

# 1 Samuel 30:11-15

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Date: 10 August 2020

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[0:00] You're all right. You're all right. I ain't afraid to let the term Billy lose in the pulpit. I know what the man will preach. But anyway, good to be back here this morning in 1 Samuel in chapter 30.

The books of Samuel, I should say, I've heard them explained as being centered around Samuel.

But the thing is, Samuel the prophet dies in 1 Samuel. There's a whole other book called 2 Samuel that we have. So it's not as much centered around Samuel as it was Samuel's ministry.

But the books of 1 and 2 Samuel are kind of centered around the prophet Samuel and the ministry that he had. Samuel being a great man of God.

Samuel being a miracle child, if you will. You can go back to 1 Samuel chapters 1 and 2 to see that. We won't be preaching on that this morning.

[1:12] However, I will say I was reading in 1 Samuel chapter 1 and that's what led me to chapter 30 where we're going to be preaching this morning. But beginning about chapter 27-28 in 1 Samuel, we see David.

We're all familiar with David. David wasn't quite the official, so to speak, king of Israel at this point. David was still running from Saul. Still had Saul on his trail.

And as I said, beginning about chapter 27-28 up to this time, David, of course, in fear for his life, made some bad decisions without consulting the Lord.

And those decisions led to some trouble in his life. Actually David attempted to join himself to the Philistines.

The Philistines being the enemies of the people of God. And here's David trying to join himself to them. Of course, Philistines said, who is this Hebrew? Who is this guy? We don't want him around here.

[2:21] They sent him back home. So David and his little miscreant band of fellows, they had formed a camp in Ziklag. And when they got back to Ziklag, which from where they were marching from was about 75 or 80 miles, they made that journey in about three days.

Now folks, they didn't have cars. They couldn't make it there an hour and 20 minutes like we could nowadays. They had the journey on foot. They could have camels and maybe a horse or two, something along those lines, but most of it would have been on foot.

But they get back to Ziklag and they find it burning. They find it in shambles really. The Amalekites had come in while David and his fellows were off trying to join themselves to the enemies of God.

The Amalekites had come in and not only burned down what little bit they had, but they had also taken their wives, they had taken their children, they had taken their possessions, taken what few animals they might have had, they took everything.

David and his band of men had. And of course this caused the David's followers, David's men to want to turn against them.

[ 3 : 40 ] It actually says in the scripture in 1 Samuel 30 that they thought to stone him. They were willing to stone this man, David, their leader because of the affliction that had been brought upon them.

Everything that they knew, everything that they had been taken away from them. But it says David strengthened himself into the Lord. And that's a very relevant part to this whole story and folks, I'm leading up to where I'm going to be preaching from.

But it says David strengthened himself in the Lord and he calls for Bithar to come and he brings the Eekfah. The Eekfah has the Yerim and the Thuromim. And this was one manner that they had to speak to God back in these times.

Now folks, I can't explain to you exactly what it was. The Bible doesn't tell us. Some people say it was like throwing dice. Other people say it was turning these jewels and whichever way, lots shown from this jewel, whichever way the lots shown from this jewel is what God's answer was.

Folks, I have no idea. I didn't live back then and I don't know exactly how it was practiced. But I do know. I do know from Scripture that it was a way that they used to communicate to God.

[ 4 : 55 ] And David used this and he inquired of the Lord. He said, should I pursue these amylokites? Should I go after them? And if I do, will I overtake them?

And God answers them and says, pursue, pursue and you will overtake them and you will get everything back that you lost and then some. So that's where we're going to pick a preaching from here in 1 Samuel chapter 30.

And that's just a real quick rundown of what's led up to where we are. But we're going to start preaching and starting at verse 11 in 1 Samuel chapter 30.

It says, And they found an Egyptian in the field and brought him to David and gave him bread and he did eat. And they made him drink water and they gave him a piece of a cake of figs and two clusters of raisins.

