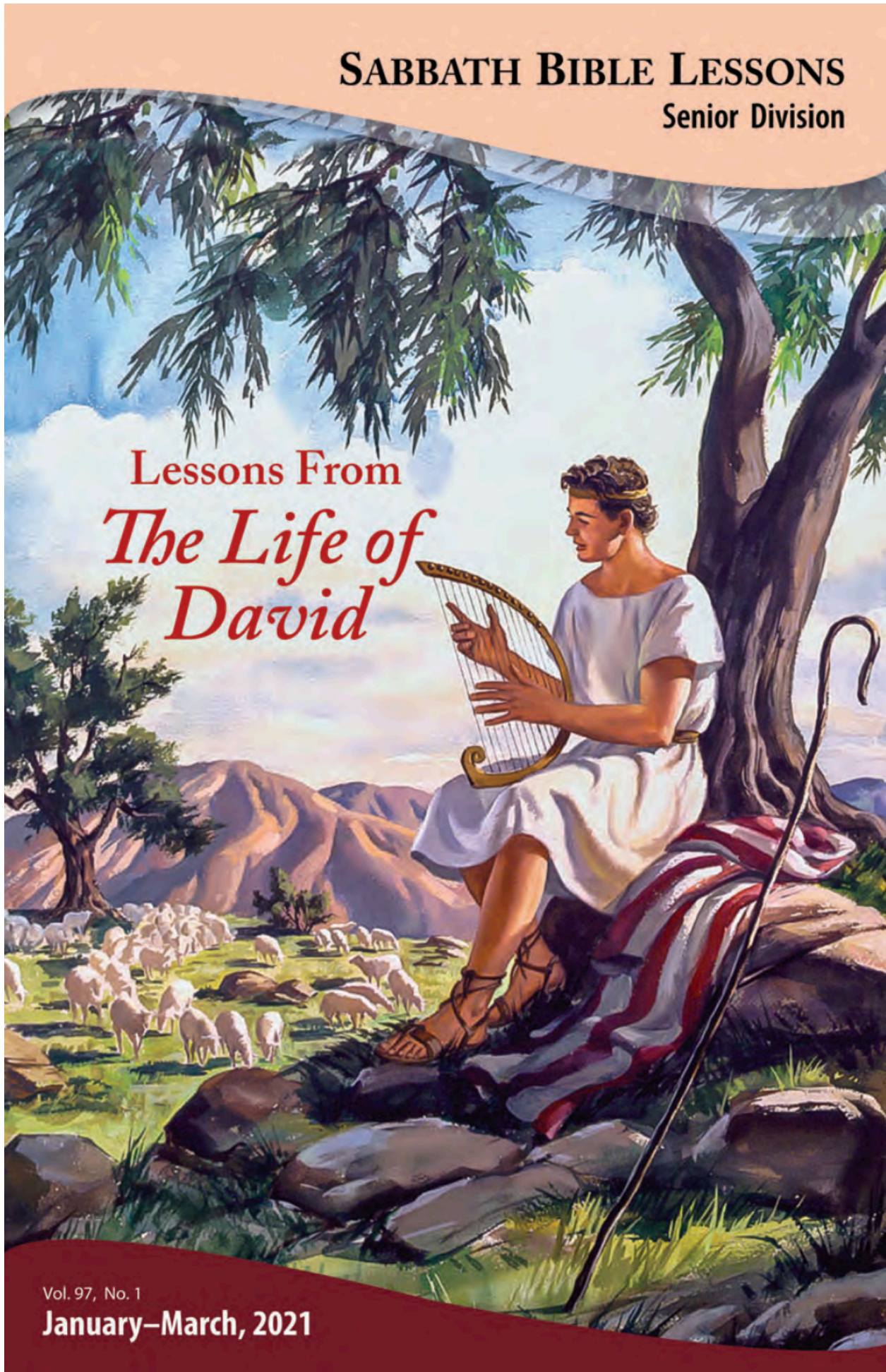


SABBATH BIBLE LESSONS
Senior Division

Lessons From
*The Life of
David*



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Foreword

The Sabbath school studies for this quarter are based on Lessons From the Life of David. Why is the study of this topic so important for us today?

“The history of David affords one of the most impressive testimonies ever given to the dangers that threaten the soul from power and riches and worldly honor—those things that are most eagerly desired among men.”—Patriarchs and Prophets, p. 746.

“David was a representative man. His history is one of interest to every soul who is striving for eternal victories. In his life two powers struggled for the mastery. Unbelief marshalled its forces, and tried to eclipse the light shining upon him from the throne of God. Day by day the battle went on in his heart, Satan disputing every step of advance made by the forces of righteousness. David understood what it meant to fight against principalities and powers, against the rulers of the darkness of this world.”—The SDA Bible Commentary [E. G. White Comments], vol. 3, pp. 1142, 1143.

“God selected David, a humble shepherd, to rule His people. He was strict in all the ceremonies connected with the Jewish religion, and he distinguished himself by his boldness and unwavering trust in God. He was remarkable for his fidelity and reverence. His firmness, humility, love of justice, and decision of character, qualified him to carry out the high purposes of God, to instruct Israel in their devotions, and to rule them as a generous and wise monarch.”—The Spirit of Prophecy, vol. 1, p. 377.

“His life record declares that sin can bring only shame and woe, but that God’s love and mercy can reach to the deepest depths, that faith will lift up the repenting soul to share the adoption of the sons of God. Of all the assurances which His word contains, it is one of the strongest testimonies to the faithfulness, the justice, and the covenant mercy of God.”—Patriarchs and Prophets, p. 754.

“When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare.”—Testimonies, vol. 5, p. 81.

It is our prayer that the Spirit of Christ may guide our studies of David’s life and works during this quarter. May we fortify our minds with a deeper understanding of the perfectly balanced justice and mercy of our Creator and God!

The General Conference Sabbath School Department

January First Sabbath Offering

For the South Pacific Union Mission Center

The Pacific Ocean is the world's largest ocean—covering 1/3 of the earth's surface—and is home to hundreds of island nations. Historically, many of these nations in the South Pacific were well known for heathen practices, including witchcraft and cannibalism. Not a few of the early missionaries to these islands sacrificed their lives trying to spread the gospel message. Today, although some of those practices still remain, Christianity has made a large impact on these nations, giving the light and hope of the gospel in place of the darkness of various heathen practices.

The message of reformation touched some countries of the South Pacific in the 1970's and 80's but was more firmly established when missionaries from Australia and the General Conference travelled and reached our shores in the late 1990's.

In December 2013, representatives from the seven mission fields in the countries where the work was established organized together to become the South Pacific Union Mission. Though challenged by vast distances and not rich in this world's goods, we praise God that the work is spreading across the South Pacific and many souls are being reached by the truth.

Our need of a multi-purpose center for worship, conferences, youth conventions, and for training our youth to be missionaries plus provide an office for our Union has been keenly realized. Land has been acquired in a rural area in easy access from Port Vila in Vanuatu, a nation of roughly 80 islands. Vanuatu is a central location where people from the mission fields of Fiji, French Polynesia, New Caledonia, Papua New Guinea, Solomon Islands, and Samoa can gather together.

Looking at the great work before us and the many unreached islands and countries in the South Pacific, we see that the work truly is great! The message of salvation must go to all lands, yet we have the assurance that the Lord “shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law” (Isaiah 42:4). We kindly ask for your financial assistance to help us in our need by giving generously to this project, which will help spread the gospel to the souls in this vast oceanic expanse.

Your brethren in the South Pacific

Lesson 1 - Sabbath, January 2, 2021

A Quiet, Unassuming Youth

“The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (1 Samuel 16:7).

“David was susceptible to the influence of the Holy Spirit, and the Lord in His providence trained him for His service, preparing him to carry out His purposes. Christ was the Master-builder of his character.” — The SDA Bible Commentary [E. G. White Comments], vol. 2, p. 1018.

Suggested Reading: *Patriarchs and Prophets*, pp. 637–642.

Sunday, December 27

1. IN NATURE'S SOLITUDE

a. What did David realize from his early surroundings in the countryside? Romans 1:20; Psalm 8:3–9. How is such an environment conducive to spiritual development? Psalm 24:1.

