedness to the Lord. And we just have to be humble but never turn against the people of God. Love them because the Lord loves them. And Jonathan's desire was because he loved the people of God and he sought their deliverance. He wasn't going to do a lot of talking about what he was doing. But there were those sharp, sharp rocks on either side. And so it tells you where they were in the fifth verse. One was against Micmash. That was where the Philistine Garrison was. 23rd verse of the 13th chapter tells you that. And the other was southward over against Gibeon. That's where Saul was. That's where he had his group of men under the pomegranate tree. And now on the 6th verse, Jonathan said to the young man that bare his armor, Come and let us go over unto the Garrison of these uncircumcised. It may be that the Lord will work for us.

For there is no restraint to the Lord to save by many or by few. I think there's something very lovely in what he says here. He doesn't boast. I remember a remark that I read in Mr. Darby. He said pretensions about special spiritual guidance are never humble. Sometimes we say, oh, the Lord told me to do this, and we're kind of boastful about what we're doing, and we don't find this boastful spirit, do we? It may be that the Lord will work with us, no doubt. That the Lord could use them, he said. The Lord isn't restrained. He doesn't need to have a big crowd. He he doesn't have to have many. He does. And he can do it with few. He may use us. Nice to be humble, brethren. We're nothing. The Lord said that the greatest among those born of women was the man who said he was only a voice. And that's what the Lord values. And so we see here a lovely spirit with Jonathan. But now there's something interesting in the next verse. And the armor bearer said unto him, Do all that is in my heart turn thee, Behold, I am with thee according to thy heart. It's a very interesting little thing that you see here. It's just stated very briefly, but I believe the implication is that. He was pressing forward. He saw those rocks on both sides and he turned around. He said this is too much for me. I, I don't think I can do it. And he turned around and his armor bearer who was with him, he said, turn me, I'm with thee. Or, you know, you don't know what a little word of encouragement might mean to some person who feels like turning back. A word fitly spoken is like apples of gold and pictures of silver, and God allows this in all our lives, brethren. Peter could never boast that he walked upon the water because he began to sink. Jonathan could never boast and say, well, I was the hero in this because if it hadn't been his armor bearer, he would have turned back. God always sees to it that there's something, even the best things that we do that keeps us humble, that makes us realize that we're really nothing. And so the Lord let this little incident come where Jonathan's heart failed, but his armor bearer supported him. And I say. Again, you may think, oh, I didn't do anything. The armor bearer's name is not even mentioned, but. If I can put it this way was because of that armor bearer that Jonathan turned around and there was a great victory. Little things that seem unnoticed are recorded in God's book of remembrance and very beautiful here to see this point. And so Jonathan responds to this. I think it's nice what he said, what the armor bearer said to him. I'm with you according to thy heart. He knew his heart was to go, but he was discouraged. He turned back just at this point. Point and then in the eighth verse. Then said Jonathan, Behold, we will Passover unto these men, and we will discover ourselves unto them. Now there's decision, now there's purpose. You're mentioning a little bit last night about Daniel when he was going to school in Babylon. It says he purposed in his heart he would not defile himself with the King's meat. It needs to be a purpose. Barnabas exhorted the young believers in Antioch that with purpose of heart and want to say to everyone, to those who are young here, you'll never be able to go on in the Christian life unless you have a purpose. You've got to have a purpose and that purpose needs to be to have the Lord before you have him as the object, the All in all. And so it says there was a purpose here. He said we'll go over. And then they made a little plan. If the Philistines said come down to us, then he said that he said we'll we'll just stay where we are. But if they say notice what he says. In the 10th verse. But if they say, Thus come up unto us, then we will go up, for the Lord hath delivered them into our hand, and this shall be a sign unto us. Now it would have seemed a lot easier to have thought it was the Lord's mind that they would come down to them. In other words, it would have been a lot easier just to stand still and let them come down. Path of following Christ is never easy. It's never easy. We must, through much tribulation, enter into the Kingdom of God. Sometimes it's when the enemy is most boastful that the Lord comes in. If you eat Israel's history, it was always when the enemy was boastful. Goliath was defying the armies of the living God. He was very boastful, but that was the time of his greatest defeat. The enemy came up in the time of Sennacherib and he.

Were very, very boastful, but that was the time when God granted the greatest victory. Don't be afraid when the enemy gets boastful, because we have one who's mightier than them all. One greater is he that is in you than he that is in the world. So it says in the 11th verse. And both of them discovered themselves under the Garrison of the Philistines, And the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. I want to call attention to that little expression, the Hebrews. Perhaps you've noticed that the

