

# 1 Samuel

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[ 0 : 00 ]     Thank you.

Thank you.

Thank you.

Thank you.

And he said unto the king of Moab, Let my father and my mother, I pray thee, come forth and be with you, till I know what God will do for me.

[ 2 : 13 ]     And it is the last phrase in the verse, till I know what God will do for me. Amen. Amen.

We each are familiar with the history of David.

And I trust you will bear with the repetition of a few points concerning the Lord's dealings with him.

Before we come more immediately unto the words of the text. When David was but youth, the Lord commanded Samuel to go to Jesse's house and anoint one of Jesse's sons to be king.

And Solomon and Samuel at the Lord's bidding went forth.

[ 3 : 30 ]     And Jesse brought his seven elder sons. And the Lord said concerning the years, it is not he.

And Samuel inquired of Jesse. And Jesse said, the youngest who keeps the sheep, he is the only one that has not been brought.

And Samuel said, we will not sit down until he has been brought. And when David came, the Lord said to Samuel, this is he.

Arise, anoint him. And the word of God tells us very plainly. And the spirit of the Lord was with him from that day.

Now consider the blessing, the favor, the privilege that was afforded unto this young man. Now we know also that Saul was troubled with an evil spirit.

[ 4 : 51 ]     And his servants suggested that someone that was skilled in music should be sought. And David was recommended for he was skilled in the heart.

with Saul. And his skill upon the heart was beneficial. And David became Saul's armor bearer.

So this young man from the sheepfold was raised and brought to the king's house, favored with a position in the court and held in esteem by reason of his abilities.

And when Goliath and the Philistines came to war against Israel, there was a challenge put forth by Goliath.

And out of Saul's warriors, there was none that was either able or willing to go forth.

[ 6 : 31 ]     And David went forth. And David went forth, not clad in armor, not skilled in warfare, but strengthened and shielded by the name of the Lord God of Israel.

And in that strength he went forth. And he accomplished and overthrew Goliath. And the defeat of the Philistines was accomplished.

So that the women in their dances said, Saul had slain his thousands, but David had slain his ten thousand.

So he was now famous in the nation. His name was upon every tongue. And the king purposed to make him his son-in-law.

And he offered unto him one of his daughters and then gave her to another. A disappointment.

[ 7 : 51 ] A setback perhaps, as we may naturally say. But one of the daughters of Saul loved David. And so he took her to be his wife and became the king's son-in-law.

He also found favor in the sight of Jonathan, Saul's son. And they became more than friends.

There was a deep and an abiding love between them. And they held and kept one another in high esteem and respect.

And Saul became jealous. He perceived the danger to the succession of the throne.

For he, supposing that Jonathan should follow him, saw David to be a threat. For there's no doubt that those things that were done ultimately came to his ears and his understanding.

[ 9 : 05 ] So that he sought to slay him. And we know that David fled from the king's court. And he went to Nob, to Ahimlich.

Now consider that this young man, so blessed of God, signally favored, brought to the king's court, raised in high esteem among all the nation.

The king's son-in-law, a confidant to Jonathan, the king's son. With all these things, he would not have been a natural man if his expectations had been raised very high.

I'm sure that each of us can readily understand that if there is given unto us some preferment in whatever sphere it may be, immediately our imaginations go on farther.

Now this man, whose expectations must have been so very high, comes to Nob, to Ahimlich, without a sword, without a shield, without a friend, hungry, in fear of his life.

[ 10 : 50 ] All those high expectations were brought to nothing. Apparently. And we know that he was helped by Ahimlich.

And as we were reminded in that chapter, Doeg, the Edomite, was there at that time and saw it. And he ultimately reported it to Saul.

And when David fled from Nob, he went to Achish. He thought, well, I can hide there.

He thought within himself and determined his course, and saw his safety there. But when the servants of Achish saw him, they evidently recognized him immediately, for they said, is not this he, of whom the women and their dancers sing, Saul has slayed his thousands, but David has slayed his ten thousands.

And David was afraid. And he pretended to be mad. So that Achish rejected him. And David fled.