And when he had eaten his spirit came again to him for he had eaten no bread nor drunk any water three days and three nights. And David said unto him, To whom belongest thou and whence art thou?

[ 6 : 09 ] And he said, I'm a young man of Egypt, servant to an amylokite. And my master left me because three days ago I fell sick. We made an invasion upon the south of the charathots and upon the coast which belongeth to Judah and upon the south of Caleb and we burn Ziklag with fire.

And David said unto him, Canst thou bring me down to this company? And he said, Swear unto me by God that thou wilt neither kill me nor deliver me into the hands of my master and I will bring thee down to this company.

That's all I want to read for right now, that's as far as we're going to go. So again David had inquired of God Almighty if he should pursue after these amylokites that had come in, burned down Ziklag, taking these men's wives, taking their children and they actually took both of David's wives.

David had two wives at this time. They had taken his wives so David had something personal that's taken this. But David had inquired of the Lord should I pursue then?

The Lord told him pursue and overtake these folks. Well on their pursuit after their journey had begun, David's man found this Egyptian man, Egyptian boy, and they brought him unto David and what happens?

[ 7 : 38 ] David asked him, he said, Who are you and where did you come from? Why are you here? David inquires this of this Egyptian boy that his men had run across the desert and he asked him, Where are you from and who are you?

And this man says, I belong, I'm just an Egyptian, I'm a slave, I'm a servant to an amylokite and three days ago they left me by the side of the road because I felt sick.

The Bible doesn't say what kind of sick that he was. Doesn't say if he had a cold, doesn't say if he had pneumonia, doesn't say if he was a leper. He doesn't say what it was, it just says he felt sick and his master left him by the side of the road.

And what did the men of David do in response to this? They didn't say this man is of no use to us. This man can do us no good. Folks that wasn't in the Hebrew law to do so, it wasn't in the law that Almighty God had sit down for his own people.

He said that that will love the stranger because you were strangers in the land of Egypt and these Hebrew men, these boats of mysteries, these misfits that David was hanging out with knew enough about the law of God to know where to treat this Egyptian boy that they had run across in the desert, whether they lacked him or not, whether they wanted to or not, they knew enough about the law of God to know how to treat this boy.

[ 9 : 23 ] So he says, and the Bible says they gave him some food. It says they gave him a piece of a cake of figs. They gave him a couple of clusters of raisins. They made him to drink water.

They took care of this boy. They took care of this Egyptian and folks he admitted to them. He said, hey, we invaded the land of the cherubahs. We invaded the land of Judah and we burned Ziklak with fire.

This was one of the very people that had burned the town that David and his men had come back to. This man was in the group of people that had taken off with David's wives and these other men's wives and their children.

This man partook in that they could have killed him right there on the side of the road. I went to the vengeance and let them lay in there for the vultures to take care of.

But they being the people of God knew how to take care of the stranger. Now that's the lesson for the Christian folks to know. That's the part for us Christians to pay attention to.

[ 10 : 33 ] They knew how to take care of the stranger. As I've already said, God had given them commandment in the book of Deuteronomy. He said, you will love the stranger because you are strangers in the land of Egypt.

In other words, you should be able to sympathize with the stranger. Hey, these Israelites, not David, but the Israelites, his ancestors, they had been stuck in Egypt for 400 years.

They were strangers in that land. They were never meant to stay there, never meant to abide there. But God put them there for his own reason. God put them there and when he brought them up out of that land of Egypt, it wasn't for their own glory.

It wasn't for their own honor. It was to glorify God. God said himself that they may know that I am the Lord. That is why God did what he did.

That is why God brought the Israelites up. That not only they, but the surrounding nations would know who the Lord God Jehovah was.

[ 11 : 43 ] Here they find this Egyptian boy. That's another thing they could have done. David and his men, they could have said, this guy's an Egyptian. This is the same race of people.