Romans 1:20: *20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

Psalm 8:3–9: *3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: 7 All sheep and oxen, yea, and the beasts of the field; 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. 9 O LORD our Lord, how excellent is thy name in all the earth!*

Psalm 24:1: *1 The earth is the LORDS, and the fulness thereof; the world, and they that dwell therein.*

“David, in the freshness of boyhood, kept watch of his [father’s] flocks as they grazed on the hills surrounding Bethlehem.” — Patriarchs and Prophets, p. 637.

“It was Christ who spoke . . . with the boy David as he watched his flocks.” — The Desire of Ages, pp. 290, 291.

PRQ1. Explain the spiritual benefits of spending time in God’s creation in nature.

Sunday, December 27

1. IN NATURE'S SOLITUDE

b. How can young people today benefit from an early education similar to David's? Psalms 19:1–3; 119:9, 97, 113.

Psalms 19:1–3: *1 The heavens declare the glory of God; and the firmament sheweth his handywork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard.*

Psalms 119:9: *9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*

Psalms 119:97: *97 O how love I thy law! it is my meditation all the day.*

Psalms 119:113: *113 I hate vain thoughts: but thy law do I love.*

“The heavens may be to [the youth] a study-book, from which they may learn lessons of intense interest. The moon and the stars may be their companions, speaking to them in the most eloquent language of the love of God.”—The Youth's Instructor, October 25, 1900.

PRQ1. Explain the spiritual benefits of spending time in God's creation in nature.

Monday, December 28

2. THE HEART OF THE PSALMIST

a. What was God’s purpose in bestowing upon David poetic and musical gifts? Psalms 105:1, 2; 66:16, 17.

Psalms 105:1-2: *1 O give thanks unto the LORD; call upon his name: make known his deeds among the people. 2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.*

Psalms 66:16-17: *16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul. 17 I cried unto him with my mouth, and he was extolled with my tongue.*

“The simple shepherd boy sang the songs of his own composing, and the music of his harp made a sweet accompaniment to the melody of his fresh young voice. The Lord had chosen David, and had ordered his life that he might have an opportunity to train his voice, and cultivate his talent for music and poetry. The Lord was preparing him in his solitary life with his flocks, for the work He designed to commit to his trust in afteryears.” — The SDA Bible Commentary [E. G. White Comments], vol. 2, p. 1018.

PRQ2. What personal benefits can I derive from the psalms of David?

Monday, December 28

2. THE HEART OF THE PSALMIST

b. Explain how the faithful in all ages have reaped a great spiritual blessing from David’s experience as a shepherd. Psalms 66:1–6; 100:3.

Psalms 66:1–6: *1 Make a joyful noise unto God, all ye lands: 2 Sing forth the honour of his name: make his praise glorious. 3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. 4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah. 5 Come and see the works of God: he is terrible in his doing toward the children of men. 6 He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.*

Psalms 100:3: *3 Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.*

“[David] was daily coming into a more intimate communion with God. His mind was constantly penetrating into new depths for fresh themes to inspire his song. . . .

“Who can measure the results of those years of toil and wandering among the lonely hills? The communion with nature and with God, the care of his flocks, the perils and deliverances, the griefs and joys, of his lowly lot, were not only to mold the character of David and to influence his future life, but through the psalms of Israel’s sweet singer they were in all coming ages to kindle love and faith in the hearts of God’s people, bringing them nearer to the ever-loving heart of Him in whom all His creatures live.”
—Patriarchs and Prophets, p. 642.

“The psalmist connects the law of God in the natural world with the laws given to His created intelligences.”—The SDA Bible Commentary [E. G. White Comments], vol. 3, p. 1144.

“[Psalm 66:1–5 quoted.] This psalm and portions of the sixty-eighth and seventy-second psalms were often sung by Christ.”—Ibid., p. 1148.

“With patient calmness [Christ] met the sneers, the taunts, and the ridicule of His fellow workers at the carpenter’s bench. Instead of retorting angrily, He would begin to sing one of David’s beautiful psalms; and His companions, before realizing what they were doing, would unite with Him in the hymn.”—Ibid., vol. 7, p. 936.

PRQ2. What personal benefits can I derive from the psalms of David?

Tuesday, December 29

3. REALIZING OUR FINITE PERSPECTIVE

a. Explain the limited understanding of Samuel the prophet when God sent him to anoint one of the sons of Jesse to be king. 1 Samuel 16:1–6.

1 Samuel 16:1-6: *1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. 2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. 3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. 4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? 5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. 6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.*

“As Samuel looked upon [Eliab’s] princely bearing, he thought, ‘This is indeed the man whom God has chosen as successor to Saul,’ and he waited for the divine sanction that he might anoint him. But Jehovah did not look upon the outward appearance. Eliab did not fear the Lord. Had he been called to the throne, he would have been a proud, exacting ruler.” —Patriarchs and Prophets, p. 638.

PRQ3. What should we all learn from the lesson given to Samuel?

Tuesday, December 29

3. REALIZING OUR FINITE PERSPECTIVE

b. What should we learn from this experience of Samuel—especially when choosing various kinds of leaders and in looking to the future of the youth in our midst? Verse 7; John 7:24.

1 Samuel 16:7: *7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

John 7:24: *24 Judge not according to the appearance, but judge righteous judgment.*

“We may learn from the mistake of Samuel how vain is the estimation that rests on beauty of face or nobility of stature. We may see how incapable is man’s wisdom of understanding the secrets of the heart or of comprehending the counsels of God without special enlightenment from heaven. The thoughts and ways of God in relation to His creatures are above our finite minds; but we may be assured that His children will be brought to fill the very place for which they are qualified, and will be enabled to accomplish the very work committed to their hands, if they will but submit their will to God, that His beneficent plans may not be frustrated by the perversity of man.”—Ibid.

“ ‘Will not the thorough education of a few answer every essential requirement?’
 “No, I answer, most decidedly not. What selection would we be able to make from our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel, who, when sent to find the anointed of the Lord, looked upon the outward appearance. . . . Who can determine which one of a family will prove to be efficient in the work of God? All the youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God.”—Testimonies, vol. 6, p. 197.

PRQ3. What should we all learn from the lesson given to Samuel?

Wednesday, December 30

4. A SURPRISE CHOICE

a. Describe God's choice and the wisdom of His plan. 1 Samuel 16:8–12.

1 Samuel 16:8-12: *8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. 9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this. 10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. 11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. 12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.*

“When God called David from his father’s sheepfold to anoint him king of Israel, He saw in him one to whom He could impart His Spirit.” —Christ Triumphant, p. 146.

“David was not of lofty stature, but his countenance was beautiful, expressive of humility, honesty, and true courage. The angel of God signified to Samuel that David was the one for him to anoint, for he was God’s chosen. From that time the Lord gave David a prudent and understanding heart.” —Spiritual Gifts, vol. 4A, p. 78.

PRQ4. *Name some significant point from the experience in Jesse’s home.*

Wednesday, December 30

4. A SURPRISE CHOICE

b. What should parents and teachers understand in seeking to guide the youth under their care? Proverbs 15:33; Ecclesiastes 7:8.

Proverbs 15:33: *33 The fear of the LORD is the instruction of wisdom; and before honour is humility.*

Ecclesiastes 7:8: *8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.*

“The elder brothers, from whom Samuel would have chosen, did not possess the qualifications that God saw to be essential in a ruler of His people. Proud, self-centered, self-confident, they were set aside for the one whom they lightly regarded, one who had preserved the simplicity and sincerity of his youth, and who, while little in his own sight, could be trained by God for the responsibilities of the kingdom. So today, in many a child whom the parents would pass by, God sees capabilities far above those revealed by others who are thought to possess great promise.

“And as regards life’s possibilities, who is capable of deciding what is great and what is small? How many a worker in the lowly places of life, by setting on foot agencies for the blessing of the world, has achieved results that kings might envy! Let every child, then, receive an education for the highest service.”—Education, pp. 266, 267.

“ ‘Not to be ministered unto, but to minister’ is the great lesson which we are to learn and to teach.

“Let the youth be impressed with the thought that they are not their own. They belong to Christ. They are the purchase of His blood, the claim of His love. They live because He keeps them by His power. Their time, their strength, their capabilities are His, to be developed, to be trained, to be used for Him.”—The Ministry of Healing, pp. 396, 397.

PRQ4. Name some significant point from the experience in Jesse’s home.

Thursday, December 31

5. HUMBLE AND MODEST AS BEFORE

a. What was reflected in the attitude of young David? Psalm 23:1–6; 71:5.

