



LESSON ELEVEN

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

Scripture Reading:

1 Samuel 17:12-20,32-54 Section 1

- 17:12** Now David was the son of that Ephrathite from Bethlehem-judah, named Jesse, who had eight sons. And the man was an old man in the days of Saul, advanced in years among men.
- 17:13** And the three oldest sons of Jesse had gone after Saul to the battle. And the names of his three sons who had gone into the battle were Eliab the firstborn and the second to him Abinadab and the third Shammah;
- 17:14** And David was the youngest. And the three oldest went after Saul,
- 17:15** But David went back and forth from Saul to tend his father's sheep at Bethlehem.
- 17:16** And the Philistine approached morning and evening, and he presented himself forty days.
- 17:17** And Jesse said to David his son, Take an ephah of this parched grain for your brothers and these ten loaves, and take them quickly to your brothers' camp.
- 17:18** Also bring these ten cheeses to the captain of their thousand; and see how your brothers are doing, and take some token from them.
- 17:19** Now Saul and they and all the men of Israel were in the valley of Elah, fighting with the Philistines.
- 17:20** And David rose early in the morning and left the sheep with a keeper. And he took up the goods and went, as Jesse had commanded him. And he came to the entrenchment as the army was going forth to the battle line and shouting for the battle.
- 17:32** And David said to Saul, Let no man's heart fail because of him; your servant will go and fight with this Philistine.
- 17:33** But Saul said to David, You are not able to go against this Philistine to fight with him, for you are but a youth and he has been a man of war since his youth.
- 17:34** And David said 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,
- 17:35** 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.
- 17:36** Both the lion and the bear did your servant strike; and this uncircumcised Philistine will be like one of them, for he has defied the ranks of the living God.
- 17:37** And David said, 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. And Saul said to David, Go, and may Jehovah be with you.
- 17:38** And Saul put his own garment on David, and he placed a bronze helmet on his head and put his armor on him.
- 17:39** And David girded his sword over his garment and tried to go, for he had not tried the armor. Then David said to Saul, I cannot go in these because I have not tried them. And David took them off.
- 17:40** Then he took his staff in his hand, and he chose for himself five smooth stones from the brook and put them into the shepherd's bag that he had, that is, in his pouch; and his sling was in his hand. And he drew near to the Philistine.
- 17:41** And the Philistine came on and approached David, and the man who bore the shield was before him.
- 17:42** And when the Philistine looked and saw David, he scorned him; for he was but a youth and ruddy and handsome in appearance.
- 17:43** And the Philistine said to David, Am I a dog, that you come to me with staves? And the Philistine cursed David by his gods.
- 17:44** And the Philistine said to David, Come to me, and I will give your flesh to the birds of heaven and to the beasts of the field.

17:45 Then David said to the Philistine, 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.

17:46 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;

17:47 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.

17:48 And when the Philistine rose up and came and drew near to meet David, David hurried and ran toward the battle line to meet the Philistine.

17:49 And David put forth his hand into his bag and took a stone from there. And he slung it and struck the Philistine in his forehead. And the stone sank into his forehead, and he fell on his face to the ground.

17:50 Thus David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him; but there was no sword in David's hand.

17:51 Then David ran and stood beside the Philistine, and he took the Philistine's sword and drew it out of its sheath and made certain he was dead by striking off his head with it. And when the Philistines saw that their mighty man was dead, they fled.

17:52 And the men of Israel and Judah rose up and shouted and pursued the Philistines until you come to Gai and to the gates of Ekron. And the Philistines lay slain along the way to Shaaraim as far as Gath and Ekron.

17:53 And the children of Israel returned from chasing the Philistines, and they plundered their camps.

17:54 And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

1 Samuel 19:11 – 18; 24:3-7; 26:7-12 Section 2

19:11 Then Saul sent messengers to David's house to watch him and kill him in the morning. And Michal, David's wife, told him, saying, If you do not save your life tonight, in the morning you will be killed.

19:12 So Michal let David down through the window, and he went away and fled and escaped.

19:13 Then Michal took the teraphim and laid it in the bed. And she put a net of goats' hair on its head and covered it with clothing.

19:14 And when Saul sent messengers to take David, she said, He is sick.

19:15 And Saul sent the messengers to see David, saying, Bring him up to me on his bed that I may kill him.

19:16 And when the messengers went in, there was the teraphim in the bed with a net of goats' hair on its head.

19:17 Then Saul said to Michal, Why have you deceived me like this and let my enemy go so that he has slipped away? And Michal said to Saul, He said to me, Let me go; why should I kill you?