Philistines always call God's people Hebrews, and the thought is that that was their name in nature, descendants of Eber. And so they just looked at them as another group of men, another group of people. It's the same today. These nations, these Arab nations look upon Israel, just another group of people. But Israel? What does Israel mean? You never find Jonathan calling them Hebrews. He called them Israel. Notice what he said. Verse 12 yes. In the end of the verse come up after me, for the Lord hath delivered them into the hand of Israel. He didn't look upon them as to what they are in nature. You know when you look at what we are in nature, we're just a failing lot got all kinds of bad parts to our disposition and everything but the word Israel means a Prince with God. We need to see people like the Lord said. As Balaam wanted to curse Israel, but God forced him to bless them. And he said from the top of the rocks, do I behold them? He hath not beheld iniquity and Jacob, nor perverseness in Israel. He looked upon them as God sees them, as people. I think this is something for me, perhaps for you too. We tend to look at God's people as Hebrews sometimes. That's the Philistine way. But we need to look at them as God sees them. And that is nice, that Jonathan. Looked upon them in that way. And so the Hebrews, the Philistines called them Hebrews. Behold, the Hebrews come forth out of the holes where they had hid themselves in the 12th verse. And the men of the Garrison answered Jonathan and his armor, and said, Come up to us, and we will show you a thing. To see that spirit of voice that they had, We'll show you a thing. But it was very opposite to what they had expected. We'll show you a thing. That was easy to say, but notice how they had to climb up now. The 13th verse. And Jonathan climbed up upon his hands and upon his feet. And his armor bearer after him. And they fell before Jonathan. And his armor bearer slew after him. He climbed up on his hands and on his feet. Have you got to go down first, brethren? He just got down. Can you imagine getting down on his hands and on his feet and climbing up those rocks? Looked quite impossible, didn't it? But as someone has said, the way to go up is to 1st go down. And so they went down, and here were these two men climbing up these sharp rocks. How impossible it all looked. But when they got up there. The Lord had gone before. The Lord had gone before. And when they got up there, why immediately God turned all. Events around contrary totally from what the Philistines had expected. And it says. In the 13th verse, he climbed up upon his hands and upon his feet, and his armor bearer after him, and they fell before Jonathan, and his armor bearers slew after him. And that first slaughter which Jonathan and his armor bearer made was about 20 men. Seemed like very insignificant. A very small start, wasn't it? But very often the start of things is very important. The start, this is the start of another year. It's very important how we start things. Very often it's said, even in the world, if things have a bad start, what can you expect? And so here we find a good start, and the Lord comes in and it tells us here the 15th verse. And there was trembling in the host, in the field, and among all the people, the Garrison and the spoilers, they also trembled. And the earthquake. So it was a very great trembling. Oh, how wonderfully we see the Lord working.

Now there was a a very great trembling God was working, and those who were going to bring Israel into subjection, those who were going to defeat them, they're all now afraid, and they turn one against another. The Lord is showing himself strong on behalf of those who had learned to trust in Him. And so we see God coming in here, but now we find something quite interesting here about Saul says in the 16th verse. And the watchman of Saul in Gibeon Benjamin looked, and behold, A multitude melted away, and they went on beating down. One another. Saul and his man look out now and they see something's happening over there and they didn't know who it was or why it was. They just saw that something was happening among those enemies of God's people and so. That nobody knew that Saul and that Jonathan and his armor bearer were gone. They actually had the number. You know, we like to be missed. Sometimes. They weren't even missed. They weren't even missed. They didn't. They were counted quite unimportant. We don't like that kind of feeling. We like to feel that people really miss us and that we're sort of important, you know? But here, the ones God was going to use were so insignificant, we might say, in the eyes of the people that none of them knew that they were even missing. But. The Lord had gone before, but now there's something rather interesting here too, and that is that Saul wants to come into it and get the credit for himself. Now this is something that we have to bear in serving the Lord sometimes. Perhaps you undertook to do something for the Lord, and perhaps the Lord was using you and somebody else jumped in to get all the credit and they tried to take away all the credit for themselves. Leave that with the Lord. The Lord always has the record straight. You never need to fear that He has it down the wrong way. You remember when Mary came with her box of ointment to anoint the feet of the Lord? She got a lot of criticism, didn't he? Even the disciples and the others, they said this ointment might have been sold for 300 pence and given to the poor. What did Mary say? Nothing. Nothing. Why didn't she say something? You say you should defend yourself. Why didn't you say something? She knew that the Lord knew her heart, that the Lord knew why she had done it. And she didn't say a word, but the Lord did. The Lord spoke up. And the Lord. Said, Let her alone, she hath wrought a good work on me. And then he went on to say that wherever the gospel was preached in the whole world. This that this woman had done would be told from a memorial lover. I don't suppose there's any other act that was ever spoken of in that way. A woman who completely hidden and unnoticed and criticized did something for the Lord, and the Lord said it's going to be published through the whole world. And there isn't a Christian who's read his Bible that hasn't heard the story about what Mary did. Never mind. Whether you get credit or not, I say again, the Lord will always have the. Record straight. It's worth it to do what we do for him. It's worth it 1000 times because what is really going to count in that day? It's going to be a lot of what we've done rather than it's going to go up in smoke a lot that's going to be burned up. For it tells us in that day of manifestation that if any man's work be burned, he shall suffer loss, yet he himself shall be saved yet so as by fire. But if any man's work abide, he shall receive or he. A young man was going out to serve the Lord, and an older brother wasn't myself. An older brother said to him, I just want to give you those words. If any man's work abide, he said, remember, it's not what you do that seems to attract a lot of public attention. It's whether the work abides. The work abides and whatever has done for him will abide the gold and the silver and the precious stones, Those will abide the wood, hay and stubble. You can have a big pile of wood, hands, stubble, looks like something big compared to a tiny unnoticed little piece of gold, but that little piece of gold is far more valuable than that great big pile. Another verse says the man strived for the masteries, yet is he not crowned except he strive lawfully. Let's do what we do in obedience to the word of God and let the Lord make the appraisal. Even the beloved Apostle Paul said.

With me it is a very small thing that I should be judged of you or of man's judgment. You have a margin that says or of man's day. It's not important how things look in man's day. It's it's important, though, how they're going to look in the day of manifestation. Well, as I say, Saul comes in and he calls for the priest and he starts to try and put on a little act to try and show his interest. And then he realizes that this is kind of in vain and he goes out. And if you read through, I didn't take time to read through the end of the chapter, but you'll see. He was trying to get the credit for the whole thing himself. He was trying to get the credit and he actually the next chapter wanted to get Jonathan out of the way. He wanted to have the glory for himself. Oh, let's remember he that Gloria let him glory in the Lord. But brethren, we're starting a new year. The Lord loves his people. The spoilers are at work and you and I can look individually to the Lord and say, Lord, is there something that I can do? In my family, in the assembly, or perhaps in proclaiming the gospel to others who are in their sins is something that I can do. Let's be content to go on and have the Lord's approval and seek to do it. What we do for him in the end, the Lord will make manifest all that's of himself. And so it's lovely to see that Jonathan goes on. If you'd only continued in this path of devotedness, it would have been so. But it's amazing to see that later on, dear Jonathan thought more of his father's approval than the approval of the Lord. And when the test

