



## 1 Samuel 22

### “Get Back to the Promised Land”

8\_25\_2024

Speaker: Pastor Mike Thiemann

Anaheim Hills, CA | RockCC.com

23:35

Well good morning everyone. If you would please turn with me to 1 Samuel chapter 22. 1st Samuel chapter 22. This is God's word. Would you read with me? David departed from there and escaped to the cave of Adullam.

24:06

And when his brothers and all his father's house heard it, they went there to him. And everyone who was in distress, and everyone who is in debt, and everyone who is bitter in soul gathered to him. And he became commander over them.

24:24

And there were about 400 men. And David went from there to Mizpeh of Moab. And he said to the king of Moab, please let my father and my mother stay with you till I know what God will do with me. And he left them with the king of Moab, and they stayed with him all the time that David was in the stronghold.

24:51

Then the prophet Gad said to David, do not remain in the stronghold, depart, go into the land of Judah. So David departed and went into the forest of Hereth. Now Saul heard that David was discovered and the men who were with him.

25:10

Saul was sitting in Gibeah under the tamarisk tree on the height with his spear in his hand and all his servants were standing about him. And Saul said to his servants who stood about him, here now people of Benjamin, will the son of Jesse give everyone of you fields and vineyards?

25:32

Will he make you commanders of thousands and commanders of hundreds that all you have conspired against me? No one disclosed to me when my son makes a covenant with this son of Jesse. None of you is sorry for me or discloses to me that my son has stirred up my servant against me to lie in wait as at this day.

26:00

Then answered Doeg, the Edomite, who stood by the servants of Saul. I saw the son of Jesse coming to Nob, and Ahimalech, sorry, the son of Ahitub, and he inquired of the Lord from him, and gave him provisions, and gave him the sword of Goliath, the Philistine.

26:24

Then the king sent to summon Ahimalech, the priest, the son of Ahitub, and all his father's house, the priest who were at Nob, and all of them came to the king. And Saul said, here now, son of Ahitub, and he answered, here I am, my Lord.

26:43

And Saul said to him, why have you conspired against me, you and the son of Jesse, in that you have given him bread and a sword, and have inquired of God for him, so that he has risen against me to lie and wait, as at this day.

27:05

Then Ahimalech answered the king, and who among your servants is so faithful as David? Who is the king's son-in-law, and captain over your bodyguards, and honored in your house? Is today the first time I have inquired of God for him?

27:26

No, let not the king impute anything to his servants, or to all the house of my father, for your servant has known nothing of all this, much or little. And the king said, you shall surely die, Ahimalech, you and your father's house.

27:48

And the king said to the guard, who stood about him, turn and kill the priest of the Lord, because their hand also is with David. And they knew that he fled and did not disclose it to me, but the servants of the king would not put their hand to strike the priests of the Lord.

28:12

Then the king said to Doeg, you turn and strike the priest, and Doeg the Edomite turned and struck down the priest, and he killed on that day 85 persons who wore the linen ephod. And Nob, the city of the priest, and he put to the sword both men and women and child and infant and ox and sheep, he put to the sword.

28:38

But one of the sons of Ahimalech, the son of Ahitub named Abiathar escaped and fled after David. And Abiathar told David that Saul had killed the priests of the Lord. And David said to Abiathar, I knew on that day when Doeg the Edomite was there

29:00

that he would surely tell Saul, I have occasioned the death of all the persons of your father's house. Stay with me, do not be afraid. For he who seeks my life, seeks your life. With me, you shall be in safe keeping.

29:20

This is God's word, will you pray with me? Lord, we're so grateful to be able to open our Bibles and read these texts. I ask that you would speak, speak clearly. Help me communicate. I have my notes here and I put my thoughts together and I pray that your will would be done.

29:47

Your word would be communicated faithfully. The hearts of your people would be impacted by the truth of your word. That we'd be encouraged, rebuked, exhorted, whatever your spirit would have for us today.

30:02

Do your work. It's in Jesus' name I pray, amen. You ever have those moments or know of friends or loved ones that have those seasons in life where you don't know which way is left or right, up or down, right or wrong?

30:17

Right where the walls are closing in around you, you don't know what in the world you're supposed to do. That's where David was. Now David's in a season here of fleeing. Now naturally so, he's being hunted by the king.