Psalm 23:1–6: *1 The LORD is my shepherd; I shall not want. 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters. 3 He restoreth my soul: he leadeth me in the paths of righteousness for his names sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.*

Psalm 71:5: *5 For thou art my hope, O Lord GOD: thou art my trust from my youth.*

“How sweetly are [David’s] experiences as a shepherd lad reflect in the words: [Psalm 23:1–4 quoted].” —Education, p. 164.

PRQ5. *How can we be inspired by David’s response to his quiet anointing?*

Thursday, December 31

5. HUMBLE AND MODEST AS BEFORE

b. Explain the aim and result of Samuel's secret mission. 1 Samuel 16:13.

1 Samuel 16:13: *13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.*

“Samuel had not made known his errand, even to the family of Jesse, and the ceremony of anointing David had been performed in secret. It was an intimation to the youth of the high destiny awaiting him, that amid all the varied experiences and perils of his coming years, this knowledge might inspire him to be true to the purpose of God to be accomplished by his life.

“The great honor conferred upon David did not serve to elate him.

Notwithstanding the high position which he was to occupy, he quietly continued his employment, content to await the development of the Lord's plan in His own time and way. As humble and modest as before his anointing, the shepherd boy returned to the hills and watched and guarded his flocks as tenderly as ever.” — Patriarchs and Prophets, p. 641.

“David, in the beauty and vigor of his young manhood, was preparing to take a high position with the noblest of the earth. His talents, as precious gifts from God, were employed to extol the glory of the divine Giver. . . . As he beheld the love of God in all the providences of his life, his heart throbbed with more fervent adoration and gratitude, his voice rang out in a richer melody, his harp was swept with more exultant joy; and the shepherd boy proceeded from strength to strength, from knowledge to knowledge; for the Spirit of the Lord was upon him.” — Ibid., p. 642.

PRQ5. *How can we be inspired by David's response to his quiet anointing?*

Friday, January 1, 2021

PERSONAL REVIEW QUESTIONS

- 1. Explain the spiritual benefits of spending time in God's creation in nature.**
- 2. What personal benefits can I derive from the psalms of David?**
- 3. What should we all learn from the lesson given to Samuel?**
- 4. Name some significant point from the experience in Jesse's home.**
- 5. How can we be inspired by David's response to his quiet anointing?**

Lesson 2 - Sabbath, January 9, 2021

Overcoming Giants

“And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord’s” (1 Samuel 17:47, first part).

“Those who bear the most solemn message ever given to our world must lay off the pugilistic armor, and put on the armor of Christ’s righteousness.” —
Evangelism, p. 166.

Suggested Reading: *Testimonies, vol. 3, pp. 212–221.*

Sunday, January 3

1. LEARNING DEEPER TRUST

a. How did David cooperate with God’s providences to gain wisdom and experience to handle future challenges? 1 Samuel 16:14–23.

1 Samuel 16:14-23: *14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. 15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. 16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. 17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. 18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him. 19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. 20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. 21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. 22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. 23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.*

“In the providence of God, David, as a skillful performer upon the harp, was brought before the king. The shepherd boy was employed to play before the ruler of Israel, and, if possible, to charm away the brooding melancholy which had settled, like a dark cloud, over the mind of Saul.” — The Signs of the Times, August 3, 1888.

Continued...

“David was growing in favor with God and man. He had been instructed in the way of the Lord, and he now set his heart more fully to do the will of God than ever before. He had new themes for thought. He had been in the court of the king and had seen the responsibilities of royalty. He had discovered some of the temptations that beset the soul of Saul. . . . But while he was absorbed in deep meditation, and harassed by thoughts of anxiety, he turned to his harp, and called forth strains that elevated his mind to the Author of every good, and the dark clouds that seemed to shadow the horizon of the future were dispelled.

“God was teaching David lessons of trust. As Moses was trained for his work, so the Lord was fitting the son of Jesse to become the guide of His chosen people. In his watchcare for his flocks, he was gaining an appreciation of the care that the Great Shepherd has for the sheep of His pasture.” — Patriarchs and Prophets, pp. 643, 644.

PRQ1. How did David grow while soothing Saul with his harp?

Monday, January 4

2. PRIORITIES REVEALED IN CRISIS

a. What serious problem befell all Israel at this time? 1 Samuel 17:1–11.

1 Samuel 17:1-11: *1 Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephesdammim. 2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. 3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. 4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. 5 And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. 6 And he had greaves of brass upon his legs, and a target of brass between his shoulders. 7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. 8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. 9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. 10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. 11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.*

“The Philistines propose their own manner of warfare, in selecting a man of great size and strength, whose height is about twelve feet.” — The SDA Bible Commentary [E. G. White Comments], vol. 2, p. 1018.

“For forty days the host of Israel had trembled before the haughty challenge of the Philistine giant. Their hearts failed within them as they looked upon his massive form. . . . Upon his head was a helmet of brass, he was clothed with a coat of mail that weighed five thousand shekels, and he had greaves of brass upon his legs. The coat was made of plates of brass that overlaid one another, like the scales of a fish, and they were so closely joined that no dart or arrow could possibly penetrate the armor.” — Patriarchs and Prophets, p. 646.

PRQ2. How did the attitude of David differ from that of his brothers?

Monday, January 4

2. PRIORITIES REVEALED IN CRISIS

b. What was David's main concern in the crisis? Verses 21–26.

1 Samuel 17:21–26: *21 For Israel and the Philistines had put the battle in array, army against army. 22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. 23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. 24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid. 25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his fathers house free in Israel. 26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?*

“[David] was fired with zeal to preserve the honor of the living God, and the credit of the children of Israel. He could not endure to see this bold idolater permitted day after day to mock the chosen of the Lord, without making an effort to overthrow his proud vaunting and derision.” —The Signs of the Times, August 3, 1888.

PRQ2. *How did the attitude of David differ from that of his brothers?*

Monday, January 4

2. PRIORITIES REVEALED IN CRISIS

c. Contrast the attitude of David's eldest brother, Eliab. Verses 28, 29.

1 Samuel 17:28-29: *28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. 29 And David said, What have I now done? Is there not a cause?*

“Eliab, David's eldest brother . . . knew well the feelings that were stirring the young man's soul. Even as a shepherd of the flocks of Bethlehem he had manifested daring, courage, and strength not easily accounted for; and the mysterious visit of Samuel to their father's house, and his silent departure, had awakened in the minds of the brothers suspicions of the real object of his visit. Their jealousy had been aroused as they saw David honored above them, and they did not regard him with the respect and love due to his integrity and brotherly tenderness. They looked upon him as merely a stripling shepherd, and now the question which he asked was regarded by Eliab as a censure upon his own cowardice in making no attempt to silence the giant of the Philistines.”—Ibid.

PRQ2. How did the attitude of David differ from that of his brothers?

Tuesday, January 5

3. DAVID AND GOLIATH

a. How can we incorporate into our own experience the faith manifested by David? 1 Samuel 17:32–37.

1 Samuel 17:32–37: *32 And David said to Saul, Let no mans heart fail because of him; thy servant will go and fight with this Philistine. 33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. 34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: 35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. 36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. 37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.*

“Whenever a special deliverance is wrought in our behalf, or new and unexpected favors are granted us, we should acknowledge God’s goodness.” —Patriarchs and Prophets, pp. 187, 188.

“Our preparation to meet opponents or to minister to the people must be obtained of God at the throne of heavenly grace. Here, in receiving the grace of God, our own incompetence is seen and acknowledged. The dignity and glory of Christ is our strength.” —Evangelism, pp. 166, 167.

PRQ3. Why did David refuse to wear Saul’s armor?

Tuesday, January 5

3. DAVID AND GOLIATH

b. How did David reveal the secret of victory? Verses 38–40, 43–51.

1 Samuel 17:38–40: *38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. 39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. 40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherds bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.*

1 Samuel 17:43-51: *43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. 44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. 45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. 46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. 47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands. 48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. 50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. 51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.*

Continued...

“Goliath trusted in his armor. He terrified the armies of Israel by his defiant, savage boastings, while he made a most imposing display of his armor, which was his strength. David, in his humility and zeal for God and his people, proposed to meet this boaster. Saul consented and had his own kingly armor placed upon David. But he would not consent to wear it. He laid off the king’s armor, for he had not proved it. He had proved God and, in trusting in Him, had gained special victories. To put on Saul’s armor would give the impression that he was a warrior, when he was only little David who tended the sheep. He did not mean that any credit be given to the armor of Saul, for his trust was in the Lord God of Israel. He selected a few pebbles from the brook, and with his sling and staff, his only weapons, he went forth in the name of the God of Israel to meet the armed warrior.