[ 12 : 18 ] He found no safety there. Then we come to the chapter that we read. He departed thence and escaped to the cave of Dullam.

Friendless. Friendless. Homeless. Hungry.

In fear of his life. And when his brethren heard it, they went down to him. And in the verse of the text we read, And David went thence to Mispa of Moab, and said unto the king of Moab, Let my father and my mother, I pray thee, come forth and be with you.

He desired their well-being, their comfort and their safety. And it's evident that he could not see any of those things to be found with him.

It may seem strange that he went to Moab, for Moab was no friend of Israel. But there was a family relationship, for Ruth came with Naomi from Moab, and married unto Boaz.

[ 13 : 55 ] And Boaz begat Obed. Obed begat Jesse. And Jesse begat David. So he took them there.

And we can understand, I believe, what he must have felt when he uttered those words.

Till I know what God will do for me. Here is a man whose expectations were raised so very high, stripped of them all.

And his only hope, his only confidence, is in Almighty God. And dear friend, I believe this, and I believe it sincerely.

By one means or another, which the Lord will devise, he brings his children to that very place where they have to say, no help himself I find, and yet have sought it well.

[ 15 : 26 ] The native treasure of my mind is sin and death and hell. And I believe it's only then that we really know what these words mean till I know what God will do for me.

For you know there is a tremendous amount to wondrous goodness, grace, and life revealed in these words.

If you take the very first word, till, that word speaks of patience.

Now what is it that works patience? Tribulation worketh patience, and patience experience, and experience hope, and hope make it not ashamed, because the love of God is shed abroad in our hearts.

You find these experiences are so with all the Lord's dear children. If you think of Job, Job was so tried in his affliction, so grieved, that he felt he couldn't bear it any longer.

[ 16 : 52 ] And he uttered with his lips these words, Oh, that thou wouldest hide me in the grave. But you see, the Lord had his means to accomplish his purposes.

And Job was enabled to say, He knoweth the way that I take, and when he hath tried me, I shall come forth as gold.

And when the Lord had wrought by his wondrous means, Job was enabled to say this, All the days of my appointed time will I wait until my change come.

Dear friend, if you and I have but a grain of faith, the fires of trial and of tribulation can't burn it up.

They'll burn the stubble, they'll burn the wood, they'll burn the hay, but they'll never burn burn that grain of faith, that little hope, that spark of love.

[ 18 : 20 ] None of those things are consumed by tribulation. Like Job says, When he hath tried me, I shall come forth as gold, purified, purified, not consumed, purified, stronger, sweeter, purer, encouraged, helped, blessed, and favored.

Now when David says, Till, the next two words are very deep. Till I know.

It's evident that David has had experience of the Lord's hand dealing with him.

It wasn't with theories, opinions, it wasn't with opinions, it wasn't hearsay, till I know.

Oh dear friend, do you and I consider the things that concern us most deeply in this light and with this knowledge and understanding?

[ 20 : 03 ] in Psalm 138, the psalmist says, The Lord will perfect that which concerneth me.

Dear friend, do you know by the Lord's hand the almighty, the compassionate, the tender, the pardoning, the merciful God of David and of Job and of all the fathers and of all the living family of God?

And you see, there is also a quiet confidence in these words, until I know what God will do. Oh, there must be times by reason of our natural flesh when we question, whether we wonder, when we suppose that the Lord hath forgotten.

And yet, in the midst of the deepest trials, it's then that this quiet confidence, this little hope is brought out, this exercise is leaned upon and then it's evident by these things that he says, till I know what God will do for me.

He'd seen his mistake in going to Achish, he'd learned his lesson in self-wisdom making his own course, dependent in his own wisdom, and now he waits for the Lord, till I know what God will do for me.

[ 22 : 27 ] This afternoon we spoke a little concerning those words, yet he devised means that his banished be not expelled from him.

and if we come to these places where our whole dependence is brought to rest upon what God will do, then like those children in the captivity, they could not possibly have understood how their release, their deliverance, the building of the temple, and the worship of God recommenced in Zion could ever be accomplished.

