
Week Six

Spiritual Principles, Life Lessons, and Holy Warnings Seen in the History of David

Hymns:

Scripture Reading: 1 Sam. 16:1—2 Sam. 24:25; Acts 13:22, 36

§Day 1

- I. **In the history of David (1 Sam. 16:1—2 Sam. 24:25), we need to see God's sovereignty and David's learning the lessons of the cross:**
 - A. **Under God's sovereignty David was tested and approved in his trusting God and defeating Goliath—1 Sam. 17:1-58:**
 1. David's experience as a shepherd had trained him to trust in the Lord, so when he heard Goliath's defiance, he could say to Saul, "Your servant has been tending his father's sheep; and when a lion or a bear came and took a lamb from the flock, I would go out after it and strike it and deliver the lamb from its mouth. And when it rose up against me, I would seize it by its beard and strike it and kill it...Jehovah, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine"—vv. 34-37.
 2. David told Goliath that "it is not by sword or spear that Jehovah saves, for the battle is Jehovah's and He will deliver you into our hand" (v. 47); David went forth to fight against Goliath (vv. 40-48) and killed him by slinging a stone into Goliath's forehead and beheading him with his own sword (vv. 49-54).
 3. David's victory over Goliath was a strong confirmation to God's choosing and anointing of him; from David's experience, we need to realize that because we are pursuing Christ today, every aspect of our environment is absolutely under God's sovereign hand—Matt. 10:29-31; Psa. 31:14-15a; 39:9; Rom. 8:28-29; Isa. 45:15.

§Day 2

B. David, under God's sovereignty, was selected to be an attendant of Saul, the present king; by these two being put together, Saul was exposed as being a person who was opposite to God's will, and David was manifested to be a man according to God's heart—1 Sam. 18:6-11a:

1. For David to be tested in his relationship with Saul meant that David was continually put on the cross; on every mission that Saul sent him, David acted prudently, so Saul set him over the men of battle; once when David returned from striking the Philistines, the women came out of all the towns of Israel, and they sang to one another—"Saul has struck down his thousands; / But David, his ten thousands"—vv. 5-7.
2. This praise did not affect David, but it affected Saul; Solomon said, "A man is tried by the praise given him" (Prov. 27:21); Saul became very angry and envious of David, showing that he was a person fully in the flesh and absolutely for himself; from that day on, Saul decided to kill David, and David had no place to hide; Saul went from being envious of David to plotting how he might kill him without damaging his own name—1 Sam. 18:10—20:42.
3. When Saul attempted to kill him, David did not fight or do anything to avenge himself; he only fled; avenging and fighting back are matters of the flesh, and those who practice the things of the flesh have no share in the kingdom of God—18:11; cf. Rom. 12:19; Eph. 4:26; Gal. 5:21, 24.
4. David was one who knew God's authority from his heart; in 1 Samuel we see Saul chasing David in the wilderness in order to kill him; David had the opportunity to kill Saul, but he feared God and did not dare to overthrow the divine order arranged by God—18:6—26:25.

§Day 3

5. If David had rebelled against Saul, he would have been to the people an example of rebellion against the God-ordained, appointed king; David's attitude was that of denying the self and submitting to God's authority.
6. Saul had been disobedient to God and was rejected by God, but this was something between Saul and God; as for David, he submitted to God's anointed, and this was his responsibility before God—24:4-6; 26:9, 11; 2

Sam. 1:9-16.