“Goliath disdained David, for his appearance was that of a mere youth untaught in the tactics of warfare. . . . He felt that it was an insult upon his dignity to have a mere stripling, without so much as an armor, come to meet him. He made his boast of what he would do to him. David did not become irritated because he was looked upon as so inferior, neither did he tremble at his terrible threats, but replied: ‘Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts.’ ” —Testimonies, vol. 3, pp. 218, 219.

PRQ3. Why did David refuse to wear Saul’s armor?

Wednesday, January 6

4. FAITH DESPITE APPEARANCES

a. What can we learn from David’s deep and abiding trust in God and His law? Psalms 19:7–11; 20:5–9.

Psalms 19:7–11: *7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. 8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. 9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover by them is thy servant warned: and in keeping of them there is great reward.*

Psalms 20:5–9: *5 We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions. 6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. 7 Some trust in chariots, and some in horses: but we will remember the name of the LORD our God. 8 They are brought down and fallen: but we are risen, and stand upright. 9 Save, LORD: let the king hear us when we call.*

“The Lord would have us awake to our true spiritual condition. He desires that every soul shall humble heart and mind before Him. The words of inspiration found in the nineteenth and twentieth psalms are presented to me for our people. It is our privilege to accept these precious promises, and to believe the warnings. . . .

“In the night season I seemed to be repeating these words to the people: There is need of close examination of self. We have no time now to spend in self-indulgence. If we are connected with God, we shall humble our hearts before Him, and be very zealous in the perfecting of Christian characters. We have a grand and solemn work to do, for the world is to be enlightened in regard to the times in which we live; and they will be enlightened when a straight testimony is borne. They will be led to earnest examination of self.”—The SDA Bible Commentary, [E. G. White Comments], vol. 3, pp. 1145, 1146.

“We should examine our own hearts, and see that everything that is not in accordance with God’s will is separated from us.”—The Review and Herald, May 10, 1887.

PRQ4. How can we apply this lesson in confronting today’s figurative “giants”?

Wednesday, January 6

4. FAITH DESPITE APPEARANCES

b. How did Jesus confirm that through His power, His people can overcome the seemingly insurmountable giants of sin and selfishness? Mark 10:26, 27; 11:22, 23; Philippians 1:6.

Mark 10:26-27: *26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.*

Mark 11:22-23: *22 And Jesus answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.*

Philippians 1:6: *6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*

“In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today. Faith comes by the word of God. Then grasp His promise, ‘Him that cometh to Me I will in nowise cast out’ (John 6:37). Cast yourself at His feet with the cry, ‘Lord I believe; help Thou mine unbelief.’ You can never perish while you do this—never.”—The Desire of Ages, p. 429. [Italics in the original.]

PRQ4. How can we apply this lesson in confronting today’s figurative “giants”?

Thursday, January 7

5. THE FINAL WORK

a. How must all entrusted with the present truth in the last days learn from Jesus and avoid falling prey to the spirit of Goliath? Jude 9.

Jude 9: *9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*

“In the presentation of unpopular truth, which involves a heavy cross, preachers should be careful that every word is as God would have it. Their words should never cut. They should present the truth in humility, with the deepest love for souls and an earnest desire for their salvation, and let the truth cut. They should not defy ministers of other denominations and seek to provoke a debate. . . . The defying, the boasting, and the railing must come from the opposers of truth, who act the Goliath. But none of this spirit should be seen in those whom God has sent forth to proclaim the last message of warning to a doomed world.” — Testimonies, vol. 3, p. 218.

PRQ5. *Differentiate between the spirit of David and that of Goliath today.*

Thursday, January 7

5. THE FINAL WORK

b. What hope does God offer His tiny remnant in the last days? Zechariah 4:10 (first part); Luke 17:6. What is to enlighten the earth? Revelation 18:1.

Zechariah 4:10: *10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.*

Luke 17:6: *6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.*

Revelation 18:1: *1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.*

“In this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree. The last message of warning and mercy is to go to ‘every nation and kindred and tongue,’ ‘to take out of them a people for His name’ (Acts 15:14; Revelation 18:1). And the earth shall be lightened with His glory.”—Christ’s Object Lessons, p. 79.

“The revelation of His own glory in the form of humanity will bring heaven so near to men that the beauty adorning the inner temple will be seen in every soul in whom the Saviour dwells. Men will be captivated by the glory of an abiding Christ.”—Ibid., p. 420.

PRQ5. Differentiate between the spirit of David and that of Goliath today.

Friday, January 8

PERSONAL REVIEW QUESTIONS

- 1. How did David grow while soothing Saul with his harp?**
- 2. How did the attitude of David differ from that of his brothers?**
- 3. Why did David refuse to wear Saul's armor?**
- 4. How can we apply this lesson in confronting today's figurative "giants"?**
- 5. Differentiate between the spirit of David and that of Goliath today.**

Lesson 3 - Sabbath, January 16, 2021

Crisis

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Timothy 3:12).

“When shadows encompass the soul, when we want light and guidance, we must look up; there is light beyond the darkness.”—Patriarchs and Prophets, p. 657.
Suggested Reading: Patriarchs and Prophets, pp. 649–654, 659.

Sunday, January 10

1. FACING PERSECUTION

a. What triggered jealousy in Saul’s heart against David? 1 Samuel 18:5–9. Name a principle which explains why Saul’s actions followed his sentiments. Verse 11; 1 John 3:15.

1 Samuel 18:5-9: *5 And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. 6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. 7 And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. 8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? 9 And Saul eyed David from that day and forward.*

1 Samuel 18:11: *11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.*

1 John 3:15: *15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*

“It was the ambition of Saul to be first in the estimation of men; and when this song of praise was sung, a settled conviction entered the mind of the king that David would obtain the hearts of the people and reign in his stead. Saul opened his heart to the spirit of jealousy by which his soul was poisoned.” — Patriarchs and Prophets, p. 650.

PRQ1. Why does God hate it so much when we indulge in envy and jealousy?

Sunday, January 10

1. FACING PERSECUTION

b. Why does God allow Christians to undergo situations such as the one David now experienced—and what did David learn through his connection with Saul? 2 Timothy 3:12; 1 Peter 4:12–17.

2 Timothy 3:12: *12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

1 Peter 4:12–17: *4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: 5 Who shall give account to him that is ready to judge the quick and the dead. 6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 9 Use hospitality one to another without grudging. 10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. 12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:*

“David’s position at court would give him a knowledge of affairs, in preparation for his future greatness. It would enable him to gain the confidence of the nation. The vicissitudes and hardships which befell him, through the enmity of Saul, would lead him to feel his dependence upon God, and to put his whole trust in Him.” —Ibid., p. 649.

PRQ1. Why does God hate it so much when we indulge in envy and jealousy?

Monday, January 11

2. SERIOUS DANGER

a. When Saul saw that God had protected David, what other plans did he arrange in seeking to destroy him? 1 Samuel 18:12, 13, 17, 20, 21, 25. What preserved the life of God's faithful servant? Verses 14, 30.

1 Samuel 18:12-13: *12 And Saul was afraid of David, because the LORD was with him, and was departed from Saul. 13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.*

1 Samuel 18:17: *17 And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORDS battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.*

1 Samuel 18:20-21: *20 And Michal Sauls daughter loved David: and they told Saul, and the thing pleased him. 21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain.*

1 Samuel 18:25: *25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philistines.*

1 Samuel 18:14: *14 And David behaved himself wisely in all his ways; and the LORD was with him.*

1 Samuel 18:30: *30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.*

Monday, January 11

2. SERIOUS DANGER

b. How did Saul’s worst nature again recur—and what arrested his pursuit of David at Ramah? Chapter 19:9, 10, 23, 24; 20:1 (first part).

1 Samuel 19:9-10: *9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. 10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Sauls presence, and he smote the javelin into the wall: and David fled, and escaped that night.*

1 Samuel 19:23-24: *23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. 24 And he stript off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?*

1 Samuel 20:1: *1 And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?*

“[Saul] was determined to wait for no further chance to kill David; as soon as he should come within reach of him, he intended with his own hand to slay him, whatever might be the consequences.

