



LESSON TEN

Spiritual Principles, Life Lessons, And Holy Warnings Concerning the Enjoyment Of The Good Land Seen With Saul and David

Scripture Reading:

Section 1

1 Samuel 9:1-2, 17; 10:1, 24; 13:13-14; 15:19, 23; 28:17-19

- 9:1 Now there was a man from Benjamin whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, a Benjaminite, a man of wealth.
- 9:2 And he had a son whose name was Saul, a choice and handsome man; and there was not a man among the children of Israel more handsome than he; from his shoulders and up he was taller than all the people.
- 9:17 And when Samuel saw Saul, Jehovah declared to him, Here is the man of whom I spoke to you. This man shall rule over My people.
- 10:1 Then Samuel took the vial of oil and poured it upon his head, and he kissed him and said, Jehovah anoints you ruler over His inheritance.
- 10:24 And Samuel said to all the people, See him whom Jehovah has chosen, that there is none like him among all the people. And all the people shouted and said, Long live the king!
- 13:13 Then Samuel said to Saul, You have acted foolishly; you have not kept the commandment of Jehovah your God, which He commanded you. For now Jehovah would have established your kingdom over Israel forever;
- 13:14 But now your kingdom will not continue. Jehovah has sought a man according to His heart for Himself, and Jehovah has appointed him ruler over His people; for you have not kept that which Jehovah commanded you.
- 15:19 Why then did you not obey the voice of Jehovah, but flew upon the spoil and did that which was evil in the sight of Jehovah?
- 15:23 For rebellion is like the sin of divination, And insubordination is like idolatry and teraphim. Because you have rejected the word of Jehovah, He has also rejected you from being king.
- 28:17 And Jehovah has done for Himself just as He spoke through me, for Jehovah has torn the kingdom out from your hand and given it to an associate of yours, to David.
- 28:18 Because you did not listen to the voice of Jehovah and did not execute His burning anger upon the Amalekites, therefore Jehovah has done this thing to you this day.
- 28:19 And Jehovah will also give Israel with you into the hand of the Philistines, and tomorrow you and your sons will be with me; Jehovah will also give the camp of Israel into the hand of the Philistines.

Section 2

1 Sam. 16:1, 10-13; 2 Sam. 11:1-11, 14-17, 26-27; cf. 2 Tim. 2:22; 1 Cor. 6:13, 18

- 16:1 And Jehovah said to Samuel, How long will you mourn for Saul, though I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons.
- 16:10 And Jesse had seven of his sons pass before Samuel; and Samuel said to Jesse, Jehovah has not chosen these.
- 16:11 Then Samuel said to Jesse, Are these all the young men you have? And he said, There is still the youngest, but he is now tending the sheep. And Samuel said to Jesse, Send for him, and bring him; for we will not sit down until he comes here.
- 16:12 So he sent for him and brought him in. Now he was ruddy and had beautiful eyes and a handsome appearance. And Jehovah said, Arise; anoint him, for this is he.

16:13 And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.

11:1 And at the turn of the year, at the time when kings go forth to battle, David sent out Joab and his servants with him and all Israel; and they destroyed the children of Ammon and besieged Rabbah. But David remained in Jerusalem.

11:2 And late one afternoon David rose from his bed and went for a walk on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to look at.

11:3 And David sent and inquired about the woman. And someone said, This is none other than Bathsheba the daughter of Eliam and wife of Uriah the Hittite.

11:4 And David sent messengers and took her; and she came to him, and he lay with her. (Now she had just purified herself from her uncleanness.) And she returned to her house.

11:5 And the woman conceived; and she sent word and told David and said, I am pregnant.

11:6 Then David sent word to Joab: Send me Uriah the Hittite. So Joab sent Uriah to David.

11:7 And Uriah came to him, and David asked how Joab was doing and how the people were doing and how the battle was going.