This is the same people that afflicted our people for 400 years down there in Egypt. They're the ones that whipped. They're the ones that beat. They're the ones that were the slave masters. The past masters as the scripture puts it over in the book of Exodus.

This is one of those same people. The folks, they didn't do that. This man had already been forsaken. He'd already been forsaken by his own master post.

Let me tell you before God saved our souls. Before God reached down in that pit of sin and that pit of wickedness and pulled us up out of that mire and cleaned us up and established our goings.

After he sent our feet upon a solid rock, before that ever happened, we had a different master. Our master was Satan. Our master was evil.

[ 12 : 47 ] Our master was sin. The Bible says that Paul confirms it in the New Testament. Will he be slaves to sin or will he be slaves to God?

Jesus said himself that man cannot serve God and serve man. He will serve one and he will hate the other. This poor Egyptian boy.

He couldn't be forsaken by his master. Folks such as how Satan works. That's how the devil's of this world works. And it's been that way since the garden. When the serpent came into the garden and he begallity and he talked her into eating of that fruit that she saw.

It was pleasant to her wrath. It was pleasant to the touch on shore. It was pleasant to every sense of her being. But once he convinced her of what to do, once he convinced her to rebel against God and she did, you don't read another word from that serpent in that scripture.

You don't need to read another phrase from him to Adam. To him or to his work there was done. And he could forsake her at that point.

[ 13 : 58 ] Folks, that's the way the devil works. He might use you out there in the world. Might use you to sow discord, to do this or do that. But once he's done with you, he'll leave you at the side of the road to let the wild peace, the vultures of the world have their way with you.

And that's just where God finds us. God finds us out there. It reminds me of Ezekiel 16, one of my favorite scriptures that in the Old Testament.

God, of course, speaking to Israel, speaking to the Jewish people. But he says, When I saw thee, I looted in thine own blood. He was walking down the road and he looked over in a field and it was just like an unwanted baby was cast over there in that field.

That someone didn't want. Something may have been wrong with it. They just didn't want it around them. And God says, When I saw thee, I looted in thine own blood. I picked you up.

I cleaned you up. I clothed you. I fed you. And I said, Live! I said, Live! That was God's word. There's people. And when we get saved and receive salvation, that's God's word to his people.

[ 15 : 12 ] Now he wants us to live. He wants to take care of us, nurture us, guide us in all things, in all implications of our lives. And God is our master.

This man says, David said, What can you tell me? Can you take me to these people? Can you help us get there? Now listen, this is an Egyptian boy here.

An Egyptian, polytheistic, believed in God, upon God, upon God, they had gods for everything. They had a God of the sun, they had a God of the morning sun, of the midday sun, of the evening sun, they had a God of the moon, a God of the wind, a God of the sand, a God of the sea, a God of this and a God of that, they had a God for every crop that they had.

And this is the Egyptians that I'm describing to you. This is an Egyptian boy that we're talking about here, in this scripture. And what does he tell David? He says, Swear unto me, by God, this man had some kind of idea of the God of David.

He had some idea of the God of the Jews. He wasn't talking about one of his own gods. He was talking about your whole God. He said, David, he says, Swear unto me by God that you will not deliver me back to my master.

[ 16 : 34 ] And both my God won't buy me, and pick me up out of that sin. And he put me up on the path that he wanted me on, saved my soul. I ain't that the clear hand.

Don't give me back to Satan. Don't give me back to the demons. Don't put me back in the wickedness and in the sin that you saved me from. My God had no intentions of ever doing so.

My God takes care of me. He continues to feed me, to water me, and do good things for this boy, whether I recognize him or not.

My God takes care of me. But this boy here, he said, Swear unto me, by God, that you will not deliver me back to my master.

Folks, this man's experience with men was obviously a bad one. He didn't want to go back to his master. When we get saved, when we get saved, we don't want to go back.