30:36

But there is this undercurrent of kind of David, what are you doing? In last chapter, he was so terrified there in Gath that he played, acted as if he was a madman to preserve his life. And I love this passage.

31:00

There's so much grace here, right? And I've titled this message, I had about 15 different titles that went through my head, but I titled it based off of verse 5, when Gad tells David, go back to the Promised Land, get back to where you belong.

31:20

What are you doing out here, right? Now the answer is like, well, what I'm doing out here is I'm fleeing for my life. David, you know the promises of God. You know the faithfulness of God. You know the sovereignty of God.

31:36

You've observed, you charged after Goliath in such faith and confidence that the Lord would deliver. What are you doing here, David? Right? There's that undercurrent there. And so I've titled this message, David, get back to the Promised Land.

31:56

Get back to where you're supposed to be. And when life, when we don't know which way is up or down, what we do know, do what you do know, get back to the promises of God, get back to the gospel, get back to the covenant people of God, get back to the covenant promises God has established and live there, live there.

32:20

Not out in the wilderness, that's not where you're supposed to be, David, get back to the promised land. And so we come to our first point, I've titled it despair and providence. And you're like, Pastor Mike, you love that word providence.

32:34

Every message you share, you share that word. Well, yes. And my dad reminded me this morning, this is the same shirt I wore last time I've taught three weeks ago. I didn't remember. But if the boot fits, if it's comfortable, guys, we know if it's comfortable, wear it.

32:50

So if it's in the text, I'm going to preach it, right? It's how it is. So David, verse 1, departed from there and escaped to the cave of Adullam. And when his brothers and his father's house heard it, they went down there to him.

33:07

And everyone who was in distress and everyone who is in debt and everyone who is bitter in soul gathered to him. And he became commander over them. And there were about 400 men. And David went from there to Mizpeh of Moab.

33:27

And he said to the king of Moab, please let my father and my mother stay with you till I know what God will do for me, right? David has two concerns. My parents who are up there in age and they can't be on the run with me.

33:41

I need to find sanctuary for them. Two, I need to figure out what God's plan is for me. And he left them with the king of Moab. And they stayed with him all the time that David was in the stronghold.

33:57

So his brothers and his family, they feared Saul's cruelty just as David did, and they came and joined David. They weren't the only ones who'd come, there was this medley of social riff-raff of mischief makers also came to David.

34:14

I think the primary focus, there's a couple of things I could focus on here, but I want to focus on this one point, because I think this is precious. David went to the king of Moab, and asked that his parents be given sanctuary.

34:34

And I think there's reason why the king of Moab was so helpful in agreeing. If you know your Old Testament well, David's great-grandma was who? You guys can shout it out. Today's going to be about some audience participation.

34:53

Who was David's great-grandma? Ruth, and she was a Moabite. She was a Moabite-ist. Right, his great-grandmother was from this place. Having a bit of Moabite blood in him no doubt probably didn't hurt David's case and probably helped his case.

35:13

Now, I want you to think back, now, leaving David for a second, think of the story of Ruth as you read it. Doesn't it shed some new light on the events recorded in that book? Doesn't it not provide significance and meaning to Naomi's suffering, to the death of her husband and her sons facing poverty, on Ruth's constant faithfulness, on the providence that brought Ruth and Boaz together?

35:40

All that formed a providential backdrop so David could appeal to the king of Moab for sanctuary for his parents. That's just a sweet little nugget of providence in the text. Naomi could have never known that her—thank you, my love.

36:03

Naomi could never have known—I left my water bottle back there, what a good daughter. Naomi could have never known that her suffering would bear such fruit. For one of her descendants, a century later, and not just any descendant, the one who would be king, the anointed king, who would be the ancestor of the king of kings, that one would find sanctuary in this moment.

36:37

That's God's providence. In the context of God's providence, we also could think of Joseph and his brothers. Joseph had no idea what God was doing when he was sold by his brothers. He had no idea what he was doing when he was accused of sexual misconduct and imprisoned.

36:56

But at the end, Joseph says what you meant for evil, God meant for good and the saving of many people. That's how Providence works. The events in this life are not random, right? We live in a world that that is the worldview foundation, random chance.

37:22

Nothing, nothing in God's creation is random, is by random chance. All of it is brought about by divine providence. God's ways at times seem bewildering. Why is David on the run? Why is he being hunted, right?