11:8 And David said to Uriah, Go down to your house, and wash your feet. And Uriah went forth from the king's house, and there followed him a present from the king.

11:9 But Uriah lay down at the entrance to the king's house with all the servants of his lord and did not go down to his house.

11:10 And they told David, saying, Uriah did not go down to his house. Then David said to Uriah, Have you not just come from a journey? Why have you not gone down to your house?

11:11 And Uriah said to David, The ark and Israel and Judah dwell in huts, and my lord Joab and the servants of my lord are encamped in the open field. Shall I then go to my house to eat and drink, and to lie with my wife? As you live and your soul lives, I shall by no means do this thing!

11:14 Then in the morning David wrote a letter to Joab and sent it by the hand of Uriah.

11:15 And he wrote in the letter, saying, Put Uriah in the forefront of the hardest battle, and withdraw from him that he may be struck down and die.

11:16 So when Joab besieged the city, he assigned Uriah to the place where he knew the valiant men were.

11:17 And the men of the city went forth and fought with Joab; and some of the people, some of the servants of David, fell. And Uriah the Hittite died also.

11:26 And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband.

11:27 And when the mourning was over, David sent for her and brought her to his house; and she became his wife and bore a son to him. But the thing that David did displeased Jehovah.

2 Timothy

2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

1 Corinthians

6:13 Foods are for the stomach, and the stomach for foods; but God will bring to nought both it and them. But the body is not for fornication but for the Lord, and the Lord for the body.

6:18 Flee fornication. Every sin which a man may do is outside the body, but he who commits fornication sins against his own body.

QUESTIONS:

Section 1:

1. What is the result of Saul's not subordinate to God? What is the way for us to obey God?
2. What are the lessons that we should learn from Saul's tragic ending?

Section 2:

1. What qualifies David to enjoy the good land to uttermost?
2. What can we learn from David on the positive side and also negative side?

I. SAUL BEING CHOSEN BY GOD AND ANOINTED BY SAMUEL TO BE THE KING OF ISRAEL

Saul was chosen by God and anointed by Samuel to be the king of Israel (1 Sam. 9:1-2, 17; 10:1, 24). We can learn many spiritual lessons from Saul—life lessons, spiritual principles, and holy warnings.

When Saul Disobeyed God in 1 Samuel 15, His Actually Rebelling against Him

Saul disobeyed God's word at least twice so that he lost his kingship and his kingdom (13:13-14; 15:19, 23; 28:17-19); when Saul disobeyed God in 1 Samuel 15, he actually rebelled against Him. God told Saul through Samuel to strike the Amalekites and to destroy all that they had and not to spare them (v. 3). But Saul and the people "spared Agag and the best of the sheep and of the oxen and of the fatlings, and the lambs and all that was good" (v. 9). In this matter Saul disobeyed God. Saul told Samuel that "the people spared the best of the sheep and oxen to sacrifice to Jehovah your God" (v. 15). But Samuel was shocked. He said to Saul, "Behold, to obey is better than sacrifice, / And to heed, than the fat of rams. / For rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim" (vv. 22-23). Then Samuel "hewed Agag to pieces before Jehovah" (v. 33).

What Saul Did in Rebelling against God Being like This Sin of Divination; His Being Not Subordinate to God and in Fact Becoming an Enemy to God; as a Result, His Losing His Kingship

In this chapter Samuel told Saul, "Rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim" (v. 23a); to practice divination is to have contact with evil spirits; what Saul did in rebelling against God was like this sin of divination; he was not subordinate to God and in fact became an enemy to God; as a result, he lost his kingship. When we rebel against God and disobey His word, this is the same as divination, which is to have contact with evil spirits. In the last few years, I have come to realize and appreciate that we have Christ's life of obedience in our spirit. Christ is our life; His life is a life of obedience and submission. Hence,

we should not think that we cannot obey. We cannot obey in ourselves, of course, but we can contact this One who never disobeyed or rebelled but always submitted to God the Father. We can experience, enjoy, and appropriate His life of obedience and submission.

