

GENERAL SUBJECT: THE ECONOMY AND DISPENSING OF GOD

April 9-10, 2022

Message Three (especially for our young people):

Treasuring the Lord's Intimate and Endearing Presence During our Youth, As Typified by Samuel

- I. **Our young people, and those nurturing them, may have impressions related to their capacity for spiritual experience and progress that fall short of the illumining experience of the boy Samuel:**
 - A. Every youthful new believer is endowed with all of the spiritual capacities that they will eventually develop and manifest.
 - B. Their baptism speaks forth the divine intention that from the time of their regeneration a new believer begin, and continue, to experience and develop the spiritual capacities conferred by the divine life that they have received— Gal. 3:27; Col. 2:6.
 - C. This process, as the continuation of their regeneration, is to bear the necessary characteristic of affectionate personal contact with the Lord in their regenerated and now mingled spirit— S. S. 1:2, 4.
 - D. The Lord's personal presence is not something that we are to merely hope, expect and wait for— Acts 7:2b; Rom. 4:12b; Acts 26:16b; Phil. 3:12.
 1. Rather, it is a matter of our initiation, our cultivation, and our responsibility.
 2. We may refer to such initiation, cultivation and responsibility as being "the highest skill," for which every believer, regardless of their age, from the time of their regeneration, has the innate capacity.
 3. "If in any matter we do not have the inner sense that the Lord is with us, we must be careful and consider our way..."— *LS 1 Samuel: 142.*
 - E. As persons genuinely desiring to be well-pleasing and useful to Him, we should aspire to learn to every-more skillfully contact Him within all of our daily life experiences — 1 Cor. 1:2b; *LS 1 Samuel: 142.*
 1. Our doing so is both the cause and the indicator of our progress unto maturity.
 2. "In the Lord's recovery, whenever we do anything, we must take care of the sense of the Lord's presence..."
 - F. We may inadvertently conclude that new believers who are also young in age may not be capable of substantial progress in their enjoyment of the Lord's personal presence— 1 Tim. 4:12a.
- II. **The boyhood experiences of Samuel imply that from an early age he began to contact the Lord in a personal and intimate fashion:**

- A. Just as Moses must have received guidance through spiritual impressions received from his mother before he was weaned, so also Samuel— 1 Sam. 1:22-24; Exo. 2:7-8, 10; Heb. 11:23-24.
- B. Through his mother's prayer and testimony, Samuel in his boyhood served as a Nazarite, one who was joined to God, experientially joined to Him, one with Him, and who lived a life of being mingled with Him— 1 Sam. 1:11b, 28; 2:18-19.
- C. Matching the opportune juncture available today, the boy Samuel learned to minister to the Lord, to respond to His speaking and to live a conversational life with Him through sovereign enablement, adult patterns, and a willing heart— 1 Sam. 3:1a, 3b, 4, 10.
- D. The experience of Samuel establishes the principle that a youth can live as a Nazarite— *LS 1 Samuel*: 12, 28-29.
 - 1. To live as a Nazarite involved stringent demands that required an aspiring Israelite to cleave to the Lord and to take Him as their Husband.
 - 2. Likewise, the boy Samuel could not live in this way on a ceremonial basis, but rather, even more, must have learned to cooperate with the Lord, responding to Him, and accessing, sustaining and living in His personal presence.
- E. Samuel's boyhood experiences correspond to those of the Lord Himself, a life of practical fellowship and involvement with the Father during the years of his youth— 1 Sam. 2:21b, 3:19; Luke 2:52.

III. As our young people, with affectionate and dedicated intent, pursue with their companions their personal experience of the Lord's intimate, endearing presence, they can as did Samuel, arrive during their lifetime at the supreme enjoyment of Him, and as the acting God on the earth, turn the age and bring in His kingdom.