7. If some will pay the price to experience the breaking of the cross by living under the cross, know and deal with their natural life and disposition, put to death the flesh, and deny themselves before God, they will certainly know God's authority and be able to bring in God's authority—this is a basic principle.
8. According to the realization of the New Testament, David bore the cross every day under any kind of situation; Philippians 3:10 indicates that the strength for us to bear the cross is the power of Christ's resurrection; Christ has come into us to live in us and to bear the cross within us—cf. S. S. 2:8-9, 14.
9. As David was learning the lessons of the cross, he enjoyed God's provision with Jonathan and Michal; without them, David would not have had a way to escape from Saul—1 Sam. 20:1-42; 19:11-18.
10. Under God's sovereignty, David took the lessons of the cross, and eventually, he was not a loser but a gainer and a winner, not a sufferer but an enjoyer—Phil. 1:19; 3:8-9; 2 Cor. 4:7, 16-18; cf. 2:12-14.
11. David's life signifies a life of brokenness; the breaking of the outer man is the breaking of our natural disposition, our self; the goal of the discipline of the Holy Spirit is for us to be a broken man; God puts us in a place of total inability and helplessness so that He can have the free way to work Himself with all His unsearchable riches into us—1:8-9; 4:16-18; 12:9-10; Hosea 6:1-3; Rom. 8:28-29; cf. John 12:3.

§Day 4

II. David cared for God's habitation on earth, the habitation of the Ark of God—2 Sam. 6:1—7:29; Psa. 132:1-18:

- A. Although God did not want David to build the temple, he prepared the builder, the site, and the materials for the building of the temple; God also revealed to David by His Spirit the pattern of the temple, and before David died, he gave this pattern to Solomon his son; thus, David fulfilled his ministry and co-worked with God for the completion of the building of the temple—2 Sam. 8:11; 1 Kings 7:51; 1 Chron. 22:14-16; 29:1-5; 28:11-19; Acts 13:22, 36.

-
- B. David was zealous to build a temple for God (2 Sam. 7:1-3), but God rejected David's good intention; God sent Nathan the prophet to David to ask, "Is it you who will build Me a house for Me to dwell in?"—v. 5:**
1. This shows that all our work and service in the church must be initiated by God and must be according to His desire; anything that is initiated or started by man, regardless of how much it is for God, is a religious activity devoid of the presence of Christ.
 2. Our heart to serve God is acceptable, but our decision to do something for Him is not acceptable; God said to David, "Is it you...?"; God does not want us to decide anything on His behalf.
- C. Because David was one who feared God and cooperated with God, he did not react when God told him through Nathan to stop in his determination to be the one who would build the temple; the act of David's stopping to carry out his desire to build the temple is a great matter; Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God" (The Collected Works of Witness Lee, 1953, vol. 1, "Knowing Life and the Church," p. 283)—Luke 10:38-42.**
- D. David's stopping established a twofold testimony in the universe: first, all the work in the universe should come from God, not from man; second, all that matters is what God does for man, not what man does for God—2 Sam. 7:11-14a, 18, 25.**
- E. We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him; we must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command—Matt. 17:5.**

§Day 5

- III. The account of God's punishing judgment on David is written as a warning to us today (1 Cor. 10:11); God is not only loving and merciful, but He is also just and fearsome; God forgave David, but He also disciplined and chastised David according to His governmental righteousness (2 Sam. 12:10-14):**

-
- A. After all the enemies of Israel were subdued and David was exalted as the king of Israel, David committed great sins while he was in a peaceful situation—adultery and murder; this indicates that whenever we are at ease in a peaceful situation, it is easy for us to be seduced to indulge our flesh—11:1-27; 1 Pet. 4:1 and footnote 4.**
 - B. David's sin was the issue of his indulging the lust of the eyes and the lust of the flesh (2 Sam. 11:2-3); David, abusing the power of his kingship (vv. 4-5), committed willful adultery by robbery.**
 - C. After committing such an act, David tried to cover his evil deed by means of a pretense (vv. 6-13); then he murdered Uriah, his faithful servant, by conspiring with Joab, so that he could take Uriah's wife (vv. 14-25; 12:9).**
 - D. By his one sin David broke the last five of the Ten Commandments (Exo. 20:13-17); his sin was a great insult and offense to God, and it nearly annulled all his attainments from the past.**
 - E. David, being a man according to God's heart (1 Sam. 13:14), afforded God the way to begin the age of the kingship for the establishment of His kingdom on earth for His coming Christ, but he failed in the matter of the indulgence of the lust of the flesh (1 Kings 15:5); in this matter David was loose, and he sacrificed his high attainment in his spiritual pursuit of God; this should be a warning to all of us.**
 - F. How regrettable it was that David, at a crucial time of the evil one's temptation, did not exercise strong control over his lust but indulged in it and committed a gross sin that offended God to the uttermost.**
 - G. God loved David, but because of his sin David lost his standing and position as well as eleven of the twelve tribes (2 Sam. 20:1-2); David's sin sowed the seed of Solomon's corruption (12:24), which issued in the dividing of the God-given kingdom (1 Kings 11:9-13; 12:1-17), and the seed of the corruption of**

