

6597-U

SILVER STAR BIBLE SCHOOL 2000

DAVID, A MAN AFTER GOD'S OWN HEART

A SHEPHERD AND FUGITIVE

Speaker: Bro. Ron Kidd

Study #5: Deliver Me from My Enemies

Reading: 1 Samuel 19&20; Psalm 59

Good morning my dear brethren and sisters! We arrive, brethren and sisters, at that period in David's life which to some degree we've been considering with bro. Dave in the second class, but we've sort of arrived at the beginning of the period when David became a fugitive. And, of course, the title for our address this morning is taken from the Psalm which we read by way of an introduction. And what we want to try and do over the next two concluding addresses, is to look more at the mind of David as he's set out in this very difficult period of his life. And I think we have to keep in mind the fact, that David had been anointed the king of Israel, and that Saul had been told that he would be removed from that position of king, in God's good time. And so as we enter into the mind of David, with this prospect of being Israel's king before him, it would be a very difficult thing for him to appreciate that for the next 10 years at least, he would be hunted as a wild animal by king Saul. And we're going to experience some of the thoughts of David during this period!

We left off yesterday in chapter 18, and we saw that as a result of the success of David, and the love which Jonathan extended to David in accepting God's position, that it had the very reverse upon Saul. When the women sang of the victory of Saul and David, they said in verse 7, 'Saul hath slain his thousands and David his ten thousands', and the effect of that upon Saul was that he was very wroth; and as a result of that, verse 9 it tells us, 'Saul eyed David from that day forward', and we see, b&s, during this period particularly in the early chapters, from chapters 19 through 22, we see a growing intensity of hatred on the behalf of Saul. Verse 29 of chapter 18, 'Saul was yet the more afraid of David, and Saul became David's enemy continually', and it's sort of worth highlighting all this as we go through this section (I've highlighted it in yellow so that you can pick out these themes in our scriptures). If we go to chapter 19 and verse 1, 'Saul spake to Jonathan his son' (so he's getting desperate now and he tries to grasp at those who were close to David and culled their favour as well; 'Saul spake to Jonathan his son, and to all his servants, that they should kill David'. And in chapter 21 verse 10, we go there and we read, 'And David arose and fled that day for fear of Saul, and he went

to Achish the king of Gath'(and we'll look at that tomorrow, God willing).

But you can see how desperate David was, I mean, he'd been fighting all his youthful period for two or three years with the Philistines, and because of his fear for Saul, he goes and seeks refuge in the camp of the Philistines, that's how desperate David was! And we read at chapter 23 and verse 14, 'that Saul sought David every day and God delivered him not into his hand'. Every day, there wasn't a single day that Saul wasn't out to take David

and he tried to get the men around him to go in verse 23, and take note of all the lurking places which he hideth himself', there's an intensity growing in the hatred towards David. And without looking at it in detail, because we just don't have time, if we went through John's gospel, we would find the same intensity growing towards the Lord Jesus Christ, as He goes through His ministry, from the scribes and the Pharisees. And it's worth looking through John's gospel for that particular theme, and paralleling it with the life of David.

And there are occasions, because of this growing hatred, that Saul manifests outbursts of anger. Chapter 18 and verse 11, as David was playing to soothe Saul's deranged condition, it says, 'there was a javelin in Saul's hand', and the end of verse 10, 'and Saul cast the javelin for he said, I will smite David even to the wall with it; and David avoided out of his presence twice'. Chapter 19 and verse 10, we find the same thing, 'Saul sought to smite David even to the wall with the javelin, and he slipped out of Saul's presence'. If we go to chapter 20 and verse 30, and now Saul's anger is turned against his own family, 'Saul's anger was kindled against Jonathan and he said unto him, Thou son of the perverse, rebellious woman, do not I know that thou hast chosen the son of Jesse, to thine own confusion. And as long as the son of Jesse liveth upon the ground, thou shalt not be established (and notice verse 33), 'Saul cast the javelin at Jonathan; whereby Jonathan knew that it was determined of his father to slay David'. So Saul is going through a very difficult period, and it's in this period that David begins to appreciate the danger in which he finds himself.