Saul's Tragic End Being Altogether Due to His Not Being Properly Related to God's Economy; God, Wanting to Build Up His Kingdom among His Chosen People,

Saul's tragic end was altogether due to his not being properly related to God's economy; God, wanting to build up His kingdom among His chosen people, had brought Saul into His economy, but instead of participating in God's economy and cooperating with it, Saul was selfish and usurped God's kingdom to build up his own monarchy; he was filled with thoughts of the kingship, including thoughts about how his son would succeed him (20:31). With Saul, we see a clear picture of one who was doing a work within the unique work of God's economy for His recovery. Those who do a work within the unique work use the riches of the recovery, but they do not bring in the King with His kingdom. Their work is for their self-exaltation; this is a terrible thing.

In this, Saul was selfish and wrong to the uttermost; eventually, God gave Saul up and cut him off, tearing the kingdom away from him (15:28); because Saul was given up by God, he was left alone, like an orphan, having no provision of help when trouble came. First Samuel 15:27-28 says, "When Samuel turned around to go, Saul seized the corner of his cloak, and it tore. And Samuel said to him, Jehovah has torn the kingdom of Israel away from you today and has given it to an associate of yours, who is better than you." This is very tragic and sobering.

Because of Saul's selfishness, the people of Israel suffered defeat and were slaughtered in the fight against the Philistines, and Saul and his sons were killed; Saul's ambition to have the kingdom for himself and for his son, with his jealousy of David, confiscated and ended his enjoyment of the good land promised by God (20:30-34).

**From Saul's Tragic End Our Needing to
Learn the Lesson of Crucifying Our Flesh
and Denying Our Selfishness—Our Self-
interest and Self-seeking**

The collective death of Saul, his three sons, and his armor bearer was God's fair judgment on the one who had rebelled against Him, had usurped Him, and had become His enemy (1 Chron. 10:13-14); from Saul's tragic end we should learn the lesson of crucifying our flesh and denying our selfishness—our self-interest and self-seeking (Gal. 5:24; Matt. 16:24; Phil. 2:3). This is terrible.

In 1 Samuel 4 Hophni and Phinehas and the children of Israel usurped the Ark, which signifies the presence of God. This means that they usurped God's presence for their own interests. We are capable of doing the same thing. If we pray for our own prosperity and welfare without the view of God's eternal economy, we are usurping God. We do not want to do this.

**Our Needing to Not Be like Saul, Trying to
Build Up a "Monarchy" for Ourselves;
Rather, Our Needing to All Do One Unique
Work to Build Up the Kingdom of God, the
Body of Christ**

The record of Saul's terrible end is a strong warning to all who serve in the kingdom of God not to do a separate work within the kingdom of God or to abuse anything in the kingdom; we should not be like Saul, trying to build up a "monarchy" for ourselves; rather, we should all do one unique work to build up the kingdom of God, the Body of Christ (31:1-13).

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**II. DAVID BEING CHOSEN AND
ANOINTED BY GOD
THROUGH SAMUEL TO BE THE KING
OF ISRAEL**

David was chosen and anointed by God through Samuel to be the king of Israel (16:1, 12-13). After David slew Goliath, he was praised by the women of Israel as higher than Saul (18:7), but with David there is no hint that he was made proud or that he became ambitious for the kingship; when David was under the trial of Saul's persecution, he was approved to be the

right one to carry out God's economy by establishing the kingdom of God on earth.

**David Maintained a Good Order in God's
Kingdom**

When David was under Saul's persecution, he had two chances to destroy Saul, but David would not do this because of his fear of God in that Saul was God's anointed; this indicates that David maintained a good order in God's kingdom (chs. 24 and 26; cf. Rom. 12:3). According to Romans 12:3, we should not think more highly of ourselves than we ought to think, but we should think so as to be sober-minded, as God has apportioned to each a measure of faith. I have a measure of faith. You have a measure of faith. An apostle had his measure of faith. If we think that our measure of faith is as great as an apostle's measure of faith, we are probably mistaken and are not being sober-minded.