came later on, and he could have identified himself with David, God's rejected man, he chose to go back to the court of Saul where things were a bit easier. And so we can't live on yesterday's victories. We need the Lord each day. And. We know about Gideon. Gideon won a tremendous victory for the people of God. And then he wanted to set up a remembrance for it. So he got them all to bring the ornaments of their prey. And he made an affidavit and he set it up in his own house. And it says it became a snare to him and to his house. I say again what perhaps you've heard me say before, if you do something for the Lord. Don't make anything out of it. Leave it. Forget it because the Lord won't forget. God is not unrighteous to forget your work and labor of love. He tells us if we have. Failed if we've done something that grieved him that we need to bear that in mind to keep us humble. But he says your sins and iniquities will I remember no more. But he says remember that he were Gentiles in times past. Remember the rock from whence we were hewn, the pit from whence were dug. Let's never forget how gracious and patient God's been with us. Sometimes we do. As often as people who are very hard on others seem to forget. That there was a time in their lives when they weren't walking close to the Lord. We should remember. It keeps us humble. Brethren, we failed. But the Lord says your sins and iniquities will I remember no more. But we're 10 to put it in reverse. We make a big thing out of something we did for the Lord and the Lord says forget it, forget it. I won't. And he's going to take notice of everything done for him. A cup of cold water or a thought upon his name. And I just want to say this before I close too. Perhaps he could turn to it in Exodus 28. Little thought that I'd like to pass on. Exodus 28. And verse 36. And thou shalt make a plate of pure gold engrave upon it, like the engravings of a signet holiness to the Lord. Thou shalt put it on a blue lace, that it may be upon the mitre. Upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts. And it shall be always upon his forehead that they may be accepted.

Before the Lord. No, you'll never undertake to do anything for the Lord that you won't find that somehow self in some way seems to come in, seems to come in. But isn't it wonderful, brethren, that we have a high priest and he bears the iniquity of our holy things so that the little things we do would be accepted? None of us can look back on anything that we've done for the Lord and say there was nothing of self in that. There was nothing of self. There is. Iniquity in all their holy things. I say this to encourage someone. You might say, I'm afraid to undertake something for the Lord, because, you know, self always seems to come in and I say the wrong thing or do it the wrong way or something. Oh, isn't that lovely to know that we have a high priest? He doesn't lower his standard. No, the priest didn't accept the crop and the feathers. He put them in the place of the ashes, but he didn't reject the rest. He presented what was acceptable. Oh made us encourage. US I don't think any Christian would say, well I under undertook that work for the Lord without anything of self in it. No brethren, there's iniquity in all our holy things, and I want to encourage you if you feel discouraged, you feel it's no use me trying, because when I try seem to get I bring in something that I shouldn't. Well remember the Lord values what is of himself. And he delights in any desire. I don't say that we can't learn. We can't grow, we can't learn more of his wealth, but may he encourage us. As we face another year, if the Lord leaves us here a little longer to be more devoted to Him. To care for His people, not to give up because we see the spoilers at work, but to know that if we're willing, if our hearts are willing, that He can use us in spite of all that we are. He's the God of all grace.

Toledo Conference: 1976, David's Strength (17:32)

Address—G.H. Hayhoe

Have a few thoughts on my heart, brethren. In connection with David, could we turn to First Samuel chapter 17, First Samuel chapter 17, the 32nd verse. And David said to solve. Let no man's heart fail because of him, because of Goliath, Thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him. For thou art body youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, And there came a lion and a bear, and took a lamb out of the flock. And I went after him, and mowed him, and delivered it out of his mouth. And when he arose against me, I caught him by his beard, and smote him, and flew him. Thy servants flew both the lion and the bear, and this uncircumcised Philistine shall be as one of them. Seeing he hath defied the armies of the living God, David said, Moreover, the Lord that delivered me out of the paw the lion, and out of the paw the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. How should we turn over to the 26th chapter, First Samuel, Chapter 26? 25. Then it's all said to David. Blessed be thou, my son David. Thou shalt both do great things, and also shall still prevail. So David went on his way, and Saul returned to his place. And David said in his heart, I shall now perish one day by the hand of Saul. There is nothing better for me than that I should speedily escape into the land of the Philistines, and sorrow will despair of me and seek to seek me anymore in any coast of Israel. So shall I escape out of his hands? Until we turn over to First Chronicles. First Chronicles, chapter 29. Verse 10. We're born David blessed the Lord before all the congregations, and David said, blessed be thou, Lord God of Israel, our fathers, forever and ever. Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heaven and in the earth is thine. Thine is the Kingdom our Lord, and thou art exalted his head above all. Well, rich, is an honor come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand that is to make great and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people that we should be able to offer so willingly after this sort? For all things that come of thee, and of thine own have we given thee. For we are strangers before thee, and sod earners, as were all our fathers. Our days on the earth are as a shadow, and there is none abiding. Oh Lord our God, all this store that we have prepared to build the in house for thine holy name cometh of thine hand, and is all thine own. While I was particularly thinking, dear friends, of these two passages, At the first, especially in first Samuel and one, we see David counting upon God, leaning upon him in the face of a great difficulty. In the second we see him. The very same man, but all how weak he was when he was not depending upon the Lord. And so surely the Lord teaches us the necessity of constant dependence upon Him. He teaches us the lesson that we must all learn. As it was remarked in the meeting, the Bible is the history of two men. The 1st man an utter failure in anything and everything that he puts his hand to. But the second man, the last Adam triumphant, and you and I through grace are in him. And as we count upon him and lean upon Him, or how he can in some little way use us for his own honor and glory here we're so slow to learn that Christ is all and in all. But it's God's purpose that we should learn this. And we know He's all for salvation, not one of us. Who?