37:45

Why are these priests going to die? As the Apostle Paul says that God's ways are inscrutable. They're past finding out. Romans 11:33 Oh, the depths of the riches and wisdom and knowledge of God. How unsearchable are his judgments and how inscrutable, how we could go down that path of trying to figure out his ways, and he is so much more infinite. Infinitely smart and intelligent and wise than we are



38:24

that we will never, ever, ever reach the end. We will never touch the bottom of that ocean. That's why as Christians, we encourage each other to trust in God's providence. To remember his invisible hand, and to rest in the knowledge that he orchestrates all things for good.

38:45

Romans 8:28. We call upon providence when tragedy strikes, when joy surprises, when sorrow overwhelms, when opportunity knocks, when circumstances push us to the edge, when we have no answers. Somehow, some way, as Christians, we know the solution resides in the deep providence of God, who controls all things.

39:15

There is nothing outside of his sovereign rule. The theology of providence places every moment of our lives, good, bad, and everything in between in God's plan for all things. We preach to ourselves that God is in control, yet often we struggle to connect the chaos of our lives with the certainty of God's promises.

39:41

That's where faith comes in. His classic work, *The Mystery of Providence*, first published in 1678, based upon Psalm 57:2. Which reads this, I cry out to God most high, to God who fulfills his purposes for me.

40:04

The Puritan John Flavel writes, it is the duty of the saints. Okay. So he's saying this is your job. It is the duty of the saints, especially in times of straits, to reflect upon the performances of providence.

40:20

I love how the Puritans can spin a phrase. The performances of providence. For them in all the states and through all the stages in their lives. It is the duty of the saints to reflect

upon God's works of providence, of his sovereignty, how he orchestrates all events to his desired end.

40:50

He's not sitting in heaven going, I wonder what's going to happen. When we're spinning, when we're buzzing, and our brains are turning, and we have sleepless nights, God is, here's a big word for you, here's the nerd word, he's impassable, meaning he's not affected by emotions as we are.

41:15

Are we emotionally moved people? Yeah, praise God he's not. He doesn't experience emotions like we experience emotions. He's God, he's sovereign, he's unchanging. He's resolved in his purposes. Now a few better places summarize the Bible's teaching on essential doctrines than the Westminster Confession of Faith.

41:42

And in chapter 5 of the confession, it has one of the most precise definitions of providence. It reads, and this is a good thing if you're an iPhone picture taker of the screens, this is a good one to take.

41:59

God, the great creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things from the greatest even to the least by the most wise and holy providence according to his infallible knowledge and the free and immutable counsel of his own will.

42:26

In other words, he's not asking other people's opinions. Of his own will to the praise of the glory of his wisdom, power, justice, goodness, and mercy. The Westminster Confession of Faith, the Westminster Confessions chapter on providence takes us behind the scenes of history and impresses on us that nothing is outside the control.

42:57

The eyes, the sovereignty of God's providence. He knows all things, He ordains all things, He directs all things for the good of those in Christ and for the glory of His name. And when we are pressed, when we are confused, when we are hurt, when we are saddened, when we are amazed by God's mysterious providence, the precision of the Westminster Confession of Faith here helps us sing.

43:25

I brought a hymn in here today. It helps us sing. William Cowper wrote in 1773, a hymn titled, God Moves in Mysterious Ways. I'm going to read the verses and together, I said this is audience participation Sunday, right?

43:43

We have a banner somewhere. I'm going to read the verses, we're going to read the choruses together. You guys ready? God moves, verse 1. God moves in mysterious ways. His wonders to perform, he plants his footsteps on the sea, and he rides upon the storm.

44:06

I love that. He sits enthroned over the flood. He's not moved by the torrents of water. Right? He rides upon the storm deep in his dark and hidden minds with never-failing skill. He fashions all his bright designs and works his sovereign will.

44:36

You guys ready? Chorus one. So God, we trust in you. O God, we trust in you. What a great response. He works all of his sovereign will. So God, we trust in you. Verse 2. O fearful saints, that's us.

44:55

O fearful saints, now courage take. The clouds that you now dread are big with mercy and will break. These clouds are big with mercy. We fear them, but there's so much mercy contained in them. Are big with mercy and will break in blessing on your head.