[ 17 : 37 ] I got no desire to go back to what I was. I got no desire to go back to my sin, go back to my wickedness, go back to that blackness. I don't want to do those things.

I don't want to do that not only to myself, but I don't want to do it to God. God's the one that found me in the shape I was in.

God's the one that found me and nurtured me, fed me, watered me, took care of me, and saved my soul. Why would I want to do that? Why would I want to go back to the...

Folks, it reminds me so much of what I've seen, and you've seen over the years, people will come in and supposedly get saved, and they'll stay with the church for a month, maybe two months, maybe three months, and they'll rock back down the world, going back to the bars, doing what they were doing to begin with.

That person never received a thing from God. Because when we get it from God, when we know it's God, and we know He saves us, folks, they ain't no going back.

[ 18 : 45 ] You will not want to go back to that world, because Holy Ghost will show you, hey, this is what I saved you from, and this is where you were headed, but praise God, I'm headed to a different land now.

I'm headed to Canaan, to Glory, to Heaven, and there ain't nothing on this earth gonna stop me from going there. Don't take my word for it, the last couple of verses of Romans 8, if you don't believe me.

Nothing, nothing. No principalities, no evil, no wickedness, no man, nothing. Nothing is stopping me.

Nothing is stopping me. This man here, though, this Egyptian boy, that the David's man found, he had to plead, he said, swear unto me by God that you will not deliver me back into the hands of my master.

He had a bad experience. There's a whole, well, I shouldn't say a whole book, it's one chapter long, over in the New Testament called Philemon. Paul wrote this letter to Philemon over what?

[ 19 : 57 ] This other man named Onissimus. He had escaped Philemon, stolen some of his stuff, and took off, it was his slave, it was his own servant, and he had escaped Philemon, but what did Paul do?

Paul didn't rob Philemon and say, hey, you need to do this, and do that. He recommended to Philemon. He said, hey, this man's a brother in Christ. He showed up to me. He said he's begun by the word, and begun by me.

Now, nothing, Paul could save him, but Paul preached to this man, Onissimus, when he came, and he preached to him, the man got saved, and he wrote to Philemon. He said, this man is now a brother in Christ.

You need to release him to me, because he's been profitable to me. Following him, they said, he said, hey, at one time, this man was not profitable to you, or me, or anyone, but now he is profitable.

Not only to Paul, not only to Philemon, but to God, and for the cause of the gospel. When God saves our souls, he expects us to be profitable to him.

[ 21 : 04 ] It's just like Roger Tull in Sunday School this morning. If we're not bearing fruit, something's wrong, and God will fix whatever is.

If we ain't bearing fruit, something's wrong. Something's horribly wrong. Just like David. Like I said, beginning a couple of chapters before this, you see David, you see David slipping just a little bit.

Just a little bit. I ain't gonna preach those whole two or three chapters there, but you see David slipping. Folks, he was slipping just like Saul did. He was sliding just like Saul did.

Saul, the spirit of God had done the part of Saul with that one. The spirit had done the part. And what did Saul do instead of seeking out God? Instead of saying, where are you at, God?

Hey, I need that touch again. What's Saul doing? He goes and consults the dark guards. He goes and consults the witchcraft. He goes places that he knew better than to go, but he went anyway.

[ 22 : 08 ] You see David gets a couple of chapters before here, beginning to slide just a little bit. But I tell you now, if you are a true child of God, God will chest us you with whatever he has available, whether that's a bunch of Egyptians, whether that's Amalekites, whatever it is, God will get your attention.

Just like he did David here. And boy, if he didn't get it, he got it good. David had his own men ready to stone him. He had his own men ready to kill him.

These men that had fought with him. These men that had been right by his side. These men that had gone with him to the land of the Philistines when he was trying to join himself up with them.

They had called David everywhere. These same men were ready to stone their leader. And David said, bring me the iPod. Bring me a way to get to God.