This afternoon, with doubt for one moment that there is no salvation through ourselves. That, as it says in Ephesians chapter 2 by graces are you saved through faith, and that not of yourselves. It is the gift of God, either by our work, nor even by any faith that we could produce, but all of Himself. But isn't it strange that we are often slow to learn, and that He is also the only one who can supply the strength that we need?

For every step of our Christian pathway and all our blessed two, to know that He is All in all as our gathering center, that He and He alone is the one around whom we gathered. Well, in this first instance we find David, and he has been sent by his Father to bring these things down to his brothers who are in the army, and he sees this great giant Goliath. Now of course, we know that this represents Satan, and the chapter brings before us undoubtedly that they created the Lord Jesus has won over all the power of Satan and brought deliverance for us. But I would like to apply it in a practical way. David had learned some things in his own false experience. When had he learned these things? Well, as it tells us, it was when he was little in his own eyes. When he seemed to be an almost unnoticed member of the family. Because you'll remember that when Samuel came to the House of Jesse to choose the one who would be God's king, it is rather noticeable that Jesse, his father, didn't even call David in. We called in the other members of the family and when when Samuel had looked over all the others, he said, is there no other? Yes, he said. There's one other. He's out minding the sheep. He was perhaps unnoticed. You and I sometimes feel unnoticed, unimportant, that nobody cares, perhaps even sort of left out in the family. Or perhaps God allows the circumstance like this in order to make us learn to lean upon Him. To realize that he is everything. And so David, when he was left to perhaps out in the family life, when he was perhaps considered so unimportant, he was learning in the ways of God to lean and count upon God. And when the lion came, why there we find that in the strength of the Lord. He slays that lion and delivers one of the sheep that had about was about to be taken. Then there comes a bear, and again there is that confidence in God, and God is teaching him to lean upon him. Over grace to accept the circumstances that God allows in our lives as the means by which He is teaching us dependence upon Him. I wondered if the lion would bring before us that mighty strength that would tear in pieces. But I understand the way a bear kills a person is by hugging him, that is kind of squeezing him to death. And so you get all the enemy uses different tactics. He may come to seemingly destroy, but sometimes the world too may try and bring us into friendships and things that would also be harmful. But dependence upon the Lord enables us to be victorious. We find, as I said, he is sent down by his father, down into the army of Israel. And even at this point his father didn't seem to consider it necessary to send him as one to be a soldier in the army. He wasn't important enough for that. But he's learning in the school of God and he comes down. And he's slighted even on this occasion by his brothers who falsely accused him. And say, what did you come down for? Just to see the battle if this pride? No, he had been sent of his father's. And through these things I say he must learn. And he is learning. That confidence in God. And then Paul says to him, you're about a youth, you cannot do anything. But we find that there was a quiet peace in David's heart. And what was the cause of this? Well, because as it tells us here in the 36th verse 5, servants flew both the lion and the bear, and this uncircumcised suicide shall be as one of them.

Being he has defied. The armies of the living God didn't look upon this giant merely as one who has been stronger and was stronger than the armies of Israel, but he rather looked upon him as defying the armies of the living God. Were God's people in the state that they should be? No, they weren't. They had asked for a king, and God had given them a king according to their own choice. Could he still recognize them as those who were God's people, knew those armies as the armies of the living God? Oh, isn't it lovely how faith always identifies itself with the people of God? And so here we find David identifying himself with the people of God. God owned them and he sought to own them too. And he said in the 37th verse, the Lord that delivered me out of the paw the lion, and out of the paws a bear, he will deliver me out of the hand of this Philistine. And so said unto David, Go, and the Lord be with thee. Where was his confidence? It wasn't in himself, certainly. He didn't say I was able to do this, but the Lord delivered me out of the paw of the lion. The Lord delivered me out of the paw, the bear. He didn't allow the feeling that his brothers had to him and what they had said to sour his heart. And we have to be careful, you know, when things are said to us, that we don't allow any bitterness to arise in our hearts. Because the Lord loves his people, and having loved his own which were in the world, He loved them under the end. He sought the deliverance of the people of God. This was a great desire of his heart and he overcame his personal thoughts and he was willing to go out counting upon God. What for? To gain some notoriety for himself now that God's people might be delivered. He loved them. He wanted them to be blessed. He couldn't see them. Brought into subjection under this Philistine because he saw bad people from God's viewpoint, and here he was fishing their blessing and deliverance. Well, we ought to know the story very well, and how he first of all put on Saul's armor, and then he said no. So I haven't proved this. In other words, it hadn't been the custom of his life to lean upon an arm of flesh. And good for us if in some measure we have learned that it's no use to lean upon an arm of flesh, and that when an occasion arises where it seems that there's a good. Upon some person that really we can trust and count upon, we say, well, I think I can lean upon that person all. Let us learn, He that putteth his trust in the Lord shall be safe. And we see this with David. Now he said, I don't care, I'm not going to wear Saul's armor. But he said he goes down to the brook. He chooses those stones of the brook. He goes in dependence upon the Lord. And the Lord brought a great victory. Well, this was a marvelous experience. There were wonderful points of progress, shall I say, in the life of David. But you know, of your friends, we can't lean on past experience. We can't say, well, because I learned certain things, I, I now wouldn't think of leaning on an arm of flesh again. No matter how many times the Lord seems to teach us things, we have to keep learning them over and over and over again. The tendency of our natural heart is always, in a time that arises of trouble, to go back and lean upon some arm of flesh instead of upon the living God. And so we would think, I would say that David had learned something through all this. But when we come over to the end of the 26th chapter, after all those experiences that God had granted to him, ways that he had delivered him from Saul, everything at last he says, as it were. Well, this is just about all I can stand. I just can't take it any longer.