45:21

Judge not the Lord by feeble senses. I love that phrase. We look at those clouds ominous, right? Fearful. But as he writes here, they're full of mercy and that mercy is going to burst upon our head. So don't judge God according to your little, our little senses, our little perspective, this blip in world history.

45:50

Don't judge God by feeble senses, but trust him for his grace. Behind a frowning providence he hides a smiling face. Chorus 2, you guys ready? So God we trust in you. O God we trust in you. When tears are great and comfort's few, we hope in mercies ever new.

46:15

We trust in you. Why can we sing that? Because he works his sovereign will. He rides upon the storms. He sits enthroned. He works divine providence. He has mercy that's going to break upon our heads.

46:35

Right? He's worthy of our trust. And here's verse three. God's purpose will ripen fast, unfolding every hour. The bud may have a bitter taste, but sweet will be the flower. Blind unbelief is sure to err and scan his work in vain.

47:01

God is his own interpreter, and he will make it plain. Amen? So we can stand and say with Paul, speaking of the sovereignty of God, and let's read this together. Again, audience participation Sunday, Romans Chapter 11, verse 33.

47:22

For from him and through him and to him are all things. To him belonged glory forever and ever. Amen. For from him and through him and to him are all things. To him be the glory forever and ever.

47:43

Amen. David experienced an unusual arrangement that had been made by God's providence a century earlier. And God plans his kindness long beforehand. He directed circumstances long in advance in order to bring a ray of relief in David's distress.

48:10

Isn't that mercy? Isn't that grace? That's how God moves. That's how God acts. We don't know which way is up or down, left or right. But what we do know is he sits enthroned over the flood. He rides the storm.

48:27

He's not moved by it. And we can simply trust in him, in his goodness, in his protection. Even, hear this, his grace even extends when we run from his plans, right? We often think, no, when, when we run and when we rebel, he's going to crush us under the law, right?

48:52

No, if you're in Christ today, there is therefore now no condemnation. You will only ever experience the covenant of grace upon your life. Stop running. Get back to the promised land. Be where you're supposed to be.

49:09

There's accountability, but God's goodness, His mercy, His grace is always working for your good to bring you to glory. It's not gonna be easy, right? You might die with the prophets. But in the end, it's going to be good. So we have a prophetic hope in verse 5.

49:32

Then the prophet Gad said to David, do not remain in the stronghold, depart and go into the land of Judah. So David departed and went to the forest of Hereth, right? We have this repetition of the call of Abraham.

49:47

Abraham, leave this place. Go to the promised land. David, what are you doing here? Get out of here. Get back to the promised land. Where did Gad come from? What difference does a passing reference to an unknown prophet, at least in this section, what difference does that have?

50:06

It's like almost this just completely random insert into the text. David's like, OK, protect my parents. And then all of a sudden, a prophet goes on the scene. David, get back there. Well, the answer is easy, an enormous difference.

50:22

This verse shows that God gives David direct and special guidance through his prophet. Why is that significant? Because Saul did not and would not enjoy such a privilege. Saul was alone. Saul was shut up to his own wits without God's direction.

50:42

But the gleams of God's guidance shines on David through the counsel of this obscure prophet. Right, don't brush over verse 5. There is much grace here. In God's kindness, as David flees, God steps in and says, David, get back to the Promised Land.

51:10

What are you doing out here? You are king. I am going to make you king. Here's my will, right? What did David say a few minutes ago until I know what God would do for me? What did God do? David, get back.

51:25

Get back to where you're supposed to be. Get back to the covenant protection. Get back and get prepared, right? God now is moving David back to the Promised Land, to Judah, the land of the king. Saul is like a Christian who refuses to be intimately connected with a local church.

51:48

With God's covenant community. He is outside God's covenant protection and community. While David, though he fails often, seeks to be connected to God's plan and his purpose. And then now in the story, we have this camera angle shift to Saul, and we have a royal pity party, verse 6.

52:11

So Saul heard that David was discovered, and the men who were with him, Saul was sitting at Gibeah under the tamarisk tree on the heights with a spear in his hand. You remember a few weeks ago, I said Saul's going to be depicted with a spear in his hand from this point on, right?

52:28

This is a dangerous place to be, right? In Saul's presence when he's holding a spear, and all of his servants were standing about him, probably like, all right, when's this dude going to snap again, right?