Solomon's descendants in the kingship, which issued ultimately in the loss of the nation and of the holy land of their fathers, in the captivity of the holy people, and in their being scattered around the globe and having no peace up to the present time.

§Day 6

- H. We can see from the history of David that falling under God's governmental hand is a serious matter (2 Sam. 12:10-14); David restored his fellowship with God very quickly, but God's discipline continued even after his death (v. 15b—20:26).**
- I. Through the confessing of his sins, David's fellowship with God was restored, as revealed in Psalm 51, but he came under God's governmental hand; after his failure many evils, including incest, murder, and rebellion, took place among his family—2 Sam. 12:15b—20:26.**
- J. God exercised a severe punishment upon David because his sin was very evil; the source of the unprecedented evil in David's family was David's indulgence in the lust of the flesh; this shows that God's chastisement and His governmental dealing with those who love Him may even affect their children.**
- K. This should be a solemn alarm and warning to us in our relationship with Christ; what we are, what we desire, what we intend to do, and how we behave have very much to do with our remaining in Christ and participating in all of His unsearchable riches for our enjoyment; if we are not right with God in any of these matters, we will suffer the loss of Christ as our enjoyment.**
- L. The all-inclusive Christ as our dwelling place, our all-inclusive good land, and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer if we are not proper in relation to Him—Lev. 18:25; Rev. 3:16.**
- M. Eventually, David not only became old but also was fading away; David's life had a good beginning, like the bright sun rising, and**

his life with his career became like the sun shining at noon; however, his indulgence in lust (2 Sam. 11:1-27) spoiled his career and caused his bright life to fade like the sunset in the evening; in David's old age there was nothing bright, excellent, or splendid (1 Kings 1:1-4; cf. Deut. 34:7; Gen. 48:14-16; Prov. 4:18).

N. The Christian life is a life of learning God's government; we reap what we sow; the more generous we are to others, the more generous God will be to us; if we are mean and severe to our brothers, God will be mean and severe toward us; when others are sick or in trouble, it is the time for us to help them, not the time for us to criticize them—Gal. 6:7; 1 Thes. 5:14-15; Luke 6:36-38; Matt. 7:1-2:

1. We must learn to be generous and forgiving persons; if we are severe toward others, God will be severe toward us; we should avoid criticizing, condemning, or speaking about others in a light way; our criticism and careless comments about others often become a judgment upon ourselves—6:15; 18:23-35.
2. There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past, and many of their weaknesses today are the very weaknesses that they criticized in the past.
3. We have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing; what we bless others with, we will inherit ourselves—1 Pet. 3:8-11; Matt. 10:13; cf. Num. 6:22-27.

WEEK 6 — DAY 1

Morning Nourishment

1 Sam. 17:45-47 Then David said to the Philistine,...I come to you in the name of Jehovah of hosts, the God of the ranks of Israel, whom you have defied. On this day Jehovah will deliver you up into my hand.... And all the earth will know that there is a God in Israel; and all this congregation will know that it is not by sword or spear that Jehovah saves, for the battle is Jehovah's...

In 1 Samuel 17 David was tested and approved in trusting God and defeating Goliath.