And David is plunged into a period of 10 years of wandering and being hunted like an animal in the regions of Judaea. And what we want to do for a few moments, b&s, is just to look at the mind of David in an overview as it were, before we look at some of the details. Have a look at an overview of the mind of David as we find it in the book of Psalms. David displays fear, anxious moments and a tremendous amount of frustration; and sometimes we tend to think, b&s, that those feeling are not allowed for a child of God, for a people who are faithful. We're not allowed to have these human emotions, these human feelings and experiences, that they are all part of the human experience, in our development for the kingdom of God. Fear, anxious moments and frustration, what is important and hopefully we'll bring this to a conclusion this morning, what is important, b&s, is how we respond to these feelings. And what we'll see is that David, despite the difficulties that he experienced, he never lost sight of the divine presence in his life. That was the most comforting thing that David had in the loneliness of the cave, when he was being hunted in the forests, when he was surrounded by

Saul and there was no way of escape! He never lost sight of the divine presence: just go with me to (we're just going to skip through a few psalms so I'll apologize beforehand with tongue in cheek, that we're going to be going through a lot of passages, and I hope that you can keep up). I do have a tendency to race on a little at times, but Psalm 59 and verse 9, and of course, Psalm 59 was written about the time that Saul watched the house in chapter 19, and we'll look at this in more detail in a moment, but verse 9, 'Because of His strength, I will wait upon Thee; for God is my defense. The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies', he never lost sight of the hand of God by his side.

Psalm 34 and verse 7, 'The angel of the LORD encampeth roundabout them that fear Him, and delivereth them. O taste and see that the LORD is good: blessed is the man that trusteth in Him'. And incidentally, b&s, there's an echo there; where have we read that before? It's in the New Testament, and the apostle Peter writing his letter to the brethren and sisters throughout the Diaspora, who were being persecuted by the authorities of Rome, received a letter of encouragement from Peter. And Peter quotes from this particular verse, chapter 2 and verse 2 he says, 'As newborn babes, desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the LORD is good (or gracious)', he quotes from Psalm 34, and if we're in any doubt that that's the quotation, just look at the connection in Psalm 34 verse 11, 'Come ye children, hearken unto Me; I will teach you the fear of Yahweh; desire the sincere milk of the Word'. And so Peter encourages the brethren and sisters, who would reflect upon this psalm in their difficulties, and they would remember that the angel of Yahweh encampeth roundabout those that fear Him; and David never lost sight of that!

Psalm 57 and verse 2, again it is when he fled from Saul in the cave of Adullam. Verse 2 says, 'I will cry unto God most high; unto God that performeth all things for me', and I think it is then, b&s, that we've got to realize that our relationship with the Father is a very personal one. That whilst it is true that 'the Most High rules into the kingdom of men, and He gives it to whomsoever He will; God performeth all things for me, because God loved me, and He gave His Son for me'. We've got to bring the truth down to a very personal level because He is our Father, and we are His sons and His daughters!

And maybe one last passage in this regard, Psalm 63 and verse 8; the time when David was in the wilderness of Judah, this is the period of 1 Samuel chapter 22, and he says there at verse 8, 'My soul followeth hard after Thee', and David was going to stick close to God. 'Thy right hand upholdeth me', David never lost sight of the divine presence in his life, and it didn't mean, b&s, that David didn't experience and feel the pressure of the circumstances upon him. Note how the pressure mounts within his life; and for 10 years the kingdom seems to become further and further away from him. If we began in Psalm 59 again and at verse 16, this is right at the beginning of this fugitive period, and David says at verse 16, 'I will sing of thy power, yea, I will sing aloud of thy mercy in the morning. For Thou hast been my defense and refuge in the day of my trouble'. And, of course, David was hiding in his own house at night, and it's as though David said, well, in the morning everything is going to be fine; he believed that it would be another brief

