

David and Goliath

Part 1

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Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:01] 1 Samuel, chapter 13 And right at the end of the chapter, the 55th verse, And when Saul saw David go forth against the Philistine, he said unto David, Adno, the captain of the host, Adno, whose son is this youth?

And Adno said, As thy soul liveth, of him I cannot tell. And the king said, Inquire there of whose son the Philippian is.

And as David returned from the slaughter of the Philistine, Adno took him, and brought him before Saul, who was the head of the Philistine, in his hand.

And Saul said to him, Who's son art thou, young man?

And David answered, I am the son of thy servant Jesse, the bastion knight.

The 18th chapter And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David. And Jonathan loved him as his own soul.

[00:01:04] And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant because he loved him as his own soul.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, and even to his sword, and to his bow, and to his girdle.

Now the 19th chapter The first verse And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

But Jonathan saw Saul's son delighted much in David.

And Jonathan told David, saying, Saul, my father seeketh to kill thee. Now therefore I pray thee, take heed to thyself until the morning. And abide in a secret place, and hide thyself.

And I will go out and stand beside my father in the fields where thou art. [00:02:05] And I will come even with my father of thee.

And what I see, that I will tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David, because he hath not sinned against thee, but because his work hath been used in works very good. For he did put his life in his hand, and through the doomsday, and the Lord wrought a great salvation for all Israel. Their sorrows didst rejoice. Wherefore then wrought thou sin against innocent blood, to slay David without a cause.

And Saul hearkened unto the voice of Jonathan, and Saul sware, As the Lord hath read it, he shall not be slain.

And let us turn to the 26th chapter.

[00:03:13] The 21st verse.

Then said Saul, I have sinned. Return thy son David, for I will no more do thee harm.

Because my soul was precious in thy eyes this day.

Behold, I have played the fool, and have earned it seemingly.

I suppose that the story that we turn to tonight is not a new one to our visit.

Because most of us were in the Sunday School years and years ago, and how we threw when we read the story of David and Goliath, that wonderful story that we find in the 17th chapter of the First Book of Samuel. [00:04:03] Yes, we threw when we read that story, but I feel that there's something in our later life that we do when we read such a story, that we learn something concerning the work of Christ. I know that we might turn to the New Testament to see something of the work of Christ, but I think that we can turn to the Old Testament as well. And as we see this story concerning David and Goliath, and then going on to David and Jonathan together, how much there is that we can learn from this wonderful story. Now these people, the children of Israel, had come to their land, and they didn't find it a land as they thought they would. And there was a reason for it. We've spoken once or twice in the house today of this going to be a land of milk and honey for them, a land of goodness, a land of nourishment, a land of sweetness. But it didn't turn out like that. And as we think of the time in which we read tonight, it was far from that. And I wonder why.

[00:05:02] When we think of God and the promises that he's made, we're told that all his promises are yea and amen. They come forth, those promises.

They're booked and they're made good by him. And yet we see that the land, that which was there, didn't turn out as they might have thought. And why was it?

God is always faithful, but we must realise how faithless God's people are. And as we think of those people that enter the promised land, they decide to turn back into Egypt in the wilderness. And now as they enter the promised land, there's one thing that they didn't do. They didn't obey the word of the Lord and drive the enemies out, and therefore the enemies were always a thorn in the flesh to them. There they were, and as we think of them, one enemy after another, there they are in all their power and what a thorn in the flesh they were for them. Just at this time there was the enemies, the Philistines, and they were there in power. They might have been driven out earlier, but God allowed that they should be kept there [00:06:05] from this time forward.

There they were in power, and as the children of Israel are found there in the Meadow of Elah, I fear it appears, naturally speaking, that the Philistines have got the advantage. The enemy has got the advantage. It appears like that sometimes today, doesn't it? I say it appears like that because the people have gone, that the enemy has the advantage. But let's remember that the word of Scripture is greater, is he that is in you than he that is in the world.

And therefore, although we see such a sad condition here, there was one that would come forth in his servants, and they could leave at this time. But there they were in their strength, the Philistines on one side of the valley and the people of Israel on the other, the army on the other side. And to make matters worse, there was a champion among the children of the Philistines. [00:07:01] There he was, a great man in the life of death. And as he came day by day to issue his challenge across the valley to those men, the Israelites, there was not one that could meet the challenge. There was not one among those men of the ordinary soldiers, there was not one of them that felt capable. And then when we think of the greater, the ones among them, there was Abner, and there was David, and there was Saul, and there was Jonathan. But as we think of those powerful men, there was not one that could meet the enemy, not one of them. Now what a sad condition they were in because somebody must go out against that enemy. There was the enemy across the valley, and that one would issue his challenge. And surely there must be among the greater ones somebody who feels a sense of responsibility. I wonder how Saul felt at this time with regard to the challenge.