David heard Goliath's defiance.... David considered that Goliath was defying the armies of the living God (v. 26b). He also considered that to kill such a defier was to turn away the reproach from Israel (v. 26a).... David realized that the cause [for his coming there (v. 29b)] was that he had been sent there by God to defeat the defier. (Life-study of 1 & 2 Samuel, pp. 82-84)

Today's Reading

David gained the agreement of Saul for him to fight against Goliath (1 Sam. 17:31-39). At first, Saul discouraged David from fighting with Goliath, saying that David was but a youth and that Goliath had been a man of war since his youth (v. 33). However, David had the assurance that Jehovah would deliver him from the hand of Goliath. David's assurance was based upon his experience of Jehovah delivering him from the paw of the lion and of the bear in his shepherding of his father's sheep. Because his experience as a shepherd had trained him to trust in the Lord, David could say to Saul, "Jehovah, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine" (v. 37a). When Saul heard this, he said to David, "Go, and may Jehovah be with you" (v. 37b). Then Saul put his armor on him, but David tried it and took it off (vv. 38-39).

David went forth to fight against Goliath (vv. 40-48). He took his staff,

chose five smooth stones from the brook, and held his sling in his hand (v. 40). Goliath scorned him for being but a youth and considered that his coming to him was as one with staves coming to chase away a dog. Goliath then cursed David by his gods and said that he would give David's flesh to the birds of heaven and to the beasts of the field (vv. 41-44). David said to Goliath, "You come to me with sword and spear and javelin, but I come to you in the name of Jehovah of hosts, the God of the ranks of Israel, whom you have defied. On this day Jehovah will deliver you up into my hand, and I will strike you and remove your head from you. And I will give the corpses of the camp of the Philistines to the birds of heaven and to the animals of the earth on this day. And all the earth will know that there is a God in Israel; and all this congregation will know that it is not by sword or spear that Jehovah saves, for the battle is Jehovah's and He will deliver you into our hand" (vv. 45-47).

David killed Goliath and defeated the Philistines (vv. 49-54). He killed Goliath by slinging a stone into Goliath's forehead and beheading Goliath with his own sword (vv. 49-51a). The Philistines fled, and the men of Israel and Judah pursued them to slay them and plunder their camps (vv. 51b-53). David took the head of Goliath and brought it to Jerusalem, but he put Goliath's armor in his tent (v. 54). David's victory over Goliath and the Philistines was a strong confirmation to God's choosing and anointing of him. Saul found out that David, who held Goliath's head in his hand, was the son of Jesse the Bethlehemite (vv. 55-58).

What happened to David in chapters 16 and 17 was altogether under God's sovereignty. We all need to realize that because we are pursuing Christ today, every aspect of our environment is absolutely under God's sovereign hand. Eventually, those who defy the church life will be defeated. Therefore, we should trust in the Lord, have confidence in Him, and be at peace. (Life-study of 1 & 2 Samuel, pp. 84-85)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 12-13

WEEK 6 – DAY 2

Morning Nourishment

Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Under God's sovereignty, David was selected to become an attendant of Saul. God put these two together to live and work together very closely. Eventually, however, the closer they became, the more Saul hated David. Saul and David became a test to each other.... Saul was exposed as a person who was opposite to God's will, and David was manifested to be a man according to God's heart. This was God's sovereignty.

For David to be tested in his relationship with Saul meant that David was continually put on the cross.... The saints in the church life, especially the elders, may become a test, a cross, to us. Likewise, in married life our spouse will be a cross to us. Since there should be neither divorce nor separation, the only way for us in our married life is to go to the cross and remain there, allowing the cross to terminate our flesh and our particular kind of ambition. (Life-study of 1 & 2 Samuel, p. 82)

Today's Reading

David was successful in every mission that Saul sent him on (1 Sam. 18:5a). The secret of David's success was his wisdom. Even as a youth, he behaved in a very wise way.... Because David acted wisely, Saul set him over the men of battle, and it was good in the sight of all the people and also in the sight of Saul's servants (18:5b). Whatever Saul did to David became a good opportunity for David to gain favor with the people.