“But an angel of God met him on the way and controlled him. The Spirit of God held him in Its power, and he went forward uttering prayers to God, interspersed with predictions and sacred melodies. He prophesied of the coming Messiah as the world’s Redeemer. When he came to the prophet’s home in Ramah, he laid aside the outer garments that betokened his rank, and all day and all night he lay before Samuel and his pupils, under the influence of the divine Spirit. The people were drawn together to witness this strange scene. . . .

“David had little confidence in the king’s repentance. He took this opportunity to escape, lest the mood of the king should change, as formerly.”—Patriarchs and Prophets, p. 654.

PRQ2. Why couldn’t David trust Saul, even after he seemed peaceable at times?

Monday, January 11

2. SERIOUS DANGER

c. Describe the deadly nature of envy and jealousy. Proverbs 6:34, 35; 27:4.

Proverbs 6:34-35: *34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. 35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.*

Proverbs 27:4: *4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?*

“Envy is one of the most despicable traits of Satanic character. It is constantly seeking the lifting up of self, by casting slurs upon others. A man who is envious will belittle his neighbor, thinking to exalt himself.”—The Signs of the Times, August 17, 1888.

“Envy is not merely a perverseness of temper, but a distemper, which disorders all the faculties. . . .

“If an attempt be made to convince the envious person of his sin, he becomes even more bitter against the object of his passion, and too often he remains incurable.”
—Testimonies, vol. 5, p. 56.

PRQ2. Why couldn't David trust Saul, even after he seemed peaceable at times?

Tuesday, January 12

3. THE TERRIBLE RESULTS OF PANIC

a. Relate the wrongs of David in his flight to Nob. 1 Samuel 21:1–6.

1 Samuel 21:1-6: *1 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? 2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place. 3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. 4 And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. 5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. 6 So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.*

“[David] was in constant fear of discovery, and . . . in his extremity he resorted to deception. . . . David told the priest that he had been sent by the king to accomplish some secret business which required that he should go alone. He asked the priest for five loaves of bread. There was nothing but hallowed bread in the possession of the man of God; David succeeded, however, in removing his scruples, and obtained the bread to satisfy his hunger.” —The Signs of the Times, August 31, 1888.

Tuesday, January 12

3. THE TERRIBLE RESULTS OF PANIC

b. How did David's failure to be honest and forthright with Ahimelech trigger a tragic series of events? Verses 7; 22:6–11, 16–19.

1 Samuel 21:7: *7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.*

1 Samuel 22:6–11: *6 When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;) 7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; 8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day? 9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. 10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine. 11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his fathers house, the priests that were in Nob: and they came all of them to the king.*

1 Samuel 22:16-19: *16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house. 17 And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.*

Continued...

“Had the facts been plainly stated, Ahimelech would have known what course to pursue to preserve his life.”—Patriarchs and Prophets, p. 656.

“Doeg was a slanderer, and Saul had such a spirit of envy and hatred and murder, that he desired the report to be true. The partial and exaggerated statement of the chief of the herdsmen, was suited for the use of the adversary of God and man. It was presented to the mind of Saul in such a light that the king lost all control of himself, and acted like a madman. If he had but calmly waited until he could have heard the whole story, and had exercised his reasoning faculties, how different would have been the terrible record of that day’s doings!

“How Satan exults when he is enabled to set the soul into a white heat of anger! A glance, a gesture, an intonation, may be seized upon and used, as the arrow of Satan, to wound and poison the heart that is open to receive it. If the Spirit of Christ possesses us wholly, and we have been transformed by His grace, there will be no disposition to speak evil, or to bear reports freighted with falsehood. The falsifier, the accuser of the brethren, is a chosen agent of the great deceiver.”—The SDA Bible Commentary [E. G. White Comments], vol. 2, p. 1020.

“This deed [of slaying the priests] filled all Israel with horror. It was the king whom they had chosen that had committed this outrage. . . . The ark was with them, but the priests of whom they had inquired were slain with the sword. What would come next?”—Patriarchs and Prophets, p. 659.

PRQ3. How might I be in danger of making mistakes like David in such trials?

Wednesday, January 13

4. FRENZY IN FEAR

a. What was David forgetting when in a state of panic? Psalm 23:4.

Psalm 23:4: *4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

“[David], when in a great emergency, had looked up to God with the steady eye of faith, and had met the proud, boasting Philistine. He believed in God, he went in His name. He trusted in His power to do the work of defeating the armies of the Lord’s enemies. But as he had been hunted and persecuted, perplexity and distress had nearly hidden his heavenly Father from his sight. He seemed to think that he was left alone, to fight his own battles. He was confused, and knew not which way to turn. . . .

“We must learn to trust our heavenly Father, and not allow the soul to be defiled with the sin of unbelief. In trying to save ourselves, we do not commit the keeping of our souls to God, as unto a faithful Creator. We do not expect Him to work for us, but frantically beat about in our own finite strength to break through some wall of difficulty which God alone can remove for us. . . . When man relies implicitly upon God, he will be true to himself; and he can hope and rejoice in the God of his salvation, though every friend on earth becomes a foe.” — The Signs of the Times, August 31, 1888.

Wednesday, January 13

4. FRENZY IN FEAR

b. How should we take warning—even when in danger—from David’s other wrong committed in his desperate flight? 1 Samuel 21:10–13.

1 Samuel 21:10-13: *10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. 11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? 12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. 13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. 14 Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? 15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?*

“God requires that truthfulness shall mark His people, even in the greatest peril. . .

“David fled to Achish, the king of Gath; for he felt that there was more safety in the midst of the enemies of his people than in the dominions of Saul. But it was reported to Achish that David was the man who had slain the Philistine champion years before; and now he who had sought refuge with the foes of Israel found himself in great peril. But, feigning madness, he deceived his enemies and thus made his escape.

“The first error of David was his distrust of God at Nob, and his second mistake was his deception before Achish. . . . As trial came upon him, his faith was shaken, and human weakness appeared. He saw in every man a spy and a betrayer.” — Patriarchs and Prophets, pp. 656, 657.

PRQ4. How does the Lord want us to handle matters when our life is in peril?

Thursday, January 14

5. TRUE FAITH . . . TRUSTS

a. How did David humbly acknowledge his partial guilt in the tragic matter of the slain priests? 1 Samuel 22:20–23.

1 Samuel 22:20-23: *20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand. 21 And Saul said, Blessed be ye of the LORD; for ye have compassion on me. 22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly. 23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.*

PRQ5. Under what types of circumstances do I really need to trust God more?

Thursday, January 14

5. TRUE FAITH . . . TRUSTS

b. How does our Lord Jesus Christ reprove the type of fear that too often paralyzes us from trusting God as we should? Mark 4:40.

Mark 4:40: *40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?*

“Wherever the children of God make a failure, it is due to their lack of faith. When shadows encompass the soul, when we want light and guidance, we must look up; there is light beyond the darkness.”—The Signs of the Times, August 31, 1888.

PRQ5. Under what types of circumstances do I really need to trust God more?

Thursday, January 14

5. TRUE FAITH . . . TRUSTS

c. Name one promise that echoes down through the centuries to every faithful child of God in times of desperate need. Isaiah 54:10.

Isaiah 54:10: *10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.*

“Oh, how precious is the sweet influence of the Spirit of God as it comes to depressed or despairing souls, encouraging the fainthearted, strengthening the feeble, and imparting courage and help to the tried servants of the Lord! Oh, what a God is ours, who deals gently with the erring and manifests His patience and tenderness in adversity, and when we are overwhelmed with some great sorrow!”
—Patriarchs and Prophets, p. 657.

PRQ5. *Under what types of circumstances do I really need to trust God more?*

Friday, January 15

PERSONAL REVIEW QUESTIONS

- 1. Why does God hate it so much when we indulge in envy and jealousy?**
- 2. Why couldn't David trust Saul, even after he seemed peaceable at times?**
- 3. How might I be in danger of making mistakes like David in such trials?**
- 4. How does the Lord want us to handle matters when our life is in peril?**
- 5. Under what types of circumstances do I really need to trust God more?**

Lesson 4 - Sabbath, January 23, 2021

Brotherly Love

“Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13).

“There are many cords which unite us to our fellow men, to humanity, and to God, and this relationship is solemn with its weight of responsibility.” —Our High Calling, p. 184.

Suggested Reading: *Patriarchs and Prophets*, pp. 654–660.