Perhaps that you might have come to that point too. And perhaps you might say, well, I tried to follow the Lord. I really did feel that I was leaning upon him. But it just seems that every time and something goes wrong and it just seems that nothing seems to straighten around and get right. And all this time we find such beautiful instances in the life of David. Is counting upon God as we have noticed His kindness shown the soul when He haunted him. Cut off the piece of his garment. And showed him that he had spared his life. He took his sword from beside him, the sword with which one of his friends suggested that he kill him. And he brought it and said, here, it's all, here's your sword. I didn't kill you when I had the opportunity. All this is most admirable. All this was surely the spirit of Christ manifesting itself in David. But, as the mother has said, when difficulties arise. It seems that experience is of little value if we're not leaning on God. And I believe that's something for us to remember, experiences of little value if we're not leaning upon God, For there is no circumstance in life that is exactly the same even the second time. David learned this on a later occasion. He went out against the Philistines and the Lord told him how to do it, and there was a great victory. The fellow signs came back the second time, but he didn't say, well, I know how to meet the situation, I'll just follow a person and this is what I did before, this is what I'm going to do again now, he asked the Lord, and the Lord gave him fresh direction for a new situation. There are no two situations in life that are exactly the same. We need fresh direction. We need the Lord. We need dependence upon him in every situation. And so if I had read the 26th chapter, you would have noticed this kindness that was shown by a David to Saul, and how Saul actually himself had to say in the 21st verse of the 26th chapter, Behold, I have played the fool. I have earned exceedingly. David is all recognized that he was wrong in the things that he had done to David. He told David that he was right and that he was going to

prevail, but this was only an assurance of man. And after all this, after these experiences, now notice the way the 27th chapter begins. And David said in his heart, I shall now perish one day. By the hand of Saul, that is. After all this, he didn't turn and lean upon the Lord and count upon him, he says. I just can't stand up under this pressure any longer. All we can in our own strength. We can't meet the circumstances of tomorrow, and many of us know when we come to an occasion like this and we sit under the sound of God's word for three days, there is perhaps a tendency in us to say, well, I think I can handle a situation tomorrow. But we can handle them tomorrow without the Lord. The one who has the minister to our heart here in these meetings is the only one who can give us the strength. Experiences, even the happy occasions in life are not enough to supply the strength. As the Lord said after they came down from the mountains and couldn't cast out the demons, He said this kind. Doors not out, but by prayer and fasting. And so here we find David. He said there is nothing better. I'll have to go and escape and run to the country of the Philistines. I'll just have to get away from all this pressure. Where did he go to get away from it? Oh, he didn't get on his knees. He didn't go down to the brook like he did when he was going to meet the giant Goliath. No, he went down to the Philistines. He went down to those who were God's enemies in the land. And so it often is that in order to escape pressure, the world says, oh, there's an easy way out. You don't have to face up to these things all the time. And so there's the blurring of the world to draw the hearts of the people of God into what seems like an easier path.

But oh, what a denial it was of all of David stood for. And isn't it true that when we depart from the path of faith, it's a denial of all that we properly stand for? As Christians, we have acknowledged the fact that salvation is by grace through faith. We have acknowledged to the world that we have no strength of our own. And yet when we. Turn to them or lean upon some arm of flesh. We are forgetting that we have that fresh need of Himself. And perhaps there is one more thing too, that I could stay in connection with this. It was part of the school of God with David. And sometimes, if we're not watchful, the Lord has to pass us through certain things. That we have to learn through experience what we could have learned in communion with him. Isn't it true that we so often have to learn some lessons through a hard experience, and that we should have learned in communion, but God allows it so that no flesh with glory in his presence. You know, David had been faithful for so long that if God had given him the throne without this little indication of failure. David might have looked back on his past life and said, well, you know, I was so faithful. I put the Lord first, I honored him, and now see what He's done for me. He's delivered me and He's given me the throne. But as David looked back on his past life, he'd have to say when the time came that the Lord was going to give me the throne of Israel, I had lost heart and I was down among the Philistines. No credit to myself that I got it. All the glory must go to Him. Because if He hadn't intervened, I would have just ended my days there, down among the Philistines. But God had his eye upon him. No flesh shall glory in His presence. He will always allow something in our most momentous and happy times in life to make us realize that we're nothing, that we have no strength of our own. And that if it wasn't for His goodness and grace, we would never get to the end of the journey. As we were, as it was brought before us last night, it's that work that's going to carry us through, that priestly work, as it tells us in Peters epistle, where we have the wilderness brought before us. If the righteous with difficulty be saved, why does it say with difficulty? All because we're so prone to lean upon the flesh that if it wasn't for that one whose arms are stretched for us. In sympathy and love, interceding, supplying grace to help, and then that other hand of advocacy that restores us when we have failed. Never get through, we never could, we never would. But it's nice to see here at the end where we turned in First Chronicles. First Chronicles, chapter 29. Isn't it lovely here to see the spirit that David displays? Wherefore David blessed the Lord before all the congregations? And David said, Blessed be thou, Lord God of Israel, our Father, forever and ever. Thine, O Lord, is the greatness and the power, and the glory, and the victory and the majesty. For all that is in heaven and in the earth is thine. Thine is the Kingdom, oh Lord. And thou art exalted us head above all. Here is the same man, the one who when faced with the giant Goliath, was able to say, though this man has defied the armies of the living God, he's not going to be able to win because the Lord is going to give the victory. The same man who in a time of weakness said, I shall now perish one day by the hand of Saul, there's nothing better for me. But to go down to the Philistines, God is passing him through things that he's passing us through things, brethren in our souls experience. What is it for? That Christ might be all that we might give him the rightful place, the place that is his and his alone and is most beautiful as I read these things to see the response at the end of David's life. That he is now recognizing that everything comes from the Lord.