As David returned from striking the Philistines, the women came out of all the towns of Israel to meet Saul and they said, "Saul has struck down his thousands; / But David, his ten thousands" (v. 7). When Saul heard this

praise, he was displeased and said, “They ascribe ten thousands to David, but to me they ascribe only thousands. And what more can he have except the kingdom? So Saul eyed David from that day on” (vv. 8-9). Saul was angry and was envious of David. There are many “Sauls” in the church life today. We may become envious when others are approved and we are not. For example, suppose you share in a meeting and hardly anyone says Amen. Then someone else shares, and he receives many Amens. Saul went from being envious of David to plotting how he might kill him without damaging his own name. Through all of Saul’s persecution, David did not fight or do anything to avenge himself. The only thing he did was flee.

From David’s experience under Saul’s persecution, we need to learn an important lesson...that in the church life there should not be anything of the flesh; there should be no anger, no devices, no conspiracies, and no plots. The church is the kingdom of God (Rom. 14:17), and in the church there must be the divine authority with the proper order.... David feared God and did not dare to overthrow the order arranged by God. It would be a shame for us to say that we are in the Lord’s recovery, yet we do not know that there is a God-ordained order. Rebellion and fighting annul the church life.... We should just live Christ in the spirit that we may live a church life according to the divine, ordained order.

Avenging and fighting back are matters of the flesh.... In the kingdom of God the flesh has to be ruled out. Galatians 5:17 says that “the flesh lusts against the Spirit, and the Spirit against the flesh.” Verse 24 says that “they who are of Christ Jesus have crucified the flesh with its passions and its lusts.” Verse 21 says that those who partake of the things of the flesh “will not inherit the kingdom of God.” If we are partakers with the flesh, we are through with the kingdom and will have no share in it. Things such as jealousy, outbursts of anger, factions, and divisions are foreign articles in the kingdom. (Life-study of 1 & 2 Samuel, pp. 88-90, 95-96)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 14-17

WEEK 6 – DAY 3

Morning Nourishment

1 Sam. 24:4-6 And David's men said to him,... Do then to him according to what seems good in your sight. So David rose up and cut off a corner of Saul's cloak without being noticed. But afterward David's heart smote him.... And he said to his men, Jehovah forbid that I should do such a thing to my lord, Jehovah's anointed, as stretch out my hand against him; for he is Jehovah's anointed.

David would not kill Saul but only cut off a corner of Saul's cloak. However, even for this David's heart smote him, because of his fear of God in that Saul was God's anointed (1 Sam. 24:4b-7). In God's kingdom there is a divine order of authority. Saul was not a self-appointed king; he was the king appointed and anointed by God. Saul was therefore the divine authority, and David feared God in this. David kept the God-ordained order of authority among God's elect. By so doing, David laid a good foundation for himself to be the king of God's elect in the coming days. If he had rebelled against Saul, then he would have been to the people an example of rebellion against the God-ordained, appointed king. (Life-study of 1 & 2 Samuel, p. 99)

Today's Reading

David was one who knew God's authority from his heart.... He considered Saul as lord, the anointed of Jehovah. This speaks of an important matter. Submission to authority is not submission to a person. It is submission to the anointing upon the person, the anointing which was upon him when God set him up as authority.... He acknowledged that Saul was God's anointed. Hence, he could only seek for his own escape; he could not put forth his hand to hurt Saul. Saul was disobedient to God's command. He was rejected by God. But this was something between Saul and God. As for David, he submitted to God's anointed. This was David's responsibility

before God.

A young Amalekite came to David to claim ...that he had killed Saul. David's attitude was still that of denying the self and submitting to God's authority. He said to the man, "How is it that you were not afraid to stretch out your hand to destroy Jehovah's anointed?" (2 Sam. 1:14). (CWWN, vol. 47, "Authority and Submission," p. 139)

Although David was persecuted and suffered so much, he never fought, reacted, or responded. Using the New Testament term, he was always under the cross. He bore the cross every day under any kind of situation. He did not complain, criticize, oppose, or condemn. He was just under the cross to suffer the dealing.