Sunday, January 17

1. HIDING IN DENS AND CAVES

a. Name one instance that reveals David’s nobility of character—and the source of it. 1 Samuel 22:1, 3, 4; Psalm 57:2, 3.

1 Samuel 22:1: *1 David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his fathers house heard it, they went down thither to him.*

1 Samuel 22:3-4: *3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. 4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.*

Psalm 57:2-3: *2 I will cry unto God most high; unto God that performeth all things for me. 3 He shall send from heaven, and save from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.*

“David’s anxiety was not all for himself, although he realized his peril. He thought of his father and mother, and he concluded that he must seek another refuge for them. . . . From this history, we may all learn precious lessons of filial love. . . .

“[The family of David] concluded that they would be safer with him whom the prophet Samuel had anointed to be king of Israel, even though he was a fugitive in a lonely cave, than exposed to the insane madness of a jealous king. . . .

“In the cave of Adullam, the family were at last united in sympathy and affection. The son of Jesse could make melody with voice and harp as he sang, ‘Behold, how good and how pleasant it is for brethren to dwell together in unity!’ [Psalm 133:1.] He had tasted the bitterness of suspicion and distrust from his brethren; and the harmony that had taken the place of discord, brought joy and comfort to the exile’s heart. It was here that David composed the fifty-seventh psalm.”—The Signs of the Times, September 7, 1888.

“When by the jealousy of Saul driven a fugitive into the wilderness, David, cut off from human support, leaned more heavily upon God.”—Education, p. 152.

PRQ1. Why might God be taking me through experiences similar to David’s?

Monday, January 18

2. TEAMING UP IN TRIAL

a. Who else fled to follow David in the cave—and how was this an educational experience for the anointed fugitive? 1 Samuel 22:2.

1 Samuel 22:2: *2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.*

“It was not long before David’s company was joined by others who desired to escape the exactions of the king. There were many who had lost confidence in the ruler of Israel, for they could see that he was no longer guided by the Spirit of the Lord. [1 Samuel 22:2 quoted.] Here David had a little kingdom of his own, and in it order and discipline prevailed. . . .

“God was giving [David] a course of discipline to fit him to become a wise general as well as a just and merciful king.” —Patriarchs and Prophets, p. 658.

“The uncertainty and unrest of the wilderness life, its unceasing peril, its necessity for frequent flight, the character of the men who gathered to [David] there, . . . all rendered the more essential a stern self-discipline. These experiences aroused and developed power to deal with men, sympathy for the oppressed, and hatred of injustice.” —Education, p. 152.

PRQ2. *When does a bleak, dark cave fill up with light in a spiritual sense?*

Monday, January 18

2. TEAMING UP IN TRIAL

b. Describe the predicament that many faithful followers of Christ will have undergone by the time the Lord returns—and the hope that shines through in the midst of it. Zephaniah 3:12; Hebrews 11:37–40.

Zephaniah 3:12: *12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.*

Hebrews 11:37–40: *37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.*

“From garrets, from hovels, from dungeons, from scaffolds, from mountains and deserts, from the caves of the earth and the caverns of the sea, Christ will gather His children to Himself. On earth they have been destitute, afflicted, and tormented. Millions have gone down to the grave loaded with infamy because they refused to yield to the deceptive claims of Satan. By human tribunals the children of God have been adjudged the vilest criminals. But the day is near when ‘God is judge Himself’ (Psalm 50:6). Then the decisions of earth shall be reversed. ‘The rebuke of His people shall He take away’ (Isaiah 25:8). . . .

“Whatever crosses they have been called to bear, whatever losses they have sustained, whatever persecution they have suffered, even to the loss of their temporal life, the children of God are amply recompensed. [Revelation 22:4 quoted.]” —Christ’s Object Lessons, pp. 179, 180.

PRQ2. When does a bleak, dark cave fill up with light in a spiritual sense?

Tuesday, January 19

3. A COURAGEOUS PRINCE

a. Who was faithful Jonathan, and for what qualities had he already been distinguished in Israel? 1 Samuel 13:5; 14:1, 6, 13–15, 20, 23.

1 Samuel 13:5: *5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.*

1 Samuel 14:1: *1 Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines garrison, that is on the other side. But he told not his father.*

1 Samuel 14:6: 6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.

1 Samuel 14:13-15: *13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. 14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow. 15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.*

1 Samuel 14:20: *20 And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture.*

1 Samuel 14:23: *23 So the LORD saved Israel that day: and the battle passed over unto Bethaven.*

Continued...

“In Jonathan, the son of Saul, the Lord saw a man of pure integrity—one to whom He could draw nigh, and upon whose heart He could move.”—Sons and Daughters of God, p. 208.

“Jonathan, the king’s son, a man who feared the Lord, was chosen as the instrument to deliver Israel. Moved by a divine impulse, he proposed to his armor-bearer that they should make a secret attack upon the enemy’s camp. ‘It may be,’ he urged, ‘that the Lord will work for us: for there is no restraint to the Lord to save by many or by few.’ . . .

“Angels of heaven shielded Jonathan and his attendant, angels fought by their side, and the Philistines fell before them. The earth trembled as though a great multitude with horsemen and chariots were approaching. Jonathan recognized the tokens of divine aid, and even the Philistines knew that God was working for the deliverance of Israel. Great fear seized upon the host, both in the field and in the garrison. In the confusion, mistaking their own soldiers for enemies, the Philistines began to slay one another.”—Patriarchs and Prophets, p. 623.

PRQ3. Why was Jonathan confident that the Philistines could be defeated?

Tuesday, January 19

3. A COURAGEOUS PRINCE

b. What had revealed that Jonathan was not only faithful and brave, but was also beloved among the people, thus showing strong suitability as the natural heir to his father's throne? Chapter 14:24, 27, 43–45.

1 Samuel 14:24: *24 And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.*

1 Samuel 14:27: *27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.*

1 Samuel 14:43-45: *43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die. 44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan. 45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.*

“Saul could not claim the honor of the victory, but he hoped to be honored for his zeal in maintaining the sacredness of his oath. Even at the sacrifice of his son, he would impress upon his subjects the fact that the royal authority must be maintained. . . . Though the command was unreasonable and had been violated through ignorance—the king and father sentenced his son to death.

“The people refused to allow the sentence to be executed. . . .

[1 Samuel 14:45 quoted.] The proud monarch dared not disregard this unanimous verdict, and the life of Jonathan was preserved.”—Patriarchs and Prophets, p. 625.

PRQ3. Why was Jonathan confident that the Philistines could be defeated?

Wednesday, January 20

4. UNSELFISH LOYALTY

a. Explain the depth of admiration that Jonathan had shown for David—and God’s purpose in this friendship. 1 Samuel 18:1–4.

1 Samuel 18:1-4: *1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. 2 And Saul took him that day, and would let him go no more home to his father's house. 3 Then Jonathan and David made a covenant, because he loved him as his own soul. 4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.*

“Especially was the heart of Jonathan knit with David’s, and there was a most sacred bond of union established between them, which remained unbroken till the death of Saul and Jonathan. This was the Lord’s doing, that Jonathan might be the means of preserving the life of David, when Saul would try to kill him.” —
Spiritual Gifts, vol. 4A, p. 79.

PRQ4. *Whom might God want me to visit as Jonathan to David in the cave?*

Wednesday, January 20

4. UNSELFISH LOYALTY

b. How had Jonathan interceded in David's behalf? Chapter 19:1-7.

1 Samuel 19:1-7: *1 And Saul spake to Jonathan his son, and to all his servants, that they should kill David. 2 But Jonathan Sauls son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: 3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee. 4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: 5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause? 6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain. 7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.*

PRQ4. *Whom might God want me to visit as Jonathan to David in the cave?*

Wednesday, January 20

4. UNSELFISH LOYALTY

c. How had Jonathan then placed his own life at risk? Chapter 20:4, 13–17, 27–34. Describe the poignant moment when Jonathan and David grieved together over Saul’s hardness of heart. Verses 41, 42.

1 Samuel 20:4: *4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.*

1 Samuel 20:13-17: *13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father. 14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: 15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth. 16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies. 17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.*

1 Samuel 20:41-42: *41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. 42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.*

“Jonathan, by birth heir to the throne, yet knowing himself set aside by the divine decree; to his rival the most tender and faithful of friends, shielding David’s life at the peril of his own; . . . the name of Jonathan is treasured in heaven, and it stands on earth a witness to the existence and the power of unselfish love.” — Education, p. 157.