He had the challenge, didn't he? [00:08:02] And when we think of him, naturally speaking, I know he would be a little older now, a little less capable than he was when he was younger, but naturally speaking, he was the one that should go out against the giant. See, he was head and shoulders above any in the band, and physically speaking, he was the one that ought to have gone out, but he couldn't go out against the giant. And then with regard to Abner, a wise counsellor, a mighty man, but he couldn't go out against the giant. And then there was Jonathan, and then I think of Jonathan a lot growing through his years at times, how courageous he was even in fighting against the Philistines.

On one occasion, it says concerning him, he and his armor-bearer went up against a host of the Philistines, and yet at this time he felt that he couldn't go out against the enemy, and therefore there must have been a reason, mustn't there? I wonder what the reason was that Saul wouldn't go out. [00:09:01] Well, I will tell you the reason it is that he turned his back against his God. He'd been disobedient to his God, he'd been unfaithful to God, and if a person turns their back against God, they're not a fearless person, they're a fearful person, and he couldn't go out because of his fear. He just couldn't meet that giant. No, there was nothing in him that would lead him to go out because he just couldn't do that work. He felt incapable of going out.

But how about young Jonathan? The man that met the host of the Philistines on another occasion, why didn't he go out? Would you say concerning him that he was frightened to go out against the enemy? I don't think that he was.

I feel that he would have been quite willing to go out against the enemy, but for one thing, and that was the responsibility of going out.

Because that giant of a guy, that Philistine, had said, and he, I gain the victory over your man, you'll be our servant forever. [00:10:02] And the responsibility that was so great that he couldn't take it on. Now, he knew in his heart that there was not the willingness to go out because he would take on the responsibility of the home of the children of Israel, and their children and their wives, all of them,

they'd take responsibility, and so they couldn't go out. But now I think of the giant that continues to cry his challenge across the valley, he's going to continue challenging, and he will continue to continue until somebody meets him. And I feel that there are a lot of times when Saul, that great man, would think in his own heart that I ought to go out, but I just can't go. I just can't go. I'm not in a position to go. And Jonathan might have thought the same. Well, father has told them now, and I ought to take his place, and I ought to go, but I can't go. Now, when I think of that giant, I think of each one of us that are here tonight, [00:11:02] apart from the coming of the Lord Jesus. We're to meet the giant, aren't we?

Yes, we're to meet the giant. Every one of us, when we get nearer that day, day by day, we're to meet the giant there, aren't we? Yes, we're to meet that giant there.

And as we gather here together tonight, as we are the Lord, how wonderful to know that we can meet him. We might have our plans concerning him, but I think that what happens in this chapter ought to be for our encouragement. But when I think of a person that's not the Lord, and when I know that he has before him death, a giant across the valley, it's not to make him sooner or later.

I know with regard to ourselves, we have appointments, and we say sometimes with regard to the appointment, well, I won't keep it.

No, you don't want to leave that appointment, and therefore you don't. But this appointment must be kept by everyone. And this appointment must be kept by everyone. [00:12:02] And as I think of many here in the Gospel tonight, they must realise that this appointment must be kept. Now, as I think of this giant continues to cry his challenge across the valley, I must say that there must be somebody that meets him. It must be that somebody going from that camp, somebody going from that side of the valley of England to meet him, but there was not one in the camp that could. And therefore, as I think of Saul and his power, as I think of John and his noble character, I say, well, oh, if there was not one more mighty than Saul and more noble than Jonathan, but where could we find him? Well, he couldn't be found in the camp, could he?

Just as when every one of us face death in this world, apart from the coming of the Lord, who is there that can meet death? Who is there that can meet death? It needs to be somebody mightier than ourselves and more noble than ourselves that meets death. [00:13:02] As we see the picture unfolded here, the only one that could meet death, John, wasn't there. He was with the Father in Bethlehem.

He was with the Father in Bethlehem, commuting about his country.

Well, doesn't that bring into the picture the wonderful truth concerning the Lord Jesus Christ, that with regard to him, it must have been that there was a time, and I couldn't say when, before this earth was created, when Father and Son spoke together concerning the work that the Lord Jesus Christ, the Son, would do in this world.