Philippians 3:10 indicates that the strength for us to bear the cross is the power of Christ's resurrection.... The Christ who is within us is the One who...has come into us to live in us and to bear the cross within us.

As David was taking the lessons of the cross, he enjoyed God's provision.... As God's provision to David, both Jonathan and Michal helped David to flee...(1 Sam. 20:1-42; 19:11-18). Eventually, David "graduated" from his trials under Saul.... Under God's sovereignty, David took the lessons of the cross. Because of this David eventually was not a loser but a gainer, not a sufferer but an enjoyer. (Life-study of 1 & 2 Samuel, pp. 102-103)

David's life signifies a life of brokenness. Although we cannot find the word brokenness in the Bible, we can see from the biblical record that...David was broken by God. David was under God's pressure throughout his whole life; this made him one who was according to God's heart (Acts 13:22). (CWWL, 1953, vol. 1, "Knowing Life and the Church," p. 325)

The goal of the discipline of the Holy Spirit is for you to be a broken man.... In order for the inward man to be released, there is the need for severe dealings from the Lord. Those who have never been dealt with cannot afford the Lord a way to go on. (CWWN, vol. 57, p. 265)

Further Reading: CWWN, vol. 57, ch. 25; CWWL, 1953, vol. 1, "Knowing Life and the Church," chs. 7, 16, 19

WEEK 6 – DAY 4

Morning Nourishment

2 Sam. 7:5 Go and say to My servant David,...Is it you who will build Me a house for Me to dwell in?

11...Jehovah declares to you that Jehovah will make you a house.

2 Chron. 3:1 And Solomon began to build the house of Jehovah in Jerusalem on Mount Moriah, where He had appeared to David his father, at the place that David prepared...

David cared for the Ark of God.... After David became king, he did not forget God's dwelling place on earth.... David had a heart to build a temple for God [cf. 2 Sam. 7:2]. God accepted his heart, but God did not want David to build a temple for Him. God spoke to him through Nathan: "Is it you who will build Me a house for Me to dwell in?... I...will make you a house.... I will raise up your seed after you, which will come forth from your body.... It is he who will build a house for My name" (vv. 5, 11-13). David prepared the materials for the building of the temple of God. David's heart for God was desperate. Although God did not want him to build the temple, he prepared the materials for the building of the temple. David prepared the builders, the site, and the materials for building the temple (2 Sam. 8:11; 1 Kings 7:51; 1 Chron. 26:26-27). David fulfilled his ministry and co-worked with God for the completion of the building of the temple. Acts 13:36 says, "David, having served his own generation by the counsel of God, did indeed fall asleep." David obtained rest before God. (CWWL, 1954, vol. 4, pp. 533-535)

Today's Reading

All our work and service in the church must be initiated by God and must be according to His desire.... Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity. In God's eyes this kind of activity is not His service or His work. God considers only

what He has initiated and started as a service and work to Him. No matter related to our service to God should be determined by us. It is right for us to love God, but God does not want us to think about doing something for Him. Our heart to serve Him is acceptable, but our decision to do something for Him is not acceptable. God said, “Is it you...?” God does not want us to decide anything on His behalf. It was not up to David to decide whether or not to build the temple. Nothing should be initiated by us; only God can initiate something.

Because David feared God,...he did not react to Nathan; rather, he stopped. It is not a small thing to stop. The act of stopping the building of the temple is a great matter. Sister M. E. Barber said, “Whoever cannot stop working for the sake of God cannot work for the sake of God.” This is a good word of experience. David knew that God needed a temple, but when God’s word came to him, he immediately stopped his work. His stopping was not related to need or ability; rather, he stopped because God did not want him to work. The ability of David not to work for God shows his spirituality. If we were David, could we have stopped? Opportunities will come, but God’s word may also come, saying, “Do not do anything. Slow down. Change your plan. Only My decision counts.” Many who are zealous for God cannot hear such a word. This is the reason many workers of God cannot work for God. May God open our eyes.