PRQ4. Whom might God want me to visit as Jonathan to David in the cave?

Wednesday, January 20

4. UNSELFISH LOYALTY

d. What later brought David comfort in the wilderness of Ziph—and how did this inspire his heart? Chapter 23:14–18; Psalm 11:1–5.

1 Samuel 23:14–18: *14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. 15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. 16 And Jonathan Sauls son arose, and went to David into the wood, and strengthened his hand in God. 17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. 18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.*

Psalm 11:1–5: *1 In the LORD put I my trust: How say ye to my soul, Flee as a bird to your mountain? 2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. 3 If the foundations be destroyed, what can the righteous do? 4 The LORD is in his holy temple, the LORDS throne is in heaven: his eyes behold, his eyelids try, the children of men. 5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.*

“At this time, when there were so few bright spots in the path of David, he was rejoiced to receive an unexpected visit from Jonathan. . . .

“After the visit of Jonathan, David encouraged his soul with songs of praise, accompanying his voice with his harp as he sang: [Psalm 11:1–5 quoted.]” — Patriarchs and Prophets, pp. 660, 661.

PRQ4. Whom might God want me to visit as Jonathan to David in the cave?

Thursday, January 21

5. SELFISHNESS SUBDUED

a. What do we as families need to realize about true biblical friendship—and the effects of real Christian love? John 13:34, 35; 15:13.

John 13:34-35: *34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.*

John 15:13: *13 Greater love hath no man than this, that a man lay down his life for his friends.*

“Our love is frequently selfish, for we confine it to prescribed limits. When we come into close union and fellowship with Christ, our love and sympathy and our works of benevolence will reach down deeper and will widen and strengthen with exercise. The love and interest of Christ’s followers must be as broad as the world. Those who live merely for ‘me and mine’ will fail of heaven. God calls upon you as a family to cultivate love, to become less sensitive in regard to yourselves and more sensitive to the griefs and trials of others.”—Testimonies, vol. 3, p. 530.

PRQ5. What type of love—and toward whom—is God calling me to cultivate?

Thursday, January 21

5. SELFISHNESS SUBDUED

b. Name some important fruits of genuine love. 1 Corinthians 13:4, 5.

1 Corinthians 13:4-5: *4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;*

“All who are imbued with [Christ’s] Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another. . . .

“When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart. This love, manifested in the church, will surely stir the wrath of Satan.” — The Desire of Ages, p. 678.

PRQ5. What type of love—and toward whom—is God calling me to cultivate?

Friday, January 22

PERSONAL REVIEW QUESTIONS

- 1. Why might God be taking me through experiences similar to David's?**
- 2. When does a bleak, dark cave fill up with light in a spiritual sense?**
- 3. Why was Jonathan confident that the Philistines could be defeated?**
- 4. Whom might God want me to visit as Jonathan to David in the cave?**
- 5. What type of love—and toward whom—is God calling me to cultivate?**

Lesson 5 - Sabbath, January 30, 2021

Developing Character

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city” (Proverbs 16:32).

“No form of vice has a more baleful effect upon the character than has human passion not under the control of the Holy Spirit. No other victory we can gain will be so precious as the victory gained over self.”—The Ministry of Healing, p. 485.

Suggested Reading: *Patriarchs and Prophets*, pp. 661–668.

Sunday, January 24

1. IN TUNE WITH GOD'S SPIRIT

a. How did God help David at Keilah and Maon—and what is noticeable about David's prayer life at this difficult time? 1 Samuel 23:1, 2, 5, 10–14, 26–28.

1 Samuel 23:1: *1 Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors. 2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.*

1 Samuel 23:5: *5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.*

1 Samuel 23:10-14: *10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. 11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. 12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up. 13 Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth. 14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.*

1 Samuel 23:26-28: *26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. 27 But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. 28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahlekoth.*

PRQ1. How has God many times protected me the way He did David?

Sunday, January 24

1. IN TUNE WITH GOD'S SPIRIT

b. What happened when Saul entered the cave of Engedi? Verse 29; 24:1–6.

1 Samuel 23:29: *29 And David went up from thence, and dwelt in strong holds at En-gedi.*

1 Samuel 24:1–6: *1 And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. 2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. 3 And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. 4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Sauls robe privily. 5 And it came to pass afterward, that Davids heart smote him, because he had cut off Sauls skirt. 6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORDS anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.*

“David had only six hundred men in his company, while Saul advanced against him with an army of three thousand. In a secluded cave the son of Jesse and his men waited for the guidance of God as to what should be done. As Saul was pressing his way up the mountains, he turned aside, and entered, alone, the very cavern in which David and his band were hidden. When David’s men saw this they urged their leader to kill Saul. The fact that the king was now in their power was interpreted by them as certain evidence that God Himself had delivered the enemy into their hand, that they might destroy him. David was tempted to take this view of the matter; but the voice of conscience spoke to him, saying, ‘Touch not the anointed of the Lord.’

“David’s men were still unwilling to leave Saul in peace, . . . [1 Samuel 24:4 quoted]. But his conscience smote him afterward, because he had even marred the garment of the king.” —Patriarchs and Prophets, p. 661.

PRQ1. How has God many times protected me the way He did David?

Monday, January 25

2. RETURNING GOOD FOR EVIL

**a. What can we learn from David’s act of merciful restraint toward Saul?
Proverbs 16:32; Romans 12:19–21.**

Proverbs 16:32: *32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.*

Romans 12:19–21: *19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.*

“The conduct of David toward Saul has a lesson. By command of God, Saul had been anointed king over Israel. Because of his disobedience the Lord declared that the kingdom should be taken from him; and yet how tender and courteous and forbearing was the conduct of David toward him!” —The Ministry of Healing, p. 484.

“The course of David made it manifest that he had a Ruler whom he obeyed. He could not permit his natural passions to gain the victory over him; for he knew that he that ruleth his own spirit, is greater than he who taketh a city. If he had been led and controlled by human feelings, he would have reasoned that the Lord had brought his enemy under his power in order that he might slay him, and take the government of Israel upon himself. Saul’s mind was in such a condition that his authority was not respected, and the people were becoming irreligious and demoralized. Yet the fact that Saul had been divinely chosen king of Israel kept him in safety, for David conscientiously served God, and he would not in any wise harm the anointed of the Lord.” —The SDA Bible Commentary [E. G. White Comments], vol. 2, p. 1021.

PRQ2. What held David back from harming Saul—and how did Saul respond?

Monday, January 25

2. RETURNING GOOD FOR EVIL

b. Describe how David appealed to the heart of Saul. 1 Samuel 24:7–15.

1 Samuel 24:7-15: *7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. 8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. 9 And David said to Saul, Wherefore hearest thou men's words, saying, 10 Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed. 11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. 12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. 13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. 14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. 15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.*

PRQ2. What held David back from harming Saul—and how did Saul respond?

Monday, January 25

2. RETURNING GOOD FOR EVIL

c. What should we learn from David’s caution regarding Saul’s apparently warm response to his mercy? Verses 16–22; Matthew 10:16.

1 Samuel 24:16–22: *16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. 17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. 18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. 19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day. 20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. 21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my fathers house. 22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.*

Matthew 10:16: *16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.*

“When Saul heard the words of David he was humbled, and could not but admit their truthfulness. His feelings were deeply moved as he realized how completely he had been in the power of the man whose life he sought. . . .

“Knowing what he did of Saul’s past course, David could put no confidence in the assurances of the king, nor hope that his penitent condition would long continue. So when Saul returned to his home David remained in the strongholds of the mountains.

“The enmity that is cherished toward the servants of God by those who have yielded to the power of Satan changes at times to a feeling of reconciliation and favor, but the change does not always prove to be lasting.” —Patriarchs and Prophets, p. 662.

PRQ2. What held David back from harming Saul—and how did Saul respond?

Tuesday, January 26

3. MORE DISAPPOINTMENTS

a. What occurred at a time when Israel seemed most in need of guidance and security? 1 Samuel 25:1 (first part).

1 Samuel 25:1: *1 And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.*

“It was when the nation was racked with internal strife, when the calm, God-fearing counsel of Samuel seemed to be most needed, that God gave His aged servant rest. Bitter were the reflections of the people as they looked upon his quiet resting place, and remembered their folly in rejecting him as their ruler; for he had had so close a connection with Heaven that he seemed to bind all Israel to the throne of Jehovah. It was Samuel who had taught them to love and obey God; but now that he was dead, the people felt that they were left to the mercies of a king who was joined to Satan, and who would divorce the people from God and heaven.”—Patriarchs and Prophets, p. 664.