19:18 So David fled and slipped away and came to Samuel at Ramah, and he told him all that Saul had done to him. And he and Samuel went and dwelt at Naioth.

24:3 And he came to the sheepfolds along the way, and a cave was there. And Saul went in to relieve himself. Now David and his men were sitting in the innermost part of the cave.

24:4 And David's men said to him, The day is here of which Jehovah said to you, I am about to give your enemy into your hand. Do then to him²⁴ according to what seems good in your sight. So David rose up and cut off a corner of Saul's cloak without being noticed.

24:5 But afterward David's heart smote him because he had cut off a corner of Saul's cloak.

24:6 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.

24:7 So David checked his men with these words and would not allow them to rise up against Saul. And Saul rose up out of the cave and went on his way.

26:7 So David and Abishai went to the people by night; and there lay Saul, sleeping within the entrenchment, and his spear was stuck in the ground by his head. And Abner and the people lay around him.

26:8 And Abishai said to David, God has delivered your enemy into your hand today. Now therefore let me strike him with the spear even to the ground with one stroke, and I will not do it twice.

- 26:9** But David said to Abishai, Do not destroy him; for who can stretch out his hand against Jehovah's anointed and be guiltless?
- 26:10** And David said, As Jehovah lives, Jehovah will strike him down, or his day will come to die, or he will go down in battle and perish.
- 26:11** Jehovah forbid that I should stretch out my hand against Jehovah's anointed. Now therefore take the spear that is by his head and the water jug, and let us go.
- 26:12** So David took the spear and the water jug by Saul's head, and they went away. And no one saw it or knew about it, nor did anyone awake, for all of them were sleeping; for a deep sleep from Jehovah had fallen upon them.

2 Samuel 11:1-27 Section 3

- 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!
- 11:12** And David said to Uriah, Remain here today also, and tomorrow I will send you back. So Uriah remained in Jerusalem that day and the following.
- 11:13** Then David invited him to eat and drink in his presence, and he made him drunk. Then in the evening he went forth to lie down on his bed with the servants of his lord, and he did not go down to his house.
- 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.
- 11:18** And Joab sent a messenger to tell David all the things concerning the battle;
- 11:19** And he commanded the messenger, saying, When you have finished telling the king all the things concerning the battle,
- 11:20** If the king's anger rises up and he says to you, Why did you go so close to the city to fight? Did you not know that they would shoot from the wall?
- 11:21** Who struck down Abimelech the son of Jerubbesheth? Did not a woman throw an upper millstone upon him from the wall so that he died at Thebez? Why did you go so close to the wall? Then you shall say, Your servant Uriah the Hittite is also dead.
- 11:22** So the messenger went, and he came and told David all that Joab had sent him for.

- 11:23** And the messenger said to David, The men prevailed against us and came out to us in the field, but we drove them back to the entrance of the gate.
- 11:24** Then the archers shot at your servants from the wall, and some of the king's servants died. And your servant Uriah the Hittite is also dead.
- 11:25** Then David said to the messenger, Thus shall you say to Joab, Do not let this matter displease you, for the sword devours one as well as another. Strengthen your fighting against the city and overthrow it. And encourage him.
- 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 Samuel 12:10-31 Section 4

- 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.
- 12:11** Thus says Jehovah, I will now raise up trouble against you from within your house; and I will take your wives before your eyes and will give them to your companion, and he will lie with your wives in the sight of this sun.
- 12:12** For you did this secretly, but I will do this thing before all Israel and even before the sun.
- 12:13** And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah has also put away your sin; you will not die.
- 12:14** Nevertheless, because you have given the enemies of Jehovah much occasion to blaspheme Him because of this thing, the son who is born to you shall also surely die.
- 12:15** Then Nathan went to his house. And Jehovah struck the child whom Uriah's wife bore to David, and he was very sick.
- 12:16** And David besought God for the child; and David fasted and went in and spent all night lying on the ground.
- 12:17** And the elders of his house stood over him to raise him from the ground; but he did not want to, nor would he eat food with them.
- 12:18** And on the seventh day the child died. And David's servants were afraid to tell him that the child was dead; for they said, While the child was alive, we spoke to him, and he did not listen to our voice; how then can we tell him that the child is dead? He will do himself some harm.
- 12:19** And David saw that his servants were whispering, and David perceived that the child was dead. And David said to his servants, Is the child dead? And they said, He is dead.
- 12:20** Then David rose up from the ground and washed and anointed himself and changed his clothes. And he went to the house of Jehovah and worshipped. Then he went to his house; and when he requested it, they set food before him, and he ate.
- 12:21** And his servants said to him, What is this thing that you have done? While the child was alive, you fasted and wept; but as soon as the child died, you rose up and ate bread.
- 12:22** And he said, While the child was still alive, I fasted and wept; for I thought, Who knows? Jehovah may be gracious to me, and the child may live.
- 12:23** But now that he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not come back to me.
- 12:24** And David comforted Bath-sheba his wife and went in unto her and lay with her. And she bore a son, and he called his name Solomon. And Jehovah loved him;
- 12:25** And He sent word through Nathan the prophet and called his name Jedidiah for Jehovah's sake.
- 12:26** Now Joab fought against Rabbah of the children of Ammon and took the royal city.
- 12:27** And Joab sent messengers to David and said, I have fought against Rabbah; indeed I have taken the city of water.
- 12:28** Now therefore gather the rest of the people, and encamp against the city, and take it; otherwise I myself will take the city, and it will be called by my name.
- 12:29** So David gathered all the people and went to Rabbah and fought against it and took it.
- 12:30** And he took the crown of their king from off his head. And the weight of it was a talent of gold, and it had precious stones; and it was put upon David's head. And he brought forth the spoil of the city, a very great amount.