Yes, it must have been that as we think of the unfolding of all God's plans and purposes, it was that they should be brought to fruition alone through the death of the Lord Jesus on the cross. It was that as here we see David and Jesse, his father, commuting together, it was in that eternity [00:14:02] when I do not know that Father and Son commuted together as to the way of salvation for those people that are in this world even today.

So it is that here we see, with regard to Jesse, the Father sent the Son.

And when we read the Word of God, we read concerning God himself, the Father sent the Son and the Saviour of the world. We have both thoughts with regard to the Son being sent. We see David sent literally down into the camp, and as he comes down, he comes down into the camp, but he doesn't come empty-handed, does he? We were thinking last night of consecration over a bishop's work, and consecration, I think, means a building of hands.

When I think of David coming down into the camp with his two, his brethren, his father, his in-laws, they're empty-handed, I want you to take these loaves, I want you to take these cheeses, so that it shows my love to the brethren [00:15:03] that are down there. There they are, and I want you to go with your hands filled.

Now having the Lord Jesus Christ come down into this world, he came with his hands filled, didn't he? He came down, and as he came, he showed that wonderful love of God in the way that he dealt and acted with people in this world, didn't he?

You think of all the instances where we see about him showing his love. It says concerning the Lord Jesus on one occasion, that he had compassion on the multitude.

Even though we very often have sympathy, we think of a person, we say, I'm sorry to hear that, but compassion is something greater than that, isn't it? When you see it mentioned with regard to the Lord Jesus that he had compassion, he not only felt that he did, he fed the multitude.

And then he looks upon the woman that is there in the synagogue, there together, and not able to uplift herself, [00:16:02] how sorry, how sympathetic he was for her, but he lifts her up. He shows in all the works that he does what God is for God is love. And as we think of him coming, he comes with his hands filled, just as David at this time came with his hands filled. And it says that when he came to the camp, he left his carriage in the hands of the people. There he brought provisions down to the camp, and I think that that's something that we as believers ought to look into here. Because we've read tonight concerning him coming back with the head of the giant in his hand. We've seen him being presented to the king of Israel there with a giant's head in his hand. We've seen him with everybody looking on him, everybody honoring him for what he had done. But what did he do in the beginning of the chapter? Well, in the beginning of the chapter, the father sent him down into the camp and he was carrying provisions.

Now, when you think of that, [00:17:02] that's a menial task, isn't it? To send him down to his brethren with loaves and with cheeses. It was a menial task.

But if we're willing and ready to do the menial task for the Lord, I think that you're putting our men something greater to do, don't you? It isn't that he gives us great things to do. Perhaps never. But if we'll do something menial for him, something that we feel that there's nothing, if it's done for him, then he will give into our hands to do greater things.

So we see he was willing to do this kind of thing. And then we see him coming back with everyone looking on him, having committed that great task of slaying the Philistines. But when he comes into the camp, what does he find?

He knows nothing but the Philistine here. And as he hears the voice across the valley and looks at that giant there, he'd never seen anybody like that before. But he was a youth.

[00:18:02] The scripture said of him that he was a youth. But the imamhs were afraid of that giant. He was not afraid.

And whereas they might at that time have gone to their tents there, he still had looked at this giant. And as he looked at the giant, and as the giant might have gone back again, he says to the people, what's all this concerning this giant? What is it?

And then his brethren come. And as his brethren come to him, it was just a crisis in his life at that moment because we see what he says to them when they speak to him.

He says nothing to them.

It is just at that moment when they see him, they say, now, what are you doing here? It's only to see the spot that you've come. And who have you left those few sheep with?

But if you look at the beginning of the chapter, he left everything in order. It says that he left the sheep with the keeper. It was not for him, who was a man after God's own hand, to be slipshod in what he did. [00:19:02] He left the sheep in the hands of the keeper and he came.

And at that moment I feel that he knew God was going to use him for the salvation of Israel. But what did he do?

Did he answer back to those that had spoken to him in that way?

They looked upon him and they disdained him. Did he answer back? He did not answer back.

It says concerning him, he turned to another. He had a victory over himself.

Well, wasn't that the way in which we looked at the Scripture last evening with regard to the Lord Jesus Christ that he didn't vindicate himself as a man?

We were concerning him this morning with regard to Pilate.

So it was a surprise that he didn't vindicate himself when they said the things that witnessed things against him. And it was so with this man. The victory that he had here was a victory over self. And there's one victory that we need always to have and that's a victory over self. [00:20:02] However, otherwise can we have victories for the Lord if we don't have victories over self?