moment in the deranged period of Saul's life, and he would be back in his presence and everything would be fine. 'I will sing aloud of thy mercy in the morning', but it got longer and it got longer and it got more protracted did the period of difficulties for David, and in Psalm 31 we begin to see how David is despairing because of the long period of frustration. Verse 9, again a reference to the period of 1 Samuel 23, he says, 'Have mercy upon me, O LORD, for I am in trouble. Mine eye is consumed with grief, yea my soul and my belly. For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones are consumed'. He was in trouble and Psalm 142, when David was in the cave at Engedi, 1 Samuel 24, (you see how progressively we are going through his life) and he says at verse 6, 'Attend unto my cry for I am brought very low; deliver me from my persecutors for they are stronger than I'. There were anxious moments in the life of David, and one final passage, b&s, Psalm 13.

We place Psalm 13 roundabout chapter 27 and 30 and notice what he says, 'How long wilt Thou forget me, O LORD? for ever? How long wilt Thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? Consider and hear me, lighten mine eyes, lest I sleep the sleep of death!' What a sad situation, b&s, the anointed king, 10 years of desperation in this man's life. All of us go through these kind of periods and there never seems to be an end to the difficulties that we go through; but David never lost sight of the divine presence in his life! and we've got to ask ourselves the question, what provided this level of spiritual maturity? You know, when we read these psalms, we read them as though they'd been written by a man who had a long stretch of life, full of experience and encountered difficulties and overcame them; David was in his twenties! he was probably 18 when he fought with Goliath, so with maybe 2 years in the court of Saul and then 10 years before he was to be made king at the age of 30; then in his twenties he's writing by the Spirit these psalms, and they are full of his own experiences. He was a young man, but his level of maturity was as an aged elder in the ecclesia; and why did he have this level of maturity, b&s? because at a very early age, the Word of God had become a very real power in his life. Just look at Psalm 17 (while we're in that area) and verse 4 and there he says, again it's the fugitive years, we place this in 1 Samuel 23, and some of the details you can pick out for yourself, but at verse 4, 'Concerning the words of men, by the word of Thy lips I have kept me from the paths of the destroyer', and so it was the Word of God, b&s, that sustained him and provided him with a level of maturity even in his early years.

Psalm 119 may provide us with a little bit of insight as to David's level of maturity; there's been variations of ideas as to when Psalm 119 might have been written and who it might have been written by, but there are hints in the psalm, (from my point of view, and we're not suggesting that we're right), but there are suggestions within the psalm itself which place this psalm as a psalm of David at an early period in his life. Verse 9, 'Wherewithal shall a young man cleanse his way', so the writer is a young man; we find at verse 99, he discusses the fact that, 'I have more understanding than all my teachers', so there were those who were more elder than he. He was a young individual

who was writing this psalm. He describes himself in verse 141 as being small and despised, 'I am small and despised; yet do not I forget thy precepts', and if we were to go back to 1 Samuel 18, that's the way David describes himself before Saul, isn't it? In verse 23, 'Saul's servants spake these words in the ears of David and David said, seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man and lightly esteemed?' Similar kind of words, the writer receives persecution at the hand of princes, verse 161, 'Princes have persecuted me without a cause, but my heart standeth in awe of thy word', and David in this psalm presents himself as being wrongfully persecuted.