“As the people contrasted the course of Saul with that of Samuel, they saw what a mistake they had made in desiring a king. . . .

“The people felt now that God was forsaking them. The king seemed little less than a madman. Justice was perverted, and order was turned to confusion”—Ibid., p. 663.

PRQ3. How did the untimely death of a prophet also occur in a time of spiritual crisis in Seventh-day Adventism?

Tuesday, January 26

3. MORE DISAPPOINTMENTS

b. Where did David flee following the death of Samuel, and what was on his heart there? Verse 1 (last part); Psalms 120:1, 2; 121:2, 7, 8.

1 Samuel 15:1: *1 And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.*

Psalms 120:1-2: *1 In my distress I cried unto the LORD, and he heard me. 2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.*

Psalms 121:2: *2 My help cometh from the LORD, which made heaven and earth.*

Psalms 121:7-8: *7 The LORD shall preserve thee from all evil: he shall preserve thy soul. 8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.*

“David took the opportunity to seek a place of greater security; so he fled to the wilderness of Paran. It was here that he composed the one hundred and twentieth and twenty-first psalms.” — Ibid., p. 664.

PRQ3. How did the untimely death of a prophet also occur in a time of spiritual crisis in Seventh-day Adventism?

Tuesday, January 26

3. MORE DISAPPOINTMENTS

c. How was David's kind spirit put to the test in Paran? 1 Samuel 25:4–12.

1 Samuel 25:4-12: *4 And David heard in the wilderness that Nabal did shear his sheep. 5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: 6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. 7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. 8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. 9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased. 10 And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. 11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be? 12 So David's young men turned their way, and went again, and came and told him all those sayings.*

“David and his men had been like a wall of protection to the shepherds and flocks of Nabal; and now this rich man was asked to furnish from his abundance some relief to the necessities of those who had done him such valuable service. David and his men might have helped themselves from the flocks and herds, but they did not. They behaved themselves in an honest way. Their kindness, however, was lost upon Nabal.” —Ibid., p. 665.

PRQ3. *How did the untimely death of a prophet also occur in a time of spiritual crisis in Seventh-day Adventism?*

Wednesday, January 27

4. A SOFTENING INFLUENCE

a. Describe David’s reaction to Nabal’s ingratitude. 1 Samuel 25:13, 21, 22.

1 Samuel 25:13: *13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.*

1 Samuel 25:21-22: *21 Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good. 22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.*

“[David] commanded his men to equip themselves for an encounter; for he had determined to punish the man who had denied him what was his right, and had added insult to injury. This impulsive movement was more in harmony with the character of Saul than with that of David, but the son of Jesse had yet to learn lessons of patience in the school of affliction.” —Patriarchs and Prophets, p. 665.

PRQ4. What should I learn from times I’ve had to deal with someone like Nabal?

Wednesday, January 27

4. A SOFTENING INFLUENCE

b. How did Nabal's wife, Abigail, respond? Verses 14–20.

1 Samuel 25:14–20: *14 But one of the young men told Abigail, Nabals wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. 15 But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: 16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep. 17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him. 18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. 19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal. 20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.*

PRQ4. *What should I learn from times I've had to deal with someone like Nabal?*

Wednesday, January 27

4. A SOFTENING INFLUENCE

c. What can we learn from Abigail as she met David? Verses 23–31.

1 Samuel 25:23–31: *23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, 24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. 25 Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. 26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. 27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. 28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days. 29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. 30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; 31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.*

Continued...

“The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The Spirit of the Son of God was abiding in her soul. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose.

‘Blessed are the peace makers: for they shall be called the children of God’ (Matthew 5:9). Would that there were many more like this woman of Israel, who would soothe the irritated feelings, prevent rash impulses, and quell great evils by words of calm and well-directed wisdom.

“A consecrated Christian life is ever shedding light and comfort and peace. It is characterized by purity, tact, simplicity, and usefulness. It is controlled by that unselfish love that sanctifies the influence. It is full of Christ, and leaves a track of light wherever its possessor may go. Abigail was a wise reprover and counselor. David’s passion died away under the power of her influence and reasoning. He was convinced that he had taken an unwise course and had lost control of his own spirit.

“With a humble heart he received the rebuke, in harmony with his own words, ‘Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil’ (Psalm 141:5).” — Ibid., p. 667.

PRQ4. What should I learn from times I’ve had to deal with someone like Nabal?

Thursday, January 28

5. RECEIVING REPROOF GRATEFULLY

a. Explain the depth of David’s appreciation for the softening spirit of Abigail and the lesson in it for us. 1 Samuel 25:32–35.

1 Samuel 25:32–35: 32 And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me: 33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. 34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

“There are many who, when they are reprov'd, think it praiseworthy if they receive the rebuke without becoming impatient; but how few take reproof with gratitude of heart and bless those who seek to save them from pursuing an evil course.” — Patriarchs and Prophets, p. 667.

Thursday, January 28

5. RECEIVING REPROOF GRATEFULLY

b. How was David growing in all these experiences? Romans 5:3–5.

Romans 5:3–5: *3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

“David had taken an oath that Nabal and his household should perish; but now he saw that it was not only wrong to make such a vow, but it would be wrong to keep it.”—The Signs of the Times, October 26, 1888.

Thursday, January 28

5. RECEIVING REPROOF GRATEFULLY

c. Although Abigail’s influence had had beautiful results, what next step did David take that was not right—and why not? 1 Samuel 25:38–44.

1 Samuel 25:38–44: *38 And it came to pass about ten days after, that the LORD smote Nabal, that he died. 39 And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife. 40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. 41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord. 42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. 43 David also took Ahinoam of Jezreel; and they were also both of them his wives. 44 But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.*

“David afterward married Abigail. He was already the husband of one wife, but the custom of the nations of his time had perverted his judgment and influenced his actions. Even great and good men have erred in following the practices of the world. The bitter result of marrying many wives was sorely felt throughout all the life of David.” — Patriarchs and Prophets, p. 668.

PRQ5. What should I remember the next time I am reproved for something?

Friday, January 29

PERSONAL REVIEW QUESTIONS

- 1. How has God many times protected me the way He did David?**
- 2. What held David back from harming Saul—and how did Saul respond?**
- 3. How did the untimely death of a prophet also occur in a time of spiritual crisis in Seventh-day Adventism?**
- 4. What should I learn from times I've had to deal with someone like Nabal?**
- 5. What should I remember the next time I am reproved for something?**

February First Sabbath Offering For North Kivu, DRC

North Kivu is a province of the Democratic Republic of Congo (DRC), located in central Africa. Situated as it is on the eastern end of the DRC, North Kivu borders with the Republics of Rwanda and Uganda, and as such, is associated with the SDARM Rwanda Union Mission.

In 2006, brethren from Rwanda came to North Kivu where they distributed pamphlets and gave Bible studies with excellent results.

A year later, a group of 156 souls joyfully united with the church through baptism. Currently there are 750 baptized members. The work continues to grow steadily in this region.

Sadly, among those who joined were 14 teachers from other denominations who had been disfellowshipped from their church for their faith and automatically lost their jobs. They've been at home, surviving by planting just enough to feed their families. Our children have not been able to attend school because of the Sabbath, a problem affecting 80% of our young people.

The brethren would be able to manage in order to survive, but because of the wars going on all the time in this area, they cannot keep their home in the same place for too long. Even when the season comes to plant seeds, the brethren have fled when bands of soldiers come and take away everything grown in the soil.

In light of all this, we purchased 4 hectares of land for the brethren to do agriculture together as well as build a primary school and chapel. By God's providence, we already have the teachers and students eager to obtain an education while still upholding His principles. We are told "to establish schools for the education and training of our children, and to urge the youth to attend these schools. In our education institutions must be teachers who fear God and keep His commandments." — Manuscript Releases, vol. 4, p. 109. This is why we are appealing to all our brethren, sisters, and friends around the world for your kind help. We pray that God may impress your hearts so that the donations for this project may be abundant—that the Lord may be glorified and the message of salvation may be carried to all tribes, peoples, and languages.

We thank you in advance for your generous contribution toward this building project.

Your brethren from the Northern Region of Africa

Lesson 6 - Sabbath, February 6, 2021

David and Saul

“The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?” (