And he wants to give everything back to him. Oh, I think this is so lovely. He had grown out in so many battles. He had won so much. He takes absolutely no credit to himself now, either for the victories he won or for the exceeding amount of wealth that he had gathered to present to the Lord to be used for the building of the temple. He takes absolutely no credit to himself at all. Everything if he was able to give. Notice what he says in the 13th verse. Now therefore our God, we thank Thee and praise thy glorious name. But who am I, and what is my people, that we should be able so willingly to offer so willingly after this sword, For all things come of these. And of thine own have we given these? Isn't this the most lovely expression? Of thine arms have we given thee. What can we return to the Lord? Only what He gave to us all. Let us never look back upon our lives to congratulate ourselves, to think that anything that we have done has been of ourselves, or anything which for which we should take glory for ourselves. But let us trace in all His ways with us that He is seeking to teach us this, this most important. This lesson that none of us could say we have learned, but I hope we can say we're learning and that is that we are nothing and that we need the Lord in every situation, whatever it may be. Whether it's the power from without like Goliath, Goliath, or whether it's fall from within, whether it's his own family situation, whether it's the enemies around, whatever it might be, it was all of the Lord. And if he had. Something through his life and had a desire to give it to the Lord. He said even that he said, I, I'm just thankful that I'm able to give it to the Lord. He gave it to me and he gives me now the privilege of returning it to him. We are strangers before the insurgents, as were all our fathers. Our days on the earth are as a shadow and there is none abiding. May we not forget this. As one mentioned before, all that we have is the rest of our time. Our days on earth are as a shadow. There is nothing abiding in your sleep. Perhaps look forward to years to come. But as we get older, we begin to realize how short time really is. But with the Lord's coming so near, whether you are young or whether we are older, it's still true. I believe the rest of our time is short. I believe the rest of our time is soon to pass. And it says there is none abiding. Oh Lord our God, always store that we have prepared to build the in house that I holy name cometh of thee, cometh of thine hand, and is all thine own. Lord, give us grace to realize this in some measure, and then there will be that which will abide in the coming day. There's nothing abides down here. The things that are seen are temporal, but the things that are not seen are eternal. But it tells us the world passes away, and the luster of and he that doeth the will of God abideth forever. Well and brother, may the Lord help us in these experiences that He passes us through to see His purpose in them, and that we may be able to count upon Him for great for every situation. Sometimes situations that we wonder why they're allowed, they seem so impossible and sometimes they just seem so prolonged that we say, oh, there's just no end to it. And I'm sure that was the point that David felt when he decided to go to the Philistines. And it might be that there is some some young people perhaps have come here and who have been disappointed or discouraged by things that. Things have been done. Oh, may the Lord give you grace to see that He's working out His own purpose in your life. And that purpose is that you might learn that all things come of

Him, and that all we can do is return to Him. And that which He gives of Himself to us, we can return to Him and praise and worship and Thanksgiving. May it be so as we think of the nearness of our Lord's return.

Gresham Conference: 1974, David and Jonathan (17:55)

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Chapter 17 Beginning at the 55th verse. And when Saul saw David go forth against the Philistine, and he said unto Abner, the captain of the host Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is? And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to 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 Saul 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 road that was upon him, and gave it to David and his garments, even to his sword and to his bow, and to his girdle. And Saul went out, whither David went out whithersoever Saul sent him, and behaved himself wisely. And Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servant. Would you also turn with me to Second Samuel? Second Samuel. Chapter 15 and verse 19 Then said the king to Edei 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. For as thou camest but yesterday should I this day make thee go up and down with us. Seeing I go, whether I may return now and take back thy brethren, Mercy and truth be with thee and Eddie. I 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 Eddie, I go and Passover, and Eddie I 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. Then if you'll turn over also to the 19th chapter second. Samuel 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 when it's not thou with me, Mephibosheth. And he answered, My Lord, O king, my. Deceive me, for thy servant said I will saddle me and ask 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 as 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 hosts were but dead men before my Lord the King. Yet didst thou set thy servant among them that did eateth 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? Thy matters I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yeah, let him take all, forasmuch as my Lord the King is come again in peace unto his own house fell. In these three portions that we have, there are three men brought before us, Jonathan and Brazillii and Mephibosheth. And I believe that each one of us bring before us different manner, a different manner in which there is devotedness to. Christ. In the first instance, perhaps we could say about Jonathan, and that there was one who was drawn to David as victorious. In the second incident we find one who was drawn to David as being the rejected 1 And in the third instance, in the case of Mephibosheth, we find one who was drawn to David as the one who was the returning king.