For example verse 86, 'All thy commandments are faithful; they persecute me wrongfully; help thou me. They had almost consumed me upon earth; but I forsook not thy precepts'. Verse 109, 'My soul is continually in my hand: yet do I not forget thy law', and so we could go on, there are all kinds of verses. And so David gives us an insight in this psalm as to his mind at this particular period, and we notice what is uppermost in his mind; verse 9, 'Wherewithal shall a young man cleanse his way; by taking heed thereto according to thy Word'. Verse 28, 'My soul melteth for heaviness, strengthen Thou me according unto thy Word; verse 105, 'Thy Word is a lamp unto my feet, and a light unto my path'. And maybe one last quote in verse 165, 'Great peace have they which love thy law: and nothing shall offend them', David's mind was filled with the Word of God, b&s, and if we can go away from this bible school with nothing else ringing in our ears, it's that we've got to get down to studying the Word, not to become academics, not to show off how much knowledge we might have, but that we might be fully equipped to deal with the challenges of life. That's why we study our bibles, so that we can deal with sin and meet the challenges of life, and I want you to notice how David viewed affliction in Psalm 119, a man who had experienced great affliction, no matter what period we may put this psalm in. He had experienced affliction, and he says at verse 49, 'Remember the Word unto thy servant, upon which Thou hast caused me to hope. This is my comfort in my affliction: for thy Word hath made me alive (quickened me)'. Verse 71, 'It is good for me that I have been afflicted: that I might learn thy statutes' and verse 75, 'I know, O Yahweh, that thy judgments are right, and that Thou in faithfulness hast afflicted me'. 'It is good that I have been afflicted', Jesus says to those in the Sermon on the Mount, that 'when we are persecuted, we must rejoice; now He's not meaning that when we come unto difficulties that we've got to go about saying, 'I'm enjoying this', that's not the idea; but we've got to see the benefits of God's afflicting hand, and so many times we become absorbed in self pity and burdened down by those very difficult afflictions that all of us have got to encounter.

But it's Job, next to the Lord Jesus Christ, who perhaps knew full well, what affliction was, and in chapter 33 of Job, he says at verse 14, God is speaking to us in our afflictions. Verse 14, 'For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then He openeth the ears of men, and sealeth their instructions; That He may withdraw man from His purpose, and hide pride from man'. And that's the purpose of affliction, b&s, to draw us away from the direction in which we're going, because most of

us, naturally head in the wrong direction, and God is there behind the scenes trying to turn us around, and sometimes He does it through afflicting us, and chastening us. Chapter 36 and verse 10, Job says, 'He openeth also their ear to discipline (that word 'discipline' means 'instruction' (4149) He openeth their ear to instruction, and commandeth that they return from iniquity. If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures. But if they obey not, they shall perish by the sword, and they shall die without knowledge'. And so we see in David, in that Psalm 119, a man who recognized the benefits of chastening! 'I know, O LORD, that thy judgments are right, and that Thou in faithfulness hath chastened us', and God works in our lives, b&s, in circumstances which are difficult to understand at the moment of the experience.

But the apostle Paul tells us in Hebrews chapter 12, the reasons why we are chastened and the benefits to be gained from it. You see, God's not concerned with particularly our circumstances now, because this life is but for a moment; God is concerned with our eternal welfare. And he says, 'If you endure chastening, God dealeth with you as with sons; for what son is he of whom the Father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons'. Verse 10, 'For they (that is the parents in life) verily for a few days chastened us after their own pleasure, but God for our profit that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby'. And that's the purpose of chastening in our lives, and we've got to appreciate some of the difficulties that we go through, they are molding our character, fashioning our eyes that we might be God's servants, to the honour and glory of His holy name in the age to come.