52:44

And Saul said to his servants who stood about him, here now, people of Benjamin, so it identifies who these people are. Well, the son of Jesse. right? He identifies David throughout this section as the son of Jesse.

53:01

I think there's a proper, you know, at this time you're identified according to your father, but I think there's, he's throwing shade at him a little bit here, the son of Jesse, right? Like that's how I picture him saying it.

53:17

Will this son of Jesse give every one of you fields and vineyards? Will he make you all commanders of thousands and commanders of hundreds that all you have conspired against me? Right? There's nothing new with these political lies, right?

53:32

If you vote for me, all your wildest dreams will come true, right? Like, I mean, 2 Samuel 22, right? It's still the same lie then as it is today. He says, right, these people in this, this the king's chamber, with the king holding a spear.

53:52

Now the king's looking at him and going, what's wrong with you people, right? Nobody discloses when, right, when to me when my son makes a covenant with the son of Jesse? None of you is sorry for me or discloses to me that my son has stirred up my servant against me to lie and wait as that as at this day?



54:15

Saul's throwing the royal pity party. He addresses his inner circle of Benjamites, his henchmen here, and asks them if they think this son of Jesse will provide the government jobs and perks that he's going to provide, right?

54:33

He accuses his inner circle there of conspiracy, callously withholding the intelligence about his own son's support of this son of Jesse. And then we see this Gentile, I called it this Gentile tool, verse 9, then answered Doeg the Edomite.

54:54

And this is the moment when the drama music starts rising a little bit, right? The Edomites, the sons of Esau, the descendants of Esau, these are enemies in the story. Then answered Doeg, the Edomite, who stood by the servant of Saul.

55:09

I saw the son of Jesse coming to Nob and Ahimalech, the son of Ahitub, and he inquired of the Lord for him and gave him provisions and gave him the sword of Goliath, the Philistine, right? So Doeg discloses in contrast to the silent Benjamites, right?

55:32

They sit there and they're like, right? Like, we're not saying a word. Doeg, the Gentile, he steps up and goes, oh, I saw what happened. Then we have a reasonable defense, verse 11. Then the king sent and summoned Ahimalech, the priest.

55:52

Now, it's going to be identified as a priest. I think that's important. The son of Ahitub and all his father's house, the priests who were at Nob and all them came to the king. Saul said, here now son of Ahitub, and he answered, here I am my Lord.

56:13

And Saul said to him, why have you conspired against me? Uh-oh. You and the son of Jesse, and that you have given him bread, how dare you, and a sword, and have inquired of God for him. Now that, it like, imagine how sick and twisted you have to be, to be upset at a priest of God, priest of the Lord, that's how it titles them, because they prayed, they sought the Lord on behalf of David, right?

56:55

A man of God goes, well, what did God say? How can I be obedient to what God has revealed to you? That's not what Saul does here. You inquired of God for him, so that he has risen against me to lie in wait as at this day.

57:17

Then Ahimalech answered the king, and among who are all your servants is so faithful as David? Who is the king's son-in-law, and captain over the bodyguards, and honored in your house. Is today the first time that I've inquired of God for him?

57:37

No, I didn't do anything new. I didn't do anything rebellious. Let not the king impute anything to a servant, or his father's household, for your servant has known nothing of all this, much or little.

57:55

Doesn't David have high rank in your house? Doesn't he have a fine reputation in his courts? Like we were saying, David has 10,000s, right? Isn't he your son-in-law? Was my seeking God's direction something new?

58:13

Haven't I done that regularly? And what was Saul's response to this treachery? You must die. So we come to this point that God's people will suffer persecution. Verse 16, and the king said, you will surely die, Ahimalech, you and your father's house.

58:43

And the king said to the guard who stood about him, the guards who stood about him, turn and kill the priests of the Lord. What a great, like this dude's gone. Okay Benjamites, people of God, God's covenant people turn and kill the priests of our God. Whoa, how sick and twisted. That's where that's where sin takes us. That's where rebellion takes us. Turn and kill the priests of the lord because their hand also is with David. And they knew that he fled and did not disclose to me. But the servants of the king would not put their hand to strike the priests of the lord.