Bring me something where I can commune with the Master. And he did that. And the Bible says he strengthened himself in the Lord. I wonder, I really wonder how much different the scriptures would read if Saul had just strengthened himself in the Lord instead of going, instead of continuing down that slippery slope that he was on.

[ 23 : 26 ] Folks, he never stopped. Once he got started on it, it never stopped. But David, being God's man, David being a man after God's own heart, hey, that didn't just apply to him in one part of his life.

David was constantly in search of God. David was constantly looking to God. I know he sinned with Bathsheba. I know that was a horrible sin.

But David was a man after God's own heart. And he is the only one in scripture that is described like that. So give us a heart like that, Lord.

Give us a heart where we want to be after you. I ain't saying to fashion yourself after David or Moses or anyone else. Fashion yourself after Jesus Christ.

Fashion yourself after him. Seek God like he did. Hey, Jesus Christ saw to Father while he was here on this earth. Yes, I know he was the Son of God.

[ 24 : 27 ] Yes, I know he was all powerful. He was all God here. He's all God there. He was all God in his death as well. I know all this, but he's still so comforted. He's still so strength.

He's still so guidance. He's still so help from above. Folks, if Jesus Christ needed to do that, you'd better believe that we as children of God need to as well.

Amen. This is Egyptian. It says, and David said to him, can't you bring me down to this company? And he said, swearing to me by God, I thought I would neither kill me nor deliver me into the hands of my master.

And I will bring thee down to this company. He said, don't kill me. Don't deliver me into the master. Folks, when God saves us, he doesn't save us to kill us.

He doesn't save us to leave us at the side of the road. That's where they found this old boy. They found him out in basically the wilderness, out in the desert, been left to die.

[ 25 : 34 ] But why? Because he was no longer of use to that master. But there was another one came along and he picked him up. And he said, I've got use for this one. I can put him to use. I can use him for something or another.

Now folks, in the scripture here, it says that this Egyptian led them directly to the camp of the Amalekites. And it says that David went in and he slew them all day long.

He went in and he killed them in the morning, killed them in the evening. There was nothing left. And it says that he gained everything that he had. But not only that, he had the Amalekites full.

He had his wives, all the men as their children. They gained everything back that they lost and then some. Now listen, God saves us. He don't send us in somewhere to kill people.

Listen, this was the Old Testament. This was a completely different people and a completely different time for a completely different purpose per se. The whole purpose was to glorify God as a whole.

[ 26 : 35 ] But folks in the Old Testament versus the New Testament, they some things that are just a little bit different here. But the point of the matter is that this man was left by an evil master by the side of the road because he could do the master no good anymore.

Another master came along. He said, I've got use for this. I've got use for this one. That was said. He picked them up, strengthened him with food and with water and established his goings just like Almighty God did with us.

So in other words, we're quite the picture of this Egyptian. We are quite the picture of this young man. Folks, that Egyptian, he had no choice.

He had no choice. He was in desperate need. Folks before I was safe, I was in desperate need. And didn't even realize it really. I didn't realize how much praise God was.

I didn't realize how desperate I was. I didn't realize how lost I was. And chances are you didn't know it either. It took a God to show us how desperate we were. But once he revealed himself to us, once he showed us who he was and what he could do, hey, we had no choice in the matter but to accept it, but to accept Jesus Christ.

[ 27 : 57 ] We had no choice but to do that. It was either that or die. And unfortunately, some people choose to die. Unfortunately, some people choose to stay there at the side of the road.

Choose to stay out in the desert. Choose to stay out there in the world. That's slowly killing them. Some folks choose to do that. And folks, that's the only options that we are given.

You either let the Lord keep you or you let the Lord forsake you. That's it. And hey, there's a line to be drawn to. There's a line where God will not deal. We don't want to hurt anymore.

I don't know where that line is specifically, but I do know that it's there. Otherwise, Judas is scary. We'll be in heaven right now. I'm convinced.