And so there are different ways in which our hearts too may be attracted to the Lord Jesus. US, and I believe we can also say this. Not in the measure in which we desire to give the Lord Jesus his rightful place. In that measure, how we find that there is misunderstanding and rejection. So we find when Jonathan wanted to give David his rightful place as the victor, as Saul didn't understand him, and he took quite a bit of rejection and hatred from Saul. And then with Idi, what a thing it was for him to identify himself with David in his rejection. He was a stranger and an exile, and to be identified with David in his rejection was a real step of faith. And then for Mephibosheth he was misunderstood, He was slandered. But nevertheless all his hopes centered in the one who was going to return, who had returned there, and who had said everything right. And what is sometimes remarked that we face, we face a reproach in the measure. Which the Lord Jesus has his rightful place in our lives. When we acknowledge Him as Savior, we find the world doesn't appreciate that. We find the world is against us. But when we want to make Him as our object and follow Him in His rejection, then we find that we face still more of the misunderstanding and rejection of the world because we're identified with Him. And then if we're really looking for the Lord to come. Why then still more do we find that the world doesn't have any place for us? Because the world is not looking for the return of our precious Savior. No, that's going to be an interference with all their plans for Him to come back as King of Kings and Lord of Lords. Why? It tells us in Revelation that when the announcement is made, the kingdoms of this world are become the kingdoms of our Lord and of His Christ. It says the nations were angry. They weren't glad that He was going to have his rightful place, nor the world would rather have its troubles. It would rather have its turmoil and its strife. It would rather have its strikes and confusion. And oil shall have the Lord Jesus Christ. But oh, how blessed it is that those of us in this room this afternoon who know Him as our Savior have found in him the one who has met our need. And it's a blessed thing, brethren, when we truly make Him our all. In all, when we're content not only to know Him, a Savior, but to follow Him in the path that He has marked out for us, surely it's the path of true happiness and blessing. Because what is it that's going to make us supremely happy in heaven? Why, It's because we'll be with Him and like Him. Yes, He is the one who is going to make us supremely happy there. And in the measure in which we give Him His place, we taste more and more of those joys. Even here. And that's what He wants us, as we have in the 15th chapter of John, when the Lord Jesus was going away, in the very chapter where he told them about the hatred of the world, He said He spoke those things to them that their joy might be full. He wanted them to have a portion in Himself that would really fill and satisfy their hearts. Well, the reason I began to read in this 17th chapter of First Samuel is because it tells. Here that when Saul saw David go out to fight with Goliath, he asked who this young man was. Now this is very strange because previous to this time David had played the harp in his presence. This wasn't the first acquaintance that King Saul had had with David. He had seen him, he had enjoyed the playing of his harp. And why was it that he asked on this occasion, Why, who is this young man? Ah, dear friend. The world is glad to know God and glad to know Christ as the one who gives rain from heaven and fruitful seasons, and they're glad to turn to him when they're in sickness, that they might have their health restored. But they don't know him as a savior. They haven't been introduced to him in that way. There are many people say, Oh yes, we all believe in God. We're not Hindus, we're not Mohammedans. No, of course we believe in God and we believe in. Jesus. And so Saul actually

knew David before this, but he didn't know him as the victor over Goliath. And dear friends, you may know about God, you may have heard about the Lord Jesus from your childhood, you may have learned verses, but you know him as the one who went to Calvary's cross and died for you. Can you say I know him as my own personal Savior?

Why even Abner here when they ever when? Saul asked him. He said, Who is he? Abner said, Well, he said, I don't know either. Well, he said, you better inquire. And so when he inquired, it says, And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite. Yes, he didn't know him, but he saw him coming back with the head of the Philistine in his hand. He saw him as a victor. And oh, I hope that. There's anyone here that has never been brought to know the Lord Jesus as the one who has gone into death and has conquered death, the one who there on Calvary's cross took our place as the sin bearer. I hope that you will be brought to know him this afternoon and that he will no longer be a stranger to you, but that instead you'll be able to say He is my own personal Savior. But there's something very sad about this that even when. Saul found out who this young man was. He didn't seem to be very much interested in knowing more about him. He seemed to be quite indifferent about knowing about him. But there's one thing that's very beautiful, and that is that Jonathan, his son, who was there on this occasion, took an entirely different attitude about this young man, David. And so perhaps your father is saved. Perhaps your mother is saved. Perhaps someone in your family is saved, but what about yourself? There was a tremendous difference between Saul and Jonathan. As far as we know, Saul went into a lost eternity. As far as we know, he died as he lived without a savior and his own son. Here we find one who was truly devoted to David, who truly loved him as it tells us, as his own soul. And the fact that you have a father who saved, or perhaps the fact you might even. Even have a child that's saved. Now, that doesn't mean that you don't have to have a personal dealing with the Lord yourself. You must receive Him yourself. You must be brought to him as a Sinner and find in him the one who died for you. You can then say, like that verse that was quoted in the Sunday school, the Son of God who loved me and gave himself for me. Oh yes, it becomes an exceedingly personal matter. What a grand thing. When you can truly say he's my savior. Well, we don't find here that that David was talking to Jonathan at all. He was talking to King Saul and he apparently spoke to Abner. But here we find that Jonathan was listening and this is nice to see. God allowed Jonathan to be present on this occasion and when Jonathan listened and heard who this young man was, when he saw that he had won this great victory for the deliverance of Israel. And then his heart was touched, and it says here in the first verse of this 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, there was something happened in Jonathan's heart that day. It says that his soul was net to the soul of David. You know, it's a real thing to be saved. As another verse says, we love him because he first loved us. You know, sometimes young people have wondered whether they really believe in their hearts because it says in Romans chapter 10. If thou shalt confess with thy mouth the Lord Jesus and shall. Believe in thine heart that God has raised him from the dead. Thou shalt be saved. And I can remember when I was a boy hearing the preacher say do you believe in your head or do you believe in your heart? And that bothered me because I wanted to be sure that I believed in my heart and that it wasn't just in my head. Because the Bible does talk about people who believed and yet were not saved. In the 2nd chapter of John it says many believed in his name when they saw the. Miracles that he did, but Jesus did not commit himself unto them, for he knew all men, and needed not that any should testify of man, for he knew what was in man. We read in the 8th chapter of Acts about Simon the sorcerer, and it says Simon believed, but Peter said to him, Thy heart is not right in the sight of God. We have to read in James where it says.