59:39

It is better for us to obey God than to obey men, right? This was a command from their king they could not they could not listen to. They could not take heed. There is times where where disobedience to governing authorities is right. No we're not putting our sword to god's priests, are you insane? Then the king said to Doeg, this gentile, you turn and strike the priest and Doeg the Edomite turned and struck down the priest. It's almost like this like vicious like right, like this, I'll get him. This demonic presence he turned and struck down the priest and killed on that day 85 persons and then it says who wore the linen ephod. These weren't soldiers, they were priests and they died. And Nob the city of the priest he put to the sword both man and woman,

01:00:53

child, and infant, ox, donkey, and sheep, and he put them to sword. Wow. That's, God commanded Saul to do that to the Amalekites in chapter 15, and he failed to do that. And now, here, Saul has to convince this Edomite to kill the people of God.

01:01:17

That's crazy. 1 John, chapter 2, verse 18, John warns us, as you have heard that the Antichrist is coming, now many Antichrists have come. This isn't an end-time lecture, but

there is a capital A Antichrist, this man of lawlessness that who will come before Christ's second coming.

01:01:43

And John insists also that many antichrists have come. And throughout history, there have been Antichrist figures. who foreshadowed the full embodiment of evil that is coming. A chief characteristic of an antichrist figure is that they seek to crush God's people.

01:02:03

They seek to crush God's people. In 1 Samuel 22, the veil is slipped away and Saul is seen as the antichrist figure that he really is. Even now, in 1 Samuel 22, many antichrists have come, ghastly, brutal, and unjust.

01:02:27

Yet one cannot read of Doeg's slaughter without recalling the prophecy. If you go way back, anybody remember way back to chapter two, the prophecy that God gave to Eli's house? Write down chapter 2, verse 30 through 36 and read that later.

01:02:45

God told Eli, I'm destroying your house. Eli failed to check his wicked sons, these priests. And he says, your house is coming to an end. So this prophecy had been spoken perhaps 40, 50 years before.

01:03:03

Now, in the carnage at Nob, it had come to pass. Put it all together and one truth becomes clear. Even in opposing God's kingdom, God's enemies only bring to pass God's word. That is providence. They thought they were crushing him.

01:03:29

The truth is evident, even if it's mysterious. It's plain, though it's not simple, providence doesn't take away sorrow and grief and suffering, but it gives certainty of victory. The passions of the antichrist is to crush and destroy

01:03:51

God's people and Saul proves himself to be a scale model antichrist here. Saul joins an infamous company. He stands amongst the ranks of Pharaoh, who instituted his government's power to kill babies. Sounds familiar, right?

01:04:10

He becomes colleague to Balak and Balaam who by curse and by counsel plotted Israel's destruction. He stands with Jezebel who tried to kill the prophets of God. He stands with Athaliah who wiped out David's line, almost wiped out David's line.

01:04:31

He stands with Haman. He stands with Antiochus Epiphanes in the spirit of antichrist. 1 Samuel chapter 22 is clear as a text can be on this. In the end there is no way God's enemies can or will gain an edge, God has them completely outclassed.

01:04:56

So in their absolute sinful rebellion, they carry out God's prophetic plan. And God still is the victor. He still is the victor. That's providence, right? That's providence. Yes, these people died, but God was still in control.

01:05:23

He had said the sin of Eli's house. This was the result. We come to our final point. God's, there's a remnant. There's a remnant that reveals that his church is invincible. His church is invincible. But one of the sons of Ahimalech, I don't know why I'm having a hard time with that name.

01:05:49

Ahimalech, Ahimalech, Ahimalech. The son of Ahitub, named Abiathar, escaped and fled after David. And Abiathar told David that Saul had killed the priests of the Lord. And David said to Abiathar, I knew on that day when Doeg the Edomite was there, that he would surely tell Saul, I have occasioned the death of all the persons of your father's house.

01:06:11

What a humble response from David. I knew this man. I foresaw this happening. I didn't do anything. I'm sorry. Stay with me, do not be afraid. For he who seeks my life, seeks your life with me, you shall be in safe keeping.

01:06:32

Saul may have nothing left but raw power. Yet one son, Abiathar escapes, flees to David, spills the tragic news, and finds sanctuary with him. David treats God's priests much differently than Saul does.

01:07:17

The word of Saul and David, and the word to Ahimalech's house provide a stark contrast. What does Saul say? You shall surely die. What does David say? With me there is safety, you will find safekeeping. Abiathar is evidence of God's, the pattern that God follows. That he will preserve a remnant. When Pharaoh orders the murder of Israel's sons, God preserves. And he preserves one with significance that will rise up. When Elijah feels alone, what does God do? Elijah, I have reserved for myself 7,000 priests who have not bowed the knee.