The attitude of David is remarkable! because David was surrounded by men whose words meant nothing and sometimes we feel that's true of our lives, isn't it? People say things but they say nothing, and many times the things which our brethren and sisters say, supposedly to comfort, they do anything but comfort like Job's three friends. 'Well, there must be a problem in your life, look at the problems you're experiencing; there's got to be something that you're missing, that you haven't seen yet; and if we can sort of probe into your mind, we'll figure out what your problem is!' And we get all kinds of comforts like this, and David was surrounded by men who spoke things which were meaningless. Look at Psalm 59 and verse 7, he says, 'Behold, they belch out with their mouth, swords are in their lips; for who, say they, doth hear?' So David was surrounded by men who spoke a lot of things but they didn't really care whether David lived or died, who's going to hear? Nobody cared! and how true that was with Saul, wasn't it? 'If you go out and fight the Philistines, I'll give you my daughter', but really Saul wanted David dead, and he figured that if he put him in the heat of the battle, then the Philistines would do his dirty work for him. And it didn't work! 'Well, if you go out and get 100 foreskins of the Philistines, then I'll reward you', and all the time, it says in that record, 'Let not my hand, verse 17 of chapter 18, be upon him, but let the hand of the Philistines be upon him'.

They were mouthing platitudes, b&s, words which were belched out, not caring whether David lived or died; how true is the proverb, 'he that hideth hatred with his lips is a fool' and that's recorded in Proverbs chapter 10. But God's Word was different, and David knew that! In Psalm 56 and verse 4 we read this, 'In God I will praise His Word; in God I have put my trust, I will not fear what flesh can do unto me', and God had promised that the kingdom would be rent from Saul and given to a neighbour of his, which was better than he. And David had been anointed with the oil of salvation by God Himself through Samuel, in 1 Samuel 16, to be the king of Israel, and David believed that Word. David believed it, but it required patience; remember Hannah in 1 Samuel chapter 2, what she had to say. Here was a woman that needed patience, she was suffering adversity and affliction by someone in the family, and Hannah says this, verse 7, 'Yahweh maketh poor and He maketh rich; He bringeth low and He lifteth up, He raiseth up the poor out of the dust and He lifteth up the beggar from the dunghill, to set them among princes and to make them inherit the throne of glory. For the pillars of the earth are the LORD'S and He hath set the world upon them. He will keep the feet of His saints and the wicked shall be silent in darkness for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces, out of heaven shall He thunder upon them; the LORD shall judge the ends of the earth and He shall give strength unto His king, and shall exalt the horn of His anointed'. What a strength and comfort that must have been to David as he reflected upon the words of Hannah, that God was able to lift up from the dunghill those that were low, and He was able to bring down from those high and exalted positions, those who thought themselves important. And God would give strength to His anointed, and establish him in the day appointed; but it's patience, b&s, that is needed.

You remember what the apostle James says in James chapter 1 (and I believe this has already been quoted before but the Word of God does well to be quoted many, many times, doesn't it?), James chapter 1 and verse 2, 'My brethren, count it all joy when you enter into divers temptations. Knowing this, that the trying of your faith worketh patience', and that's one of the commodities in life that we'd like a great deal of; Romans chapter 5 says a similar thing at verse 2. He says, 'By whom also we have access by faith into this grace wherein we stand, and we rejoice in the hope of the glory of God. And not only so, but we glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed'. It's patience, b&s, that we need and we're in the same position as David, who was promised that he would be king, and God says to us in Luke chapter 12 and verse 31, 'Little children, it is the Father's good pleasure to give you the kingdom'. And we're just like Achan, as we meet the challenges of the destruction of Jericho; and God said to them, I don't want you to touch anything that's in Jericho. Destroy everything that is there, there is no spoil from Jericho! And Achan couldn't wait, he hadn't got the patience, that when he saw the goodly Babylonish garment and the pieces of silver and the wedge of gold, he couldn't resist and he took his piece from the spoil of God. If only he had waited, b&s, because in the next city when they marched on Ai, God says to take as much as you can handle. The spoil is yours, and that's the way it is in our life,

b&s, we look at the world and there's so much we think that it can offer us, and we can't resist touching it, the goodly Babylonish garment, the silver and the gold, we're impatient! But God has said, 'little children, it is your Father's good pleasure to give you the kingdom, if only we could wait, because eternity stands before us. And we'll stand in the presence of God with the world at our feet!