Believe us that there is one God. Thou doest well. Dabbles also believe. And tremble. So it must be in your heart. And so it is a very important thing, isn't it? Whether it's really in your heart or not is the most important matter of your whole existence. When you say how can we know whether it's in the heart, well, it tells us. First, Peter chapter 2. It says unto you, therefore, which believe He is precious. He is precious now. That is what happened. I don't think that Saul had a single doubt that David was the son of Jesse the Bethlehemite. But that was only a matter of knowledge to him. It didn't touch his heart at all. But when Jonathan found out who this person was and that he had won. Victory for him than his heart went out to the person. You know, you can believe in things just in a historical way. You know, there are certain events that I learned in history. I learned about how Columbus came over in 1492 and I never doubted it from the time I learned it. But it's just a matter of history. It doesn't mean anything to me personally, but you know, when I found out that the Lord Jesus. Died on the cross. For me that means something. To me in my own soul, it's not just knowing about him, it's getting to know him personally. And so when you believe in him and your heart, your heart goes out to him. So it was with the till, it was with Jonathan. His heart went out to David and he loved him as he loved his own soul. And so another verse says in John's epistle, it says we know that we have passed from death unto life. Because we love the brethren now. That is, your heart goes out to the Lord, and your heart goes out to others who love him too. And that's what happened with Jonathan. His heart went out in love to David. Now we may not love him as we should. And even Jonathan will find out in Jonathan's life that he wasn't as devoted as he should have been. He didn't follow David in his rejection like he should have been. But you know what David said about Jonathan's love. After David was slain on the mountains of Gilboa, David, after Jonathan was slain on the mountains of Gilboa, why David made this comment about him. He said thy love to me was wonderful. Isn't that wonderful to think about? You know, that's often touched my heart because I know I don't love the Lord Jesus as much as I should. And Jonathan failed in his love, but nevertheless, he did love David. And so isn't it blessed to know that the Lord? Lord Jesus looks into your heart this afternoon and he knows whether your heart has responded to his love, whether you're really grateful for what he has done for you. And then you can say I love him because he first loved me. So here we find that the evidence of reality, the proof that David, that Jonathan believed in his heart was that his heart went out in love to David. And it says here. Took him that day and would let him go no more home to his own house. Then Jonathan and David made a covenant because he loved him as his own soul. Here we find now that there was a bond between these two. And isn't it a marvelous thing to know that the Lord has made a pledge and promised to us? And that is that when we receive him as our Savior, this is what He says. He says, I give unto them eternal life, and they shall. Will never perish, neither shall any man pluck them out of my hand. Another passage in Romans 8 says Nothing can separate us from the love of Christ. And then it speaks of life, death, things present, things to come, all the things that might happen, and assures us that nothing can separate us from His love. I just like to call your attention too to something very wonderful in that passage, and that is that perhaps you turn. In the eighth of Romans, Romans chapter 8 and verse 38, notice that it is in the singular. Here it says, I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.

Which is in Christ Jesus our Lord, what I wanted to call you attention. To is the change from the singular to the plural. Notice that in the 38th verse it begins in the singular. I am persuaded. And then when we come to the 39th verse, it's in the plural. He doesn't say shall be able to separate me, but shall be able to separate us from the love of God. Why is there this change? Well, I think this is very wonderful because every believer, everyone who has put his trust in the Lord Jesus as his Savior is. Is perfectly secure, but everyone hasn't been persuaded of it. And sometimes you meet a person and he knows the Lord is his Savior, but he's still not quite sure that he couldn't be lost. But to make it

sure to us, the apostle in the 8th chapter of Romans, he said I'm persuaded of it, but he said it's true of every believer. Nothing shall be able to separate us from the love of God. That is, anyone who has received the Lord as his Savior is equally secure. But all are not persuaded of it. What a happy thing when we can join with Paul and say I am persuaded. Makes me think of a story that's not a story because I actually talked to this young man. And he was a helper of the chaplain in the army. One time we were preaching on the street back in Ottawa and he came up and listened while we were preaching. And then at the end he introduced himself to us and told us that he was a true believer and that he worked for the chaplain in the army. And he said, I must tell you a little experience that I had. He said, he said there was a man in one of the battles was brought in and he was very, very. Badly wounded and we were afraid that he wasn't going to get better. And he said the chaplain wanted to know what religion he was. And he said, so he sent me over to him and he said I, I try to find out what religion he was. But he said when I asked him, he just looked up and he said I am a pulse persuasion. And he said when when I heard that and I told the chaplain, the chaplain said, well, that's a new. I never heard of that. I've heard of a lot of different religions, but that's different. And he said, I went back to speak to the young man and he said his voice was very weak. The Lord took him home very shortly afterwards and he said he just looked up in my face and smiled. And he courted those last two verses of the 8th chapter of Romans. Oh friends, what a wonderful thing. I hope it's true of you. I hope that you have been persuaded that you can't be separated from His love. Now, that's just exactly what happened. As I said, Jonathan failed afterwards. But this was a standing covenant. This was a covenant that could not be broken because it depended on the victory that David had won, and that dear Jonathan had appropriated that victory for himself. His father knew about the victory, but it didn't mean that much to him. But Jonathan said that victory was for me. That victory set me free. And so they had a covenant between themselves. And isn't it a grand thing when you're in the good of that? When you know that the Lord Jesus himself has promised he's pledged himself that he'll never let you go? Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Now this was not only a love that existed between them, but this love showed itself in fruits. Because you know the Bible says faith without works is dead. Well, there's living faith, there's reality, there's the proof of it. Works. Don't. Save the soul. Works don't fit us for the presence of God, but works are the evidence of divine life, and when 1 is really saved, there is bound to be some evidence. Even the thief on the cross who perhaps only had a few minutes longer to live when he put his trust in the Lord Jesus and knew that he was going to be with the Lord Jesus that day in paradise. Why? It tells us that he spoke out in front of all those people around. There and he said this man. Now this man hath done nothing amiss, and he turned and said, Lord, Remember Me when thou comest into thy Kingdom. Yes. Isn't it lovely to see that in front of all that crowd he acknowledged him as Lord? So you may not do very much, you may not say very much, but if you're truly his, there's going to be some evidence, some fruit in the life now that will show that you have received the Lord.

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