12:31 And he brought out the people who were in it and set them under saws and iron cutting tools and iron axes and made them pass through the brick kilns; and thus did he do to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

QUESTIONS:

Section 1:

1. How was David trained to trust in God? What was his realisation when he was fighting Goliath?
2. What should our realisation be when we are pursuing Christ today?
3. How could we pass the “test” that the Lord may allow us to go through?

Section 2:

1. How could we tell that David was one who knew God’s authority from his heart?
2. What are the two aspects of bearing the cross?
3. What is the goal of the Holy Spirit discipline us?

Section 3:

1. In what kind of situation did David commit great sins and what lessons can we learn from him?
2. What is the strength for us to bear the cross?

Section 4:

1. What will happen to us if we do not have a proper relationship with the Lord?
2. What is the contrast between David, Moses, and Jacob at the end of their lives?
3. What should be our attitude toward weaker believers?

**I. IN THE HISTORY OF DAVID,
OUR NEEDING TO SEE GOD'S
SOVEREIGNTY AND DAVID'S
LEARNING THE LESSONS OF THE
CROSS**

**A. Under God's Sovereignty David Being
Tested and Approved in His Trusting
God and Defeating Goliath**

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. Under God's sovereignty David was tested and approved in his trusting God and defeating Goliath (1 Sam. 17:1-58). All fifty-eight verses of chapter 17 concern David's defeating Goliath. Verses 55 and 56 say, "Now when Saul saw David going forth to meet the Philistine, he said to Abner the captain of the army, Whose son is this youth, Abner? And Abner said, As your soul lives, O king, I do not know. And the king said, Inquire whose son this young man is." Abner found David and brought him to Saul, and "Saul said to him, Whose son are you, young man? And David said, The son of your servant Jesse the Bethlehemite" (vv. 57-58).

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" (1 Sam. 17:34-37). Because David had experienced God being with him in facing the lion and the bear, he was confident that God would be with him in facing Goliath. If I had been a shepherd, and a lion or a bear stole one of my sheep, I would probably count that sheep as lost. David, however, went out after his lost sheep. We should do likewise in our shepherding of the saints and go out after those who have departed from the flock. Because of his experience as a shepherd, David was full of divine confidence.

**1. *David Telling 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"***

David had told Goliath, "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. 46-47).

For forty days, Goliath had been challenging the Israelites, saying, "Why do you come out to set the battle in array? Am I not a Philistine, and you, Saul's servants? Choose a man for yourselves, and let him come down to me. If he is able to fight with me and strike me down, we will be your servants; but if I prevail against him and strike him down, you will be our servants and serve us" (vv. 8-9). Verse 11 says, "Now when Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid." They did not know who could face Goliath. David, however, had been prepared by God to face him.

**2. *David's Victory over Goliath Being a
Strong Confirmation to God's Choosing
and Anointing of Him; from David's
Experience, Our Needing to Realize That
Because We Are Pursuing Christ Today,
Every Aspect of Our Environment Is
Absolutely under God's Sovereign Hand***

In some situations we may realize that we are under the enemy's attack. However, even the enemy's attack is under God's sovereignty. The enemy cannot bother us if God does not allow him to do so. In Matthew 10:29-31 the Lord said, "Are not two sparrows sold for an assarion? And not one of them will fall to the earth apart from your Father. But even the hairs of your head are all numbered. Therefore do not fear; you are of more value than many sparrows." Even when a sparrow dies and falls to the earth, the Father is aware of it, but we are of more value to the Father than many sparrows.