01:07:39

Elijah, don't think for a moment you are alone. When Herod acted like Pharaoh to try to cut down Bethlehem's toddlers in fury, one of those toddlers escaped, right? God, God's sovereignty, God's providence, Abiathar then stands as a witness to the way God preserves a remnant of his people.

01:08:06

The people of God may often and will often be put down but never put out. Abiathar's escape does not mean that God's servants are immune from the world's cruelty but that the world's brutality towards God's people will never wipe out God's covenant community.

01:08:26

The Lord does not promise that we will never die for his kingdom, but that the kingdom will never die. So when you have unsaved people going on Twitter and saying, unless Christians do this, Christianity will die.

01:08:42

You could laugh and say, you fool. You think this is about us doing something. This is about God's sovereignty and building and making and preserving and saving and delivering his elect people. Sit down.

01:09:07

Got a little carried away there. It was Christ who said, upon this rock I will build my church and the gates of hell will not prevail against it. Church, chaos erupts around us. The church throughout history has been persecuted, has been cut down.

01:09:37

There is an antichrist. There is a spirit of antichrist who will seek to crush God's people and God's plan. Here's our confidence. They might take our head, but they will never, ever, ever take us out.

01:09:57

It is God who builds, saves, sustains, protects, provides everything for His church. You can turn it into a man-centered religion and say, you must do, do, do, and go back to the law keeping, or we stand upon the gospel.

01:10:18

And we say, no. God is the one who builds and preserves His church. Now, that doesn't give us license to be silent in the midst of tyranny. It doesn't give us license to be silent. We still have a message.

01:10:34

We still have a gospel to proclaim. We still have righteousness and truth, which is why the world's going to hate us, because we're going to stand up and say, no, this is what God says. And when we do that, they will hate us for it.

01:10:49

They persecuted him, they're gonna persecute us. We're not greater than our Lord to think that we are going to escape. And how foolish are we if we think everybody's gonna like us and we're just gonna sit around and sing Kumbaya?

01:11:05

No, we stand upon God's word unapologetically in boldness and confidence in thus saith the Lord. We don't apologize for that. We don't seek to defend that. We don't change it. We stand behind it. And isn't there gospel there when David says with me, you will be in safekeeping?

01:11:31

You see in the Old Testament, David serves as a type and a shadow of Christ. He foreshadows the King of Kings and the Lord of Lords. Was David confidence in his self, in his motley crew of, you know, island of misfit toys, right?



01:11:51

Like, is that where his confidence is found? Look, look, we got all these people that are in debt, right? Like, come over. No, I don't think that's where his confidence is found. I think his confidence is found in the promises of God.

01:12:05

With me, with Christ, this is the message. With Christ, you will find safekeeping. You might die. Right, but we have this idea as Western Christians that death is the worst thing in this world. I love what Spurgeon says, the death of a Christian, that moment is the Christian's greatest moment because it's the first moment he breathes the air of heaven.

01:12:35

As we close our, death is, that's the final enemy. And God's gonna hear, I'll go to youth pastor, God's gonna punch death in its face. He's victorious. And with him, there is safekeeping. Why would you flee anywhere else?

01:12:52

Flee to Christ, run to Christ. When you don't know which way is left or right, up or down, right or wrong, flee to Christ. Find your sanctuary there, and there you will have safekeeping. Let's pray. Lord, thank you so much.

01:13:17

For this text. So full of grace, so full of promise and hope, even in the midst of horrific, soul-crushing tragedy, evil, we find our safekeeping. We see gospel promise. And so I pray for all these people and the hearing of my voice, myself included.

01:13:56

As we are finite, we are fickle people, we are leaky vessels, oftentimes we make our own beds. And it's a mess because we fail to trust the promises of God. We try to do these things on our own efforts.

01:14:24

I pray that we would be a people who trust in the promises of God. By faith you have been saved through grace. This is not of yourself, it's by grace. The whole thing is grace. With you we find our safekeeping.

01:14:43

The safest place we could ever be is in the hand, the loving hand of our sovereign King, our Lord, our Savior, our great High Priest. I pray that we would be a people that run to you. In Jesus name we pray. Amen.