David’s stopping established a twofold testimony in the universe. First, all the work in the universe should come from God, not from man. Second, all that matters is what God does for man, not what man does for God.

We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him.... We must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command. All we need to do is cooperate with Him. (CWWL, 1953, vol. 1, “Knowing Life and the Church,” pp. 277, 282-284)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 22-23; Truth Lessons—Level One, vol. 1, lsn. 11; CWWL, 1954, vol. 4, pp. 529-535

WEEK 6 – DAY 5

Morning Nourishment

2 Sam. 12:10 Now therefore the sword will not depart from your house forever because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

God is not only loving and merciful, but He is also just and fearsome.... God forgave David (2 Sam. 12:13), but on the other hand, He disciplined and chastised David according to His governmental righteousness. (2 Sam. 12:10, footnote 1)

In God's punishment, the first child born of the wife of Uriah died (2 Sam. 12:18). In God's sovereign mercy, another child was born of her. The name given to him by God was Jedidiah, which means "beloved of Jehovah" (v. 25). David gave him the name Solomon, which means "peaceful" (v. 24).... But from that time there was no peace in David's family or in the entire kingdom of Israel. Solomon's kingship had a wonderful beginning, but the same thing happened with him as with his father, and his end was pitiful.... Our God is merciful, but He is also just. (Life-study of 1 & 2 Samuel, pp. 218-219)

Today's Reading

After all the enemies of Israel were subdued and David was exalted as the king of Israel, David committed a great sin while he was in a peaceful situation. This indicates that whenever we are in a peaceful situation, it is easy for us to be seduced to indulge our flesh.

David's sin was the issue of his indulging of the lust of the eyes and the lust of the flesh (2 Sam. 11:2b-3).... David committed a willful adultery by robbery, abusing the power of his kingship (vv. 4-5). This was a real insult to God. David's great sin nearly annulled all his attainments from the past....

David murdered Uriah, his faithful servant, by a conspiracy with Joab (vv. 14-25).

Uriah was not merely devoured by the sword—he was actually murdered by David so that he could take Uriah’s wife.... David [also]...willingly committed adultery. By [this] one sin David broke the last five of the Ten Commandments (Exo. 20:13-17).

David was perfect in every way, but he was weak in the matter of the indulgence of the lust of the flesh. The lust of the flesh is like a wild horse. To subdue this lust, we must hold the bridle very tightly. In this matter David was loose, and he sacrificed his high attainment in the pursuit of God. David was a great “diamond,” but his indulgence in lust was a black, foreign particle in this diamond. Even though he was a person of high attainment in his spiritual pursuit, he was still able to commit such a great sin.

The books of Samuel also unveil man’s failure. David, a man according to God’s heart, failed in the matter of the lust of the flesh. David’s defect was that he did not restrict his flesh. David, being a man according to God’s heart, afforded God the way to begin the age of kingship for the establishment of His kingdom on the earth for His coming Christ. But how regrettable it was that David, at a crucial time of the evil one’s temptation, did not exercise strong control over his lust but indulged in it and committed a gross sin, which offended God to the uttermost. (Life-study of 1 & 2 Samuel, pp. 211-213, 217, 248)

God loved David, but because of his sin David lost his standing and position as well as eleven of the twelve tribes (2 Sam. 20:1-2). David’s sin sowed the seed of Solomon’s corruption (see footnote 1 on 12:24), which issued in the dividing of the God-given kingdom (1 Kings 11:9-13; 12:1-17), and the seed of the corruption of Solomon’s descendants in the kingship, which issued ultimately in the loss of the nation and of the holy land of their fathers, in the captivity of the holy people, and in their being scattered around the globe and having no peace up to the present time. (2 Sam. 12:10, footnote 1)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 33-34, 38

WEEK 6 – DAY 6

Morning Nourishment

1 Kings 11:13 But I will not tear the whole kingdom away from you; I will give one tribe to your son because of David My servant and because of Jerusalem, which I have chosen.

1 Pet. 3:9 Not rendering evil for evil or reviling for reviling, but on the contrary blessing one another,...that you might inherit blessing.