In Psalm 31:14-15 David says, "I trust in You, O Jehovah; / I say, You are my God. / My times are in Your hand; / Deliver me from the hand of my

enemies and from those who pursue me.” Our times being in the Lord’s hand means that our whole life is in His hand. In Psalm 39:9 David says, “I was dumb; I did not open my mouth; / For You have done this.” This verse indicates clearly that something negative had happened to him. However, he did not open his mouth to say anything, because he recognized that Jehovah had done it.

Romans 8:28-29 says, “We know that all things work together for good to those who love God, to those who are called according to His purpose. Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.” All things work together for good so that we may be conformed to the image of God’s firstborn Son. According to the context, the good here is not related to physical persons, matters, or things. It refers to our gaining more of Christ, to our having Him wrought into our being, that we may be transformed metabolically and may eventually be conformed to His image, the image of the Son of God (v. 29), that is, that we may be brought into the full sonship. All situations, matters, persons, and environments are for the good of our being transformed and conformed to the image of the firstborn Son of God.

B. David, under God’s Sovereignty, Being Selected to Be an Attendant of Saul, the Present King; by These Two Being Put Together, Saul Being Exposed as Being a Person Who Was Opposite to God’s Will, and David Being Manifested to Be a Man according to God’s Heart

First Samuel 16:14-16 says, “The Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah terrorized him. And Saul’s servants said to him, See now, an evil spirit from God is terrorizing you. Let our lord speak. Your servants are before you; they will seek out a man who is skilled in playing the lyre. And when the evil spirit from God is upon you, he will play it by hand, and you will be well.” David was the one chosen for this service (v. 19), and when he played the lyre, the evil spirit departed from Saul (v. 23). This was God’s sovereignty; by putting Saul and David together, Saul was exposed as being a person who was for himself and not God’s will, whereas David was manifested to be a man according to God’s heart.

First Samuel 18:6-7 says, “When the men came home, as David returned from striking the Philistine, the women came out of all the towns of Israel singing and dancing to meet Saul the king, with tambourines and joyful songs and stringed instruments. And the women sang to one another as they played, and they said, Saul has struck down his thousands; / But David, his ten thousands.” Not only in one town but in “all the towns,” the women praised David more highly than Saul. This made Saul angry. Verses 8 and 9 say, “Saul was very angry, for this saying displeased him. And he 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.” The next day, as David played the lyre for Saul, Saul threw his spear at David to kill him, but David fled (vv. 10-11).

1. This Praise Not Affecting David, but Its Affecting Saul; Solomon Saying, “a Man Is Tried by the Praise Given Him”

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). Although this praise did not affect David, it affected Saul deeply. According to Solomon’s word in Proverbs 27:21, “a man is tried by the praise given him.” In serving the Lord, we need to be more fearful of praise than criticism.

Galatians 5:25 says, “If we live by the Spirit, let us also walk by the Spirit.” Then verse 26 says, “Let us not become vainglorious, provoking one another, envying one another.” The matters in verse 26 are tests to show whether or not we are living and walking by the Spirit, as mentioned in verse 25. If we live and walk by the Spirit, we will not be vainglorious or envy anyone. Because we are in the Body, we should not envy anyone’s portion. Rather, we should pray, “Lord, bring me into my full function according to how You have placed me in the Body and according to Your will.” When this happens, we will be truly happy.

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 (1 Sam. 18:11; cf. Rom. 12:19; Eph. 4:26; Gal. 5:21, 24). Romans 12:19 says, "Do not avenge yourselves, beloved, but give place to the wrath of God, for it is written, 'Vengeance is Mine; I will repay, says the Lord.'"

----- [SECTION 2] -----

2. *David Being One Who Knew God's Authority from His Heart*

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 (1 Sam. 18:6—26:25). David had the opportunity to kill Saul two times (24:3-7; 26:7-12). The second time, David and Abishai went down into Saul's camp at night as Saul and all his men slept. Abishai said to David, "God has delivered your enemy into your hand today. Now therefore let me strike him with the spear even to the ground with one stroke, and I will not do it twice" (v. 8). "But David said to Abishai, Do not destroy him; for who can stretch out his hand against Jehovah's anointed and be guiltless? And David said, As Jehovah lives, Jehovah will strike him down, or his day will come to die, or he will go down in battle and perish. Jehovah forbid that I should stretch out my hand against Jehovah's anointed. Now therefore take the spear that is by his head and the water jug, and let us go" (vv. 9-11). David submitted absolutely to God's authority. He realized that Saul, in spite of his poor condition, was God's anointed.