David was a Man according to God's Heart

No doubt, David learned a lot regarding not avenging himself but denying himself for the fulfilling of God's purpose, on the basis that he was a man according to God's heart (1 Sam. 13:14a).

**A Typical Model of a Genuine Child of Israel
in the Enjoyment of the Good Land
Promised and Given by God to His Chosen
People**

David is a typical model of a genuine child of Israel in the enjoyment of the good land promised and given by God to His chosen people; he trusted in God and walked with God according to His sovereignty and according to His leading and instruction in all his trials; David expected to remain in the good land, sharing in God's inheritance and serving Him (17:36-37; 23:14-16; 30:6b-10; 26:19b).

David's sincere trust in God and his faithful walk with God qualified him fully to enjoy the good land to a high level, even up to the kingship according to God's heart with a kingdom that became the kingdom of God on the earth; David was one with God; what was his was God's, and what was God's was his; he and God had only one kingdom; such a one enjoyed the good land, typifying Christ, to the uttermost.

David Had God's Presence

After the death of Saul, "there was a long war between the house of Saul and the house of David; but David became continually stronger, and the house of Saul became continually weaker" (2 Sam. 3:1); David was established by God as king with his kingdom exalted for the sake of God's people Israel (5:6-25); furthermore, "David became greater and greater; and Jehovah the God of hosts was with him" (v. 10); this indicates that David had God's presence. When we have God's presence, we have everything.

Needing to Learn the Lesson of Caring for Two Things: the Inward Presence of God and the Outward Confirmation in Our Environment

If in any matter we do not have the inner sense that the Lord is with us, we must be careful and reconsider our way (1 Sam. 16:14); in the Lord's recovery, whenever we do anything, we must take care of the sense of the Lord's presence; we all need to learn the lesson of caring for two things: the inward presence of God and the outward confirmation in our environment (cf. 2 Sam. 5:11-12). In Genesis 33 we see that Jacob settled in Shechem even though he was supposed to go to Bethel; this was short of God's will. Then in Genesis 34 a lot of unfortunate events happened. This made it possible for Jacob to return to Bethel in Genesis 35; actually, it forced him to return. We need to learn the lesson of caring for the Lord's inward presence and for the outward confirmation in our environment.

The Lust of the Flesh Being a Devastating Element That Can Destroy Us

Furthermore, we all need to learn of David on the negative side as well as on the positive side; the lust of the flesh is a devastating element that can destroy us; if such a godly man as David could be seduced, how can we escape? (2 Sam. 11:1-27; cf. 2 Tim. 2:22; 1 Cor. 6:13, 18). This matter is a great warning to us. I am thankful that in the Lord's recovery we realize that we should not be alone with anyone of the opposite sex. We have practiced this, and it has preserved us.

The Indulgence of the Flesh Is a Serious Thing; David Being Tempted Simply by a Glance

Regardless of our attainment in our spiritual pursuit, it is possible for any of us to commit such a sin; we should read this account seriously in the presence of God; this account warns us that the indulgence of the flesh is a serious thing; David was tempted simply by a glance, and then he failed to restrict himself. To read this account in the presence of God means that we should read it in a spirit and atmosphere of prayer.

All the saints, especially the young ones, should search their hearts and make a strong resolution of heart never to go the way of the indulgence of the flesh (Judg. 5:15-16); we need to say, "Lord Jesus, I love You, I need You, and I receive You"; if we say this, He will be our Savior and our dynamic salvation; as the pneumatic Christ, He will save us, preserve us, and protect us from the contamination of this age, so that we may keep the glory that we have attained. We need to pass on this principle to our young people.