And God has promised us that during our tribulation and probation that He will never leave us nor forsake us! David believed that, Christ is often blurred in our vision, we become so burdened down with our problems, full of self pity, that quite often our actions reflect this, not so with David. Let's just go back to 1 Samuel 19 and in the remainder of the session, we'll just look at chapter 19 verses 8 to 17. 'And there was war again and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. And Saul sought to smite David even to the wall with the javelin, but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled and escaped that night. Saul also sent messengers unto David's house, to watch him, and to slay him in the morning and Michal David's wife told him, saying, If thou save not thy life tonight, tomorrow thou shall be slain. So Michal let down David through a window: and he went, and fled and escaped. And Michal took an image and laid it in the bed and put a pillow of goat's hair for his bolster and covered it with a cloth. And when Saul sent messengers to take David, she said, he is sick. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. And Saul said to Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And she said, He said unto me, let me go: why should I kill thee?' Psalm 59 is the psalm which commemorates this particular event, and some of the details that are provided in the psalm, they give us some idea of the hatred of Saul and the confidence that David had during this period.

The psalm says it was a Michtam of David, when Saul sent, and thy watched the house to kill him. And our subject title comes from verse 1, 'Deliver me from mine enemies, O my God: defend me from them that rise up against me'. And what we have in verses 1 to 4 is a description of the hostility of Saul; verse 2, 'Deliver me from the workers of iniquity and save me from (the RV) blood-thirsty men'. And you can tell how blood-thirsty he was, because when he missed David and he had escaped to his house, he said, well if he's sick bring him up on his bed, so that I can kill him; that's how blood-thirsty he was! Verse 3, 'For, lo, they lie in wait for me: the mighty are gathered against me: not for my transgression, nor for my sin, O LORD. They run and prepare themselves without my fault. Awake to help me, and behold'. And we notice in verse 6, 'They return at evening they make a noise like a dog, and they go round about the city', and you'll remember that David had escaped that night and Michal said, if you wait around, tomorrow you're going to die. So he escaped that night, but the psalm gives us another detail, doesn't it? the psalm tells us that they waited all night and they returned the following evening, and when they realized that David had escaped, it says they went

around the city, verse 6, they go about the city, so there was a city-wide search to try and track David down. And they went about the city like making the noise of the dog; and these weren't your domestic pets, b&s, these were the wild dogs of the streets which go around like hungry wolves for food, and they tear apart anything that gets in their way; that's the way that Saul was towards David.

And how did David respond to this situation? There are 3 things that come out in this psalm: verse 5, 'Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen'. I mean, it's Saul that's pursuing him and David prays that God would visit all the nations. And can you see where we're going ? David's mind is still centred upon the purpose of God, that God's rest would not be accomplished until Israel's enemies had been subdued, and so even at this point of difficulty in his life, his mind goes beyond his own personal circumstances and reflects upon the purpose of God. If you think we're stretching that a little bit, have a look at verse 8, 'But Thou, O LORD, shall laugh at them; Thou shalt have all the heathen in derision', that's Psalm 2, isn't it? all the heathen shall God have in derision, and then when we come down to verse 13, we have an allusion to Goliath, a comment that he made to Goliath, 'consume them in thy wrath, consume them, that they may not be'; and let them know that God ruleth in Jacob unto the ends of the earth', and that's basically what David said to Goliath in verse 46 of 1 Samuel chapter 17. 'This day will the LORD deliver thee into my hand; I will smite thee and take thine head from thee, I will give the carcasses of the host of the Philistines this day unto the fowls of the air, (why?)'that all the earth may know that there is a God in Israel'. Let them know that God ruleth in Jacob! David never lost sight of the big picture!