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.

3. *Saul Having Been Disobedient to God and Being Rejected by God, but This Being Something Between Saul and God; as for David, His Submitting to God's Anointed, and This Being His Responsibility before God*

Saul's disobedience and God's rejection of him were matters between Saul and God. David had to take care of his own relationship with God by having an attitude of submission to Saul.

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.

We should pray short prayers over these points. We may pray, "Lord, by Your mercy, cause me to pay the price to experience the breaking of the cross. I pray that I would live a life under the cross and that You would teach me to know and deal with my natural life and disposition, put to death my flesh, and deny myself before God." The Lord will answer such a prayer.

4. *According to the Realization of the New Testament, David Bearing 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).

There are two aspects to bearing the cross. One aspect is the inward application of the cross. Exodus 30:22-25 describes the holy anointing oil, the compound ointment. This ointment signifies the all-inclusive Spirit of Jesus Christ. Two of the elements of the ointment are myrrh and cinnamon. Myrrh signifies the precious death of Christ, and cinnamon signifies the sweetness and effectiveness of Christ's death. Thus, Christ's death is included in the Spirit, and the Spirit is in our spirit. Cinnamon can be used to stimulate a weak heart. When we enjoy the all-inclusive Spirit, we enjoy the sweetness and effectiveness of Christ's death, and He stirs up our heart to make us joyful in the Lord.

The second aspect is our outward environment. From our experience, we know that the inward application of the cross cooperates with our outward environment to kill our natural man; these two are cooperating with one another. This corresponds to what we mentioned regarding Romans 8:28-29. This twofold work, the inward application of the cross and the outward

environment, kills our natural man for the manifestation of Christ. This is evident in Paul's experience seen in chapters 4 and 5 of 2 Corinthians.

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).

5. Under God's Sovereignty, David Taking the Lessons of the Cross, and Eventually, His Being Not a Loser but a Gainer and a Winner, Not a Sufferer but an Enjoyer

The only way for us to be a gainer and a winner is to pass through the lessons of the cross. Philippians 3:14 says, "I pursue toward the goal for the prize to which God in Christ Jesus has called me upward." That goal refers to "the fullest enjoyment and gaining of Christ." In our daily speaking with the Lord, we can say, "Lord, today I want to have the fullest enjoyment and gaining of You." This is an excellent prayer.

Second Corinthians 2:12-14 says, "When I came to Troas for the gospel of Christ and a door was open to me in the Lord, I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia. But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place." If Paul had been on "autopilot," he would have gone through the open door for the gospel. However, he did not go through the open door, because he did not have rest in his spirit. This indicates that Paul was not governed by his outward circumstances but by the rest in his spirit.

Paul's word in verse 14 regarding being led in triumph in the Christ and manifesting the savor of the knowledge of Him in every place compares the apostles' being led by Christ to captives of a defeated army following a victorious Roman general into Rome in a triumphal procession. According to the accomplished fact, we have been defeated by Christ and are in His triumphal procession, but according to experience, we may not always be in Christ's triumphal procession. [We should be] encouraged to pray, "Lord, make me Your captive. Never let me win. Defeat me all the time". Paradoxically, if we defeat the Lord, we

lose, but if we allow Him to defeat us, we win. May we all have such an attitude and prayer.

6. David's Life Signifying a Life of Brokenness

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). Our natural disposition equals our self, and the goal of the Holy Spirit's discipline is for us to be broken. When a person is broken, he has no trust in himself.

Consider Peter as an example. Peter was self-confident in his natural love for the Lord. On the night before His crucifixion, the Lord told the disciples that they would all be stumbled (Matt. 26:31). Peter's response, however, was: "If all will be stumbled because of You, I will never be stumbled" (v. 33). Then the Lord told him, "Truly I say to you that in this night, before a rooster crows, you will deny Me three times" (v. 34). Peter still protested, saying, "Even if I must die with You, I will by no means deny You" (v. 35). Of course, Peter did deny the Lord, and when the rooster crowed, he wept bitterly (v. 75). The Lord brought him through that experience so that it would break his natural love for the Lord.