Otherwise, I believe I might see Saul there of the Old Testament. Otherwise, I believe a whole lot of things. A folks says a line. There's a line somewhere that God will draw.

[ 28 : 56 ] And he'll say, I can't do anymore. I won't do anymore. Not that he can't, but he won't do anymore. Folks, he doesn't give the only begotten Son. He doesn't give the greatest crown jewel of heaven.

He doesn't give the best that there was for us. He can do no more than that. And he will do no more than that. Jesus Christ will never be crucified again. He done it once.

He done it for all, for your sin, for my sin, for the sins of David, for the sins of this Egyptian, and for the sins of everyone that has been ever since. All those sins, Jesus Christ died for that.

God leaves it in our life. What are we going to do? He says swear to me by God. You won't kill me. Folks, God, my God's not a God of death.

He is not a God of death. Whosoever will learn to take the water of what, lie. He's telling that we might have what, lie, and have it more abundantly.

[ 29 : 54 ] Folks, my God's about life. He's not about death. He's not about killing folks off. Now listen to me. I know I preached before and I'll stick by it. When Moses come to the end of his life and he climbed up in that mountain, and God let him look out over the promised life, and he died there being 120 years old, and his eyes weren't dim, nor was the natural street debated.

I know when I preached and I'll stick by it that he died because God said that he would die, and that was the only reason that he died. Folks, that doesn't mean that God is necessarily in the killing business.

My God came to die and save lost souls. But now, when people choose and choose wrongly, like Saul a little bit earlier in this book, when they choose wrongly, God will let them die, and he'll let them die in that state.

He'll let them die in that circumstance, and he'll let them go right on in the hell. People say, and churches are full of them now, and it's coming out of the pulpit as well.

My God won't let nobody in the hell. My God won't let nobody walk in the hell. That's contrary to what the Scripture says. That is contrary to what my Bible says.

[ 31 : 12 ] That's contrary to what most Bibles that I know of say, no matter what version that you're reading. But folks, they're absolutely right in saying he won't necessarily send someone to hell.

That person will choose to go to hell. I preached it last week. The salvation is of the Lord. The damnation is completely of man. It is completely man's choice, whether he is dead or whether he is saved.

I believe that's what the Bible teaches. So, David brings this young man with him. Now listen, those Amalekots, people say, maybe he was dying anyway.

Maybe there really was no hope for him. And some miracle happened, folks. This was divine providence here that they found this Egyptian boy out there in the desert. It was divine providence that they done that to begin with.

Those Amalekots, they were cruel. They were wicked. They were nasty. Like I said, they took everything in Ziklag and burned it to the ground with fire.

[ 32 : 18 ] Folks, they were a cruel people. They could have taken this young man that was sick and whatever need he had. They could have thrown him up on a camel. They could have thrown him up on anything else they were using.

Don't tell me that they didn't have any realm. Just a couple more verses. You'll see that they had it because David acquired all of their herds, all of their animals. They had a way to do this, but they said, I have no use for you.

Stay out here and die. But this man, David, and his men said, there is use. Come with us and live. That's what my God does. He says, live.



Live even dead. And your trespasses dead. And your sins. And I say unto you now, live. That's my God. That's what he does for us.

Folks, that's mercy. It's mercy that David chose. And as I said, God has been commanded of second generation Israelite in the Book of Deuteronomy.

[ 33 : 20 ] You'll love the stranger because you are a stranger yourself. Folks, we got no right to look down on the world, look down on lost people. I don't care what sins they committed.

Hey, there's a whole slew of stuff on social media right now about all this child trafficking, all this pornography and pedophilia, and all these things. Folks, those are strangers.

They're strangers to us. They're strangers to the people of God because they're not like us. Hey, we shouldn't be surprised when we read those things. I'm not saying they shouldn't discuss us as human beings or as Christians for the last night, but we shouldn't be surprised because heathens will do what heathens will do.