And there is an important lesson that emerges from this! David was an enthusiastic worker for the truth, and instead of harnessing David's energy to fight against a common enemy, Saul was absorbed in destroying his brother. That's typical of the ecclesial scene at times, isn't it? We become so absorbed with fighting amongst ourselves that we lose sight of the big picture. And we can make all kinds of excuses, and there are times when we have to contend with one another, but sometimes we become so absorbed with one another, that we lose sight of the big picture. And David didn't, David kept his mind focused on the things of the truth. And when we encounter personal battles which test our faith, which challenge our stamina in the truth, and which sometimes weaken our resolve against the things of the truth, let's make sure that our minds stay focused, b&s. Let's keep our vision bright - without the vision the people perish! and the apostle Paul in 2 Corinthians chapter 4 reminds us of where that vision ought to be. He says at verse 16, 'For the which cause we faint not, but though our outward man perish, yet the inner man is renewed day by day. For our light affliction (and when we catalogue everything that Paul went through, it is anything but a light affliction from a human experience; stoned to death and left for dead, shipwrecked, left in the ocean for hours upon hours in the cold ocean alone, experiencing the hostility of the Jews wherever he went) 'our light affliction which is but for a moment, it worketh for us a far more exceeding and eternal weight of glory'. The chastening of the LORD is for our eternal welfare, b&s!

And when we read James' words, 'from whence come wars and fightings amongst you?' let's look at David and Saul. Let's consider the value that he had toward Saul, who in the end found himself lost at sea in the purpose of God and estranged from the hope of Israel. There's a lovely little thought that comes out, b&s, in 1 Samuel chapter 19 and at verse 18, and I think this is something that our young people should take note of particularly; 'So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him'. It's become unfashionable for our young people to seek the company of the older generation. And some of the reasons are because they think the values that we uphold are counter productive to their values and their standards which are being promoted by their generation. We're sometimes viewed as 'old fuddy-daddies, aren't we? always dampening the spirits and enthusiasm of the young people, and we mustn't do that, b&s. They've got the energy that you and I need in the warfare against sin; but sometimes our young people think that they're stifled and their enthusiasm is trampled on. But you see, here we've got David, this young man and where does he go to get strength and encouragement? He goes to Samuel, now an old man, full of wisdom and years, and he pours out his soul to Samuel and he tells him everything that's been going on; and what our young people have got to do, they've got to search out in the ecclesia, somebody that they can go to, because lots of time we've got these problems and we've got to go and open up to somebody that's willing to listen. Not simply brow-beating them and saying, 'you shouldn't do that!' just listen and let them get it off their chest; and we've got to become approachable, b&s, to our young people so that they can feel confident to expose their innermost trials. We've got to let them talk to us, and at the same time show a firm hand. But our young people have to feel comfortable at searching somebody out, and when you've got difficulties, don't go to the people that we know will tell us what we want to hear; go to those who have the experience and can provide us the advice which is necessary. Even though sometimes we may not like it, but which is necessary for combatting sin.

Remember what the apostle Paul says in Hebrews chapter 13? He says at verse 7, and we know that the circumstances is slightly different today, because we don't have that rulership in the same sense as we had in the first century, appointed by Holy Spirit; but the exhortation is no less the same. 'Remember them which have the rule over you, which have spoken unto you the Word of God; whose faith follow, considering the end of their conversation (or the end of their manner of life)', and that's the exhortation that we want to take from verse 18. 'Remember (and David remembered where he could go in this dark moment in his life, there was a light in Ramah, and he searched out that light and he poured out his soul, and it provided him with the strength and encouragement to move on to the next obstacle). And that's what it's like in life; we get one obstacle over and it's simply preparing us for the next, and the next and the next. But all the time we're building upon our experience and our faith is being strengthened and it's being strengthened by our working together, old and young!

I'm going to half to cut this short (I didn't think I had enough material, but I've waffled, so we'll cut short the session this morning, b&s) and what we'll do, is we'll pick up where

we left off today and we'll look at some of the thoughts in 1 Samuel chapter 20, and we'll take up the theme with Jonathan again, and see how Jonathan was given to David by God, and right at the moment when David needed him the most, he was there, supportive and advising him in the ways of the truth!