We should love the Lord, but not in a natural way. [One] of Hymns, says, "I love my Lord, but with no love of mine, / For I have none to give; / I love Thee, Lord, but all the love is Thine, / For by Thy love I live." If Peter had not passed through the experience of denying the Lord, how could he have been able to shepherd people? In 1 Peter he refers to the Lord as "the Chief Shepherd" (5:4) and "the Shepherd and Overseer of your souls" (2:25). Peter became a true shepherd. Without being broken, he could never have become such a shepherd.

God puts us in a place of total inability and helplessness so that He can have a free way to work Himself with all His unsearchable riches into us. Sometimes we find ourselves in a place of total inability and total helplessness. We can say to God, 'All that I have is yours; I have nothing besides You. Apart from You, I am

utterly helpless”. If we realize that we are utterly helpless, we will depend on the Lord for everything; we will not take anything for granted.

In 2 Corinthians 1:8-9 Paul says, “We do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living. Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.” The apostles were in a situation that was beyond their power, so that they despaired even of living. Despair is lower than depression. Surely, Paul can sympathize with us; at one point, he despaired even of living. As a result, the apostles trusted not in themselves but in God who raises the dead. In the United States, coins are inscribed with the motto, “In God We Trust.” It is easy to say, “In God we trust.” However, in order to fully trust in God, we must be brought into situations in which we are excessively burdened, beyond our power. It is in such situations that the Lord trains us to base our confidence on the resurrecting Triune God.

John 12:3 says, “Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.” We should have a church life filled with the fragrance of brothers and sisters loving the Lord to the uttermost and pouring out their love on Him. However, in order for the ointment to be released, our flask must be broken. This is why the Lord needs to break us through the lessons of the cross—so that our love for Him can be released as a fragrance and fill the church. Then, as Paul says, we will be “a fragrance of Christ to God” (2 Cor. 2:15).

----- [SECTION 3] -----

**II. THE ACCOUNT OF GOD’S
PUNISHING JUDGEMENT ON DAVID
BEING WRITTEN AS A WARNING TO
US TODAY; GOD BEING NOT ONLY
LOVING AND MERCIFUL, BUT HIS
ALSO BEING JUST AND FEARSOME;
GOD FORGIVING DAVID, BUT HIS
ALSO DISCIPLINING AND CHASTISING
DAVID ACCORDING TO HIS
GOVERNMENTAL RIGHTEOUSNESS**

**A. After All the Enemies of Israel Were
subdued and David Was exalted as the
King of Israel, David Committing Great
Sins While He Was in a Peaceful Situation
– Adultery and Murder; This Indicating
That Whenever We Are at Ease in a
Peaceful Situation, It Is Easy for Us to Be
Seduced to Indulge Our Flesh**

Second Samuel 11:1 says, “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.” As king, David’s business was to go forth to battle. Instead, he remained in ease and comfort at home. He was self-satisfied with his great achievements. Because he was at ease, he was in great peril.

First Peter 4:1 says, “Since Christ therefore has suffered in the flesh, you also arm yourselves with the same mind (because he who has suffered in the flesh has ceased from sin).” Arm yourselves here indicates that the Christian life is a battle. We should have the same mind that Christ had in His suffering (3:18). Pleasure heats up the lusts of our flesh (4:2); suffering cools them down. The purpose of Christ’s redemption is to deliver us from our inherited vain manner of life (1:18-19). Suffering responds to Christ’s redemption in fulfilling this purpose, preserving us from a sinful manner of life, from the flood of dissoluteness (4:3-4). Such suffering, mainly from persecution, is God’s discipline in His governmental dealing. To undergo such suffering is to be judged, dealt with, and disciplined in the flesh by God (v. 6). Hence, we should arm ourselves with a sober mind to endure such suffering.

**B. David’s Sin Being the Issue of His
Indulging the Lust of the Eyes and the
Lust of the Flesh; David, Abusing the
Power of His Kingship, Committing
Willful Adultery by Robbery**

David robbed Uriah the Hittite of his wife. Uriah was a faithful soldier. After David committed adultery with Bath-sheba, she became pregnant (vv. 4-5), so he recalled Uriah from the battle (v. 6) and sent him to his house (v. 8). However, according to verse 9, “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.” When David asked him why he had not gone

down to his house (v. 10), Uriah replied in verse 11, “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!”

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).

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.

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. We should thank the Lord for such a warning. We need to allow this warning to enter into our being. It will dispense God into our being as a holy warning to us.

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. When we read this portion of the Bible, David’s sin causes us great sorrow.