Pagans will lack pagans. If that means child sacrifice, if that means sex trafficking, hey, heathens will do what they will do. It's been that way since the dawn of time, and it will continue to be that way.

They're strangers. And we're the little strangers because we were one time strangers in a strange land. We were strangers in Egypt, just like the Jews were, Egypt being the world.

[ 34 : 30 ] Folks, it's hard. I ain't gonna tell you that it's not. It's hard not to look out and see some of those stories and read some of those stories and read some of the filth that is out there and love those people.

It's hard. It's hard, but we're to pray for them. We're to help them if they come across our path. We're to share the gospel of Jesus Christ because that's the only hope that they have.

It's the death, the burial, the resurrection of a man named Jesus Christ. That's all the hope that we had when we were strangers out there in the world.

And folks, that's all the hope that these people had while they're strangers out there in the world. They have hope in Jesus Christ and in him alone. So we need to pray for them.

We got an example on top of an example and talk of an example in Scripture of mercy. Folks, you got this man. You read about a couple of the different Gospels, man named Barton Mazz.

[ 35 : 33 ] I mean, Jesus had mercy on him. He had compassion on him. The man had just been sitting there by the side of the road like the Egyptian was. He was just out there.

The man couldn't see, but he heard a commotion that was coming down the way. He heard somebody coming down the way, heard a big crowd of people. Asked, who is this that's coming? They said, this is Jesus.

What did he say? He said, he had mercy on me. And Jesus had mercy. He had compassion. Just like David and his men did here.

They showed compassion to this man. There's another woman over at Luke chapter seven. Hey, she comes in the midst of a bunch of people. There was a man named Simon, that was a Pharisee. He invited Jesus to come in and he said, and meet with them.

Jesus went in to eat with him. There was a crowd gathered and there was this woman that came in. She did what she had been up to. She knew what she was, where she'd been, everything about her.

[ 36 : 33 ] But she shamelessly came in before her. The Savior broke that out of the box. I don't even speak with all. Can't stand speed. Wipe the speed off with her hair. And what did he say?

He said, my faith has saved you. She knew where to go. Hope she had compassion on her. She came to her in humility. No one among those men would say, and for all we know, she'd been with some of those men that was in there with him.

For all we know, but she knew what would be saved. But she came in there because she knew that's where she could find compassion. She knew that's where she could find mercy. Folks, this Egyptian had no clue if he was ever going to find it.

He had no clue if anyone was ever going to find it. That's the wonderful thing about God. I don't have to worry about whether he found or read it. I don't have to worry about whether I found him or not.

He found me. He found me because I wasn't searching. He found me because I wasn't looking. And folks, he didn't expect me to look. The very word of God says, there are none that seeketh after God.

[ 37 : 38 ] He knew I wouldn't be looking. He knew you wouldn't be looking for, hey, we might spend 20 years in church before we ever got saved. That did not mean that we were necessarily searching for God.

The only people that really seek God, really seek for God are those that already know Him. That's the only way it's possible. Because the lost folks, the lost world, they can't.

This Egyptian had no clue if he'd ever be found. But God sent a man his way. God sent a band of men his way. I believe the scripture here says it was David and 600 men.

If I'm not horribly mistaken. It says 600 people that way. And I said they could have done any number of things to this man. But they showed compassion, just like my God does.

Hey, it could be the most wicked sinner in our eyes and human eyes. It can be the one that performs the grossest of sins. And my God will say, that's what I died for.

[ 38 : 37 ] My God will say, this is the one that I've come to seek and save. My God will say, this is the sin that my blood is able to wash away and the church world will look at him and say, God can do nothing for you and God's open the heaven.

Say, don't you dare say that about me. Don't you dare say to my son, David, he is able to save the place and to make all the worst of sinners.

The worst of sinners. Folks, I think God's done with me this morning. Whenever you're reading this account again in the future, we are a wonderful picture of this Egyptian.