It was that when he might have answered back and righteously answered back to his brethren, he didn't.

He turned.

He turned to another. And therefore, in turning to another, I feel that that left the path open for other victories that we see that he had. So when he heard the challenge and when he knew what it meant

to him as a godly young man in Israel, he said, well, I'll accept that challenge. I'll accept the challenge and I'll go down against the giants. And as the message went forth, it was that he reached the king's tent. And as the king hears the message, he calls for this young man to be sent in. And as he comes into the tent, I would say that his heart fell to see the one that had challenged the giants because there he was, a but a youth. And there was a man on the other side of the valley, a man of war from his youth. [00:21:01] And he was the one that challenged him.

But this was no idle challenge by David.

If there was one thing that he knew concerning the giants, he had spoken in a derogatory way with regard to the God of Israel and the God of Israel, and he were the enemies of one another.

And it would be that he'd stand for the God of Israel against this man. And he knew that he had the victory.

He knew that he'd spoken against the God of Israel and therefore he'd be willing to go against him. And those were the words that he spoke to the king. But I don't think for a moment that the king was in the mind of God because he says concerning him there, well he said, you put my armour on.

Now it was just at this moment that he did put Saul's armour on.

But what use would that armour have been to him? If he had gone out with that armour on, it might have been a great stumbling block for him afterward [00:22:02] if he had been able to gain a victory.

Let's think of what it might have meant if he went back. See, he's a youth. And this man, a man of war, he's a youth. And he's allowed to wear the king's armour and he goes back after the victory to the town from where he came. And the other people might have said to him, now David, by the way, you beat the finish time. Yes, I won the victory and what's more, I had the king's armour on.

Yes, but there was no pride in the heart of this man. There was no pride in the heart of this man. He would not wear the king's armour. He had not proved the king's armour.

And when I think of the victory he had here, it's a victory that's necessary within each one of us in this day. There's pride in their hearts and we must have a victory over that pride. Unless we have a mass of victories, we won't have great victories as he had. And therefore he casts the armour on one side [00:23:02] and he leaves that tent and he goes forth in the power of the God of Israel. Now I want you to think of him just at this moment going in the power of the God of Israel. There he goes forth.

What's he going to do?

Well, the man on the other side of the valley, I would say with regard to him, he has the power of death in his hand, hasn't he? And the service that this man is going to render to Israel, he's going to destroy him that has the power of death. And when I think of that, it reminds me of the word that's spoken of the Lord Jesus. He destroyed him that has the power of death. That is the level. And delivered us who through fear of death for all their lifetime subject to bondage. And that's something we ought to get hold of because of the fact that if the Lord Jesus Christ doesn't come that we're to go into death. But what's it going to be like? The power is destroyed.

And therefore, even now, those of us that trust in him, [00:24:01] if it is that we come to death, it's but a sleep to us because the power of death is destroyed because there's no sin to be dealt with after we have come out and are raised.

Let us remember that that sin has been dealt with by the Lord Jesus Christ.

But I want you to think of Jonathan just at this time because Jonathan now is looking upon one who has taken his place.

Now it is that David goes down into the valley and as Jonathan and Saul come to the tent with all the rest of the Israelites, there he stands and there he's looking on the man that takes his place.

There he's willing to go down into the valley. He's willing to meet the enemy and there he stands and watches this young man go down and what a moment it must have been for him. What a moment to see him going down into that valley and you know I often think that as we gather together on the Lord's Day morning [00:25:02] and remember the Lord Jesus in death, what a moment it is for us when we see him bearing his cross and going to that place called Golgotha and there there being our sins. What a moment it is for us to know that there he met the enemy, he met all the power that was arrayed against him, he met everything.

It was the power of darkness then, was it not? And so he goes down and as he goes down with all eyes upon him, he chooses those five smooth stones from the rock and puts them in his script. Now I wonder why he chose those five smooth stones.

You know there has been so much speculation with regard to choosing five smooth stones.

When I think of him slinging those stones, I think of the time that I lived in the country, not far from where I am now, it was country then, and I used to use a sling.

And I could sling north, south, east or west, [00:26:01] but a sling is one of the most difficult weapons to use.

Was it with him that he felt that he was Mr. Giant?

I don't think so for a moment because I read in the Bible how adept men were with slings and some slingers in the Old Testament could sling with the left hand and the right hand and they were there as men that could use the sling. And besides, he was going to be used of God and God would not allow him to, this, that giant. God would see that the work that he did was completed because of his own power and therefore there must be some other reason for that. I have heard the saying, and I think it's very, very true, that when the Lord Jesus Christ personally met Satan, he had to meet him and he met him with the Word of God. He met him with those five stones of the law and he only used one.

He used him generally.

And yet, when I think of the fact that afterward it is revealed that there were five giants [00:27:02] in the host of the Philistines, there were five giants belonging to the Philistines, I'm inclined to feel that as David went forth, if he knew, did not know this, he was in a position to leave all the power that could be arrayed against him. He was in that position to leave all the power that was arrayed against him.

Now when I think of the Lord Jesus Christ, when all could have stood him and fled when he was on his own, and when he said, this is God our, and the power of darkness, he was able to leave all the power of the enemy that was arrayed against him. He was able.

And he did. And he did.

So we see David go forth, he takes one stone, he swings at the giant, he stuns the giant, he takes the giant's head off, and then he comes back to the giant's head. He gained this victory because he gained the other two victories. He had a victory over Peter, he had a victory over I, [00:28:02] and now he has a victory for his God.

He slays the giant and brings back the giant's head. But what the hell Jonathan felt?

I would say that as he saw David go out against the giant, that he admired him for taking his place. But I don't think that he felt like that when he came back. Now he had taken his place, he had conquered, and when he came back, that admiration was turned to love.

Yes, he loved Jonathan.

The Bible says that he loved Jonathan as his own soul. And when I think of the Lord Jesus Christ going to the cross of Calvary, there dying for my sins on the cross, shouldn't I love him?

And shouldn't I love him more? When I think of where he's been fully bound in death on Calvary's tree, shouldn't it be that my love should be great for him? So we see then that this man, he was touched with love.

[00:29:02] There was the awakening of love in his heart for David. He loved him as his own soul.

Now when I think of love, love is a wonderful thing.

Natural love is a wonderful thing, isn't it? And with the love that he had for this man, the Scripture shows that David said his love was surpassing the love of women. He loved him very much, and therefore that love could not be satisfied until they made a covenant together.

I think that we ought to realize with regard to our covenant love that responsibility with regard to it, it is that if we have a love for the Lord Jesus Christ, we shall want to get into his company as much as we can.

It was with Jonathan. I know that he was hindered. That's another side of the story. But you see him leaving the palace, going into the wood. You see him leaving the palace, going into the field.

He wanted the company of David.

And so will we if we have that [00:30:02] bond with regard to our love for him.

It is that we have that covenant, the one with another, and won't we want his presence more?

And won't we see that we are found in his presence more?

But that was not enough.

When I think of Jonathan, it says concerning him that he must sacrifice to David.

He must give to David.

You know, very often it is that we speak about our giving, and I wonder, I say we because it's myself as well, and I wonder how much we appreciate what we say and what we sing.

There's a hymn in that book that says take my life and let it be consecrated Lord to thee.

Somebody said to me once, with regard to a later verse, about taking my soul, my soul.

You know, he said I can't sing that. If you sing the first verse take my life and let it be consecrated Lord to thee, it takes him to that which is in the rest [00:31:01] of the verses. It is that we are giving our whole being.

And when I think of what Jonathan did here, it says firstly that he gave the rose that was upon him. Now what did that rose mean to Jonathan? Well it was his princely rose. It was the greatest rose in Israel apart from his palm and rose. It was the princely rose, and therefore he willingly and readily lays it at the feet of that shepherd lad. He willingly gives that which he is outwardly.

I think that that's something that we can learn in these things as we go through them about our lives. Are we outwardly going to be for the Lord Jesus Christ?

Is it where we work or where we live? Where we live.

That we don't bother the neighbours or bother the people we are working with all the time by telling them who we believe on.

But is it that they know that we belong to Him and outwardly they know that we belong to Him? Will it be that they say [00:32:01] well I know him, yes, or I know her, yes, they belong to the Lord Jesus Christ. We know what characteristic of them.

We should be outwardly in that way. Then he gave his garments that which were inward.

Well when I think of giving one thing that's not enough for love. Love gives everything and love gives that which is inward. And that I think of this man he's willing to give that which is inward to David just at this time. Are we willing to give our motives, our love and everything that is inward to the Lord Jesus Christ for what he's done. Then he says his sword, his bow, his spear, and that I think of this man Jonathan, it would mean to him something because his sword was that which showed his skill. Now each one of us in some senses have a skill, haven't we?

In our everyday life there's something that we can do. Are we in that life going to give it to the Lord Jesus Christ [00:33:01] so that where we work or what we do is done to the glory of the Lord Jesus Christ, do all to his glory?