C. God Loving David, but Because of His Sin David Losing His Standing and Position as Well as Eleven of the Twelve Tribes; David’s Sin Sowing the Seed of Solomon’s Corruption, Which Issued in the Dividing of the God-given Kingdom, 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

Solomon had many wives. First Kings 11:3-4 says, “He had seven hundred princess wives and

three hundred concubines, and his wives turned his heart away. And when Solomon was old, his wives turned his heart after other gods; and his heart was not perfect toward Jehovah his God like the heart of David his father.” Because of his wives, Solomon was seduced into worshipping idols. We may be aghast when we read of Solomon’s failure, wondering, “How could Solomon do this?” The inception of Solomon’s failure was David’s sin; David’s sin sowed the seed of Solomon’s corruption.

Deuteronomy 17:14 says, “When you enter the land which Jehovah your God is giving you, and you possess it and dwell in it, and you say, I will set a king over me like all the nations which surround me.” God, realizing that Israel would ask for a king in the future, gave instruction regarding their kings. Verses 18 through 20 say, “When [the king] sits on the throne of his kingdom, he shall write out for himself a copy of this law in a book, out of that which is before the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, in order that he may learn to fear Jehovah his God by keeping all the words of this law and these statutes and doing them, so that his heart may not be lifted up above his brothers and he may not turn aside from the commandment to the right or to the left; that he and his sons may extend their days over their kingdom in the midst of Israel.” By reading in the law all the days of his life, the king’s heart would not be lifted up among his brothers, and he would be kept in the central lane of God’s economy. If we were assigned to write out by hand the text of Matthew, Mark, Luke, and John, we would surely receive the Lord’s speaking.

Another instruction to the kings in this chapter is found in verse 17: “He shall not amass wives to himself, so that his heart does not turn aside; nor shall he amass silver and gold to himself in great amounts.” David amassed wives to himself; subsequently, most of the kings after him did likewise, including Solomon. Regrettably, David was a pattern of amassing wives. Although he did not amass as many wives to himself as Solomon did, Solomon could say, “My father amassed wives to himself. Therefore, I may do the same.”

This point regarding David’s sin shows the effects of David’s great sin even up to the present time. It is sobering to realize that the issue of David’s sin was Solomon’s corruption, the

dividing of the God-given kingdom, the seed of the corruption of Solomon's descendants in the kingship, and the loss of the nation of Israel and the holy land. This led to the captivity of the holy people and, eventually, to the Jewish people being scattered around the globe.

In Genesis 12:3 Jehovah clearly told Abraham, "I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed." This does not imply that everything the nation of Israel does is correct. However, we need to bless the nation of Israel. If we bless Israel, we will be blessed. There is a spiritual principle here; that is, if we bless the church, we will be blessed. Today we can see the fulfillment of God's promise to Abraham, Israel's forefather: 'I will bless those who bless you, / And him who curses you I will curse' (Gen. 12:3).

----- [SECTION 4] -----

D. Our Being Able to See from the History of David That Falling under God's Governmental Hand Is a Serious Matter; David Restoring His Fellowship with God Very Quickly, but God's Discipline Continuing Even after His Death

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). Psalm 51 shows us that David's fellowship with God was restored by his repentance and the confession of his sins. Nonetheless, God's governmental hand was on David for the rest of his life and on his house after his death. This shows how serious his sin was.

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). If we take them in and pray them back to the Lord, they will keep us. They will become a lane that keeps us in the center of the highway of God's eternal economy.

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.

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.

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). Leviticus 18:25 says, "Because the land has become defiled, I visited its iniquity upon it, and the land vomited out its inhabitants." This is a strong word; it is similar to the Lord's word to the church in Laodicea in Revelation 3:16: "Because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth."

E. Eventually, David Not Only Becoming Old but Also Fading Away; David's Life Having a Good Beginning, like the Bright Sun Rising, and His Life with His Career Becoming like the Sun Shining at Noon; However, His Indulgence in Lust Spoiling His Career and Causing His Bright Life to Fade like the Sunset in the Evening; in David's Old Age There Being Nothing Bright, Excellent, or Splendid

First Kings 1:1-4 says, "Now when King David was old and advanced in years, they covered him with clothing, but he could not get warm. So his servants said to him, let a young virgin be sought for my lord the king, and let her wait on the king and serve him; and let her lie in your bosom so that my lord the king may get warm. Thus they sought for a beautiful young woman throughout all the territory of Israel, and they found Abishag the Shunammite and brought her to the king. And the young woman was very beautiful, and she served the king and ministered to him; but the king did not know her." David's condition in these verses is sorrowful.