But the Lord had devised means, and we know that the Lord devised most wondrous means respecting David, and though he was brought into this place of utter abjection from time to time, nevertheless he was most signally blessed and favoured.

And if we read the Psalms, the expressions of his hope, of his faith, of the mercy of God, and of his desire for the salvation of God, speaks of that which God hath wrought in his heart, and in his spirit.

So, if we consider David then as a man who in every circumstance was brought to nothing, yet in the midst of those trials, his faith, his hope, his dependence upon God was made evident.

[ 24 : 48 ] Now, we think of Hezekiah. Hezekiah was brought to face death. The sentence of death was upon him.

And oh, how he was brought down under those words. And when he was brought down, I believe he came to this place, we know he cried unto the Lord, and sought the deliverance from the Lord.

And the Lord heard him, and he gave unto him years of life. And Hezekiah said, concerning these exercises, blessings, these blessings that were found in the exercise, by these things men live.

David also declared the benefit and the profit of affliction unto his soul. And so the Lord's living family, I believe, prove that though the means may be strange unto the flesh, yet those means that God hath devised, respecting them, are both profitable and necessary.

So the Lord, by circumstantial means, brings a man down sometimes. he lays his hand upon his body and brings him down.

[ 26 : 51 ] But there is also those exercises into which the Lord brings a man or a woman whereby perhaps neither their circumstances or their bodies are afflicted.

but by the word and the spirit of God all of the high expectations that a man may hold in himself and in his religion is brought to nothing.

I have already mentioned the privileges that have been afforded unto us by our birth from our parents, from our upbringing people.

And they are privileges and they are rare in the day in which we live and therefore they should be more precious. but dear friend, none of these things could save our souls.

And if our expectations are built upon our parentage, upon our privileges, upon our understanding of the word of God, of our attendance upon the means of grace, of our associations with the Lord's people, there's one thing certain.

[ 28 : 36 ] If we are to be found amongst those who show forth his praise and sing his glory throughout eternity, they've all got to go.

Every one of them perhaps the example of Saul of Tarsus shows a mirror to us as we are by nature.

You know how that he could declare his birth, his pride in his race, that he was of the strictest sect of their religion, that all of those things that were required by the law, he could say are touching the law perfect.

His understanding of the word, the law and the commandments of God was high so that he was respected and heard by his fellows for his understanding and for his wisdom.

You know that he himself declared that he had much zeal in the exercise of these his thoughts and his understanding respecting almighty God.

[ 30 : 24 ] But everyone had to go. Every one of them. And when Saul led by the hand for three days he was there.

he fasted and he prayed and there in his soul's experience was this time accomplished in him for he waited till I know what God will do for me.

I wonder whether there's one amongst us who's there or whether there are many amongst us that are there.

Our experiences may be different but the Lord knows his people and he purposes that they shall not be found leaning upon false props false hopes led into ways that can only lead unto death for in as much as he devised means whereby the living family of God are returned and gathered in so he brings them to this place that he may show unto them the means that he has devised and there are people even in this day generation who are found there till

I know what God will do for me now it's evident by those words and especially and particularly in the spiritual sense that there is a need made known and a satisfaction desired dear friend what's your deepest need what's your most urgent care is it for the things of this time is it to be finished with the services of the Lord's house this day is it to occupy the mind and the heart with those things that are pleasurable and satisfying to the flesh or is it this to know what God will do for you in the light of that which his word discloses concerning

[ 33 : 53 ] Christ Jesus the Lord I mentioned this afternoon those words if ever my poor soul be saved his Christ must be the way and you see if we've been stripped of every other hope there's only this one that is set before us the Lord has only made known revealed and fulfilled and perfected one way Jesus is the way to God and if we wait for him feeling our need longing for the satisfaction that the gospel makes known the pardon peace of rest of mercy of love of nearness of fellowship and communion then those things wherein the

Lord hath revealed the glory of his covenant purposes in Christ Jesus will be most precious to the soul and we shall gather unto these the spirit will lead us into those things concerning Christ Jesus the Lord and it is his office to take of those things and reveal them to us one of the hymn writers says what think ye of Christ is the test to try both your state and your scheme you cannot be right in the rest until you think rightly of him now what do we think of Christ I mentioned a few things of the father's delight in him and of those offices that he gave unto him but what do you think of him what is he to you what is he to me well