Then his bow, and when I think of his bow, he didn't have to use perhaps his bow so often as he did

his sword. If it was that he was using his sword against the enemy and at times they fled because they had enough of that sword it would be that he'd be able to use his influence to catch them at a distance. And we must realise, each one of us that are here tonight, we have an influence for good in this world or otherwise, and don't you think that we should use our influence to him? I know that he said his gallop walk and we might think that his gallop walk was just a belt around his waist. Yes, but it would take that word in take my silver and my gold it would take the precious things because in that day they had no but placed as they do today and they would keep [00:34:01] the things that were precious in their girl and therefore he lays that at David's feet because he wants to show his love. I think that this should stir us up, that me included, it should stir us up when we see this love that this man had to be willing and ready to give to David. But that wasn't enough, that wasn't enough because when we read in the 19th chapter, he says about Jonathan that he denied him much in David as did his father feel about David. Well this man a stall fell against him he hated David and he said to his father that he should kill David. But what was Jonathan going to do about that? It says that Jonathan denied him much in David. When we think of those around about us they have hatred for the Lord Jesus Christ, many of them, but do we deny much in the Lord Jesus Christ? He denied [00:35:01] him much in David and he spoke to David concerning his denying in him and he said to David words to this effect. Now David I have given to you, I've given you my robe, my inner garments my sword, my bow and my girdle and now I want you to hear what I say about you. And don't you think that the Lord Jesus Christ wants to hear what we say about him for good? When I think of this man here he was going to call his father out into the field just where David was and David would be hidden and he'd hear all the words that Jonathan would say to his father about David and that was a confession was it not?

And when I think of him speaking concerning David what a wonderful confession he made. He said to his father now why are you treating David in this way? He hasn't treated you in this way. He upheld David with his words and then he said because his words [00:36:01] his words to you was very good. He upheld David although his father hated David. He upheld him and he said he's wrought the great salvation and they were sorry for him and were glad. Why then are you working in this way against him? He witnessed a good confession with regard to this man David. He witnessed a good confession for him and he witnessed a good confession in the face of the anger of his father. Now if we may be willing to give to the Lord Jesus Christ we might say take my life and let it be consecrated Lord to thee. But the Lord would have us to speak well concerning him. It would be that he would desire to hear what we have to say about him to others. I know that there may be in their lives that which was true concerning one man I knew for years and in upmix that people met him in the street and he could speak of nothing else [00:37:01] but condemnation and hell and when they saw him coming they didn't like him and turned to the other side of the road One man said to me on one occasion, Mr. Nun, he said I don't mind everlasting life and hell. You're up against the bridge station but I don't want you to go into London So he was doing more harm than good because he was witnessing but not witnessing in the right way. But at the end of his life when he had mellowed he would give a little word here and a little word there and that was the means of salvation to others because he was one that took the opportunity that only when the master gave him the word and don't you think it should be so with ourselves, that now we have appreciated what the Lord Jesus Christ has done for us when we had the opportunity which would then be able to speak a word to him and speak well of him But when I think of the tone of the word [00:38:01] that I read tonight, I think of the fact that with regard to these two men who have met David and seen his great victory, they couldn't be the same again, could they?

We can't be the same again once we have met the Lord Jesus Christ we are softened by his

wonderful love and it should be that their hearts are continuing to be more lovable toward him, more willing and ready to tread the path that he would have us to tread, but with regard to Saul, how different that wonderful salvation that he wrought was met with opposition from that man Saul and as I look into the 26th chapter of that same book verse 21, I have to read those exact words, behold I have claimed the throne, I learn exceedingly Now, as I think of those words I think of many that will be in Gospel readings tonight, and as they think of those words they might think to read the final words and read the worst words that they could hear [00:39:01] but if there's a person in a Gospel reading tonight still unsaved and they don't accept the Lord Jesus Christ those words will be through again in a final attitude will they not? There will be the time eternally when they'll have to say, and more sadly than Saul at this time, behold I have claimed the throne, I learn exceedingly but now as the Gospel is going forth we know that it's the day of God's grace and it is not final so that those that come and trust in him simply trusting in him will find salvation in himself so we'll surely see something concerning that simply trusting tonight as we see in number 286 286 simply trusting every day trusting through a stormy way even when my faith is poor trusting Jesus that is all [00:40:01] brightly does his spirit shine into this poor heart of mine while he bleeds I cannot fall trusting Jesus that is all, 286