God exercised a severe punishment upon David because his sin was very evil. After David's failure many evils, including incest, murder, and rebellion, took place in his family (2 Sam. 13; 15:1—19:8a). The source of the unprecedented evil in David's family was David's indulgence in the lust of the flesh. This shows that God's chastisement and His governmental dealing with those who love Him may even affect their children. (2 Sam. 12:10, footnote 1)

David restored his fellowship with God very quickly [after his confession in Psalm 51], but God's discipline continued even after his death. God's government would not depart from him as long as His discipline was upon him. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," p. 678)

Today's Reading

The picture portrayed in the two books of Kings...indicates that what we are, what we desire, what we intend to do, and how we behave have very much to do with our remaining in Christ and participating in all His unsearchable riches for our enjoyment. This picture concerning Israel ends with a tragedy of all the kings who were put into the blessed situation of the kingship and who were not faithful to God and did not take good care of their inheritance: they lost the good land and were carried away as captives to the idol-worshipping world. This should be a solemn alarm and warning to us in our relationship with Christ. If we are wrong in any of the matters

mentioned above, we will suffer the loss of Christ as our enjoyment. (1 Kings 1:1, footnote 1)

The land, signifying Christ,...is the supply for the existence and living of God's people and is also for their enjoyment. The good land vomiting out the defiled and unholy people (Lev. 18:25, 28; 20:22) signifies that the all-inclusive Christ as our dwelling place and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer (cf. Rev. 3:16) if we are not proper in relation to Him. (Lev. 18:25, footnote 2)

David's life had a good beginning, like the bright sun rising, and his life with his career became like the sun shining at noon. However, his indulgence in lust (2 Sam. 11) spoiled his career and caused his bright life to fade like the sunset in the evening. In David's old age there was nothing bright, excellent, or splendid. (1 Kings 1:1, footnote 3)

One very important thing can be found in [Matthew 6:15 and 18:23-35]—do not condemn others easily. This is a very serious matter!...We should not only be generous in forgiving others but also avoid criticizing or speaking about others in a light way.... Our criticism and careless comments about others often become a judgment upon ourselves.

The more generous we are to others, the more generous God will be to us.... If we are mean and severe to our brothers, God will also be mean and severe to us. You must learn to be kind, loving, and generous to your brothers. Give others liberty in many things.... When others are in trouble, it is the time for us to help them, not the time for us to criticize them. There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past.... We must be generous toward others if we want to avoid God's governmental hand! May we learn to love and forbear one another. (CWWN, vol. 50, pp. 683-686)

We have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing. What we bless others with, we will inherit ourselves (Matt. 10:13). (1 Pet. 3:9, footnote 2)

Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," chs. 40-42

<< WEEK 6 — HYMN >>

Hymns, #749 The Spirit of the triune God

Various Aspects of the Inner Life — Breaking and Releasing

- 1 The Spirit of the triune God
Within our spirit now doth rest;
He ever seeks thru us to flow,
That God in Christ may be expressed.
- 2 But by the outward, natural man
The Spirit is confined within;
Instead of giving Him a home,
A prison we've become to Him.
- 3 He's like a treasure of great worth
Contained in vessels earthen-made;
The vessel must be broken through
And thus the treasure be displayed.
- 4 Oh, how the Lord our self must break,
Our outward man does so impede!
It must be broken thoroughly,
And thus the Spirit will be freed.
- 5 This is the reason why the Lord
For us a certain measure makes
Of circumstantial suffering;
'Tis thus our outward man He breaks.
- 6 The outward man, the self, the soul,
Must be consumed, must be decreased;
The inner man, our spirit, then
Shall with the Spirit be released.
- 7 Lord, grant Thy holy brokenness,
Deliver me from being whole;
And make me willing to receive
The wounds that Thou wouldst give my soul.
- 8 Oh, cause me to appreciate
Thy breaking, never to complain;
And grant that I may value more
All kinds of loss instead of gain.