We can contrast the end of David's life with the end of Moses and Jacob's lives. Deuteronomy 34:7 says, "Moses was a hundred and twenty years old when he died; his eyes were not dim, nor had his freshness left him." We should consider this verse from the perspective of God's New Testament economy. Eye here refers to the eye of our heart. Acts 3:20 says, "So that seasons of refreshing may come from the presence of the Lord." Our freshness comes from seasons of refreshing, which come from the presence of the Lord. Moses' eye never became dim, and his freshness never left him. If we read these verses in a spirit and atmosphere of prayer, we may pray "Lord, may my eye be single for You all the days that You have measured out to me on this earth. May I still have the freshness of Your presence when I finish my course."

Next, consider the case of Jacob. Jacob was a supplanter, a heel holder. He came out of his mother's womb holding onto his brother's heel; this indicated his desire to be first. He always wanted to be first. If he had succeeded in coming out first, he would have lost the blessing, for the Lord's blessing was to the younger (Gen. 25:23). At the end of Jacob's life, his supplanting hands became blessing hands. He even blessed Pharaoh (47:10). Hebrews 7:7 says, "Without any dispute the lesser is blessed by the greater." This indicates that in God's eyes, Jacob, who was Israel, the prince of God, was greater than Pharaoh.

Joseph brought his sons Ephraim and Manasseh to be blessed by Jacob (Gen. 48:1-2). Manasseh was the firstborn. Genesis 48:13 says, "Joseph took them both, Ephraim in his right hand toward Israel's left hand and Manasseh in his left hand towards Israel's right hand, and brought them near to him." However, when Jacob put his hands on the boys' heads, he crossed them so that he put his right hand on the younger son and his left hand on the older son (v.14). Verses 17-19 say, "When Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he took hold of his father's hand to remove it from Ephraim's head onto Manasseh's head. And Joseph said to his father, Not so, my father, for this is the firstborn. Put your right hand upon his head. But his father refused and said, I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his seed will become a multitude of nations." In a sense, Jacob told

Joseph, "Don't worry. I know exactly what I'm doing." In His blessing, Jacob said, "And he blessed Joseph and said, / The God before whom my fathers Abraham and Isaac walked, / The God who has shepherded me all my life to this day, / The Angel who has redeemed me from all evil, bless the boys; / And may my name be named on them, and the name of my fathers Abraham and Isaac; / And may they be a teeming multitude in the midst of the earth" (vv. 15-16). Jacob referred to God as "the God who has shepherded me all my life to this day." How wonderful! May we experience and enjoy God as the God who shepherds us all our life. We can testify that He has shepherded us all our life to this very moment. Jacob had a bright ending. He began as a supplanter, a heel holder, but he ended as a blessing, blessing his children and blessing Pharaoh. In God's eyes, he was higher than everyone else on the earth. He was one with God. He was truly Israel, the prince of God.

Proverbs 4:18 says, "But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day." This is a good verse to pray back to the Lord. Our path should be brighter and brighter until we meet the Lord.

F. The Christian Life Being a Life of Learning God's Government; Our Reaping What We Sow; the More Generous We Are to Others, the More Generous God Being to Us; If We are Mean and Severe to Our Brothers, God Being Mean and Severe towards Us; When Others Are Sick or in Trouble, It Being the Time for Us to Help Them, Not the Time for Us to Criticize Them

In 1 Thessalonians 5:14 Paul says, "We exhort you, brothers, Admonish the disorderly, console the fainthearted, sustain the weak, be long-suffering toward all." Footnote on disorderly says, "Referring, perhaps, mainly to those who are idle and are unwilling to work, being busybodies (2 Thes. 3:11), undisciplined, unruly, rebellious." The disorderly are not busy with God's business but with everyone else's business. Footnote on fainthearted says, "Literally, little souled; that is, narrow and feeble in the capacity of mind, will, and emotion." At times, I am like this. Footnote on weak says, "probably referring generally to the weak ones, who are weak either in their spirit or soul or body, or are weak in faith (Rom. 14:1; 15:1)." I

have known saints who are weak in their spirit, soul, or body, and I have heard elders being critical of them. When saints are weak, that is not the time to criticize; that is the time to support and strengthen them. Paul says, “Sustain the weak” (1 Thes. 5:14). We must learn to be generous and forgiving persons; if we are severe towards 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 judgement upon ourselves (Matt. 6:15; 18:23-35).

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). The blessing of the Triune God—the Father, the Son, and the Spirit dispensed into us for our experience and enjoyment—builds up the Body of Christ and consummates the New Jerusalem as the ultimate building of God into man and man into God.