I mentioned at the conclusion of this afternoon service that office that the father gave unto the son ordained him in it by an oath in the office of high priest and I love to read in the book of Leviticus of the type and of the shadow love to know for it seems that there there's an unfolding and an opening of the blessings and the glories that pertain unto our high priest Christ Jesus the Lord and I sit sometimes and think of Stephen and we know that the word declares there was a window opened in heaven and he saw what did he see he saw our high priest sitting on the right hand of

God now if you meditate upon the book of Leviticus you'll find that the offices of the high priest were ordained of God and he was ordained of God to offer the sacrifices to bring gifts and the high priest to enter into the holiest of all and there are such wondrous things recorded in the scripture concerning the glories that pertain unto the high priest that was in the type and the shadow and in the book of Hebrews the more excellent glories that pertain unto

Christ now I believe that if you and I are truly concerned waiting to see what the Lord will do all those things that speak of Christ and of his glory and of that wondrous office that he sustains on the behalf of his people will be most needfully examined and the unction of the spirit sought to have these things let down into our souls applied unto our hearts and consciences I have spoken at length concerning these things and I can't refrain from just mentioning this one thing when

[ 39 : 58 ] God commanded Moses respecting Aaron and his sons in the priesthood he commanded that they should have special robes and clothes to wear for glory and for beauty there was no beauty or glory in Aaron or his sons when they served the Lord in that office as priest it was necessary that a beauty and a glory be put on them a superficial one but in everything that was put upon Aaron his sons meditate upon Christ for those things he possessed in his person they were not put upon him superficially for such an high priest became us who is holy harmless undefiled separate from sin and made higher than the heavens now what do we know of him and those offices that he undertakes on the behalf of his people and the blessings that are unto them in him and by him you see when

Aaron was prepared and robed the people looked on with wonder they watched him being anointed with the blood and with the oil they saw the ointment poured upon his head which ran down to the hem of his garment but you see it was the blood of a beast that was put upon him it was a manufactured oil that was put on him and so that sweet smelling ointment was of the earth but when you think of Christ it was his own blood and that oil representative of the spirit he had not that spirit in measure but in fullness and he manifested it in all his life in all his words in all his works in all that he did and that ointment the sweet smelling savour that is upon

Christ is not by reason of ointments poured out upon his head but when we consider him the holy harmless lamb of God now when we perceive what the Lord hath purposed in him when we have been brought to come off every other hope the greatness the wonder the faithfulness and the abounding mercy and grace of almighty God encourages the soul to wait only upon him till I know what God will do for me for it is written of all the fathers these all died in faith not having received the promises but they saw them afar off off they were persuaded of them they embraced them and I believe a soul that is truly found in this waiting place is like unto them they see them afar off but they're persuaded and they embrace them them

I want to close by reading a few verses from one of our hymns wherein I believe the blessedness of these things are gathered up sweet to look back and see my name in life's fair book set down sweet to look forward and behold eternal joys my own sweet to reflect how grace divine my sins on Jesus laid sweet to remember that his blood my debt of suffering paid sweet in his righteousness to stand which saves from second death sweet to experience day by day his spirit's quickening breath sweet in his faithfulness to rest whose love can never end sweet on his covenant of grace for all things to depend sweet in the confidence of faith to trust his firm decrees sweet to lie passive in his hand and know no will but ears if such the sweetness of the streams what must the fountain be where saints and angels draw their bliss immediately from thee oh dear friend may the lord hold us up and keep us though we be stripped of everything else for though we have nothing yet with these things we possess all things may the lord add his blessing amen after the benediction we'll sing the doctology let us now sing hymn 61 the 61st hymn to the tune ruscommon 401 one was fixed in god's eternal mind when his dear sons should mercy find from everlasting he decreed when every good should be conveyed in every mercy full and free a sovereign god i wish to see to see how grace free grace has reigned in every blessing he ordained hymn 61 who

are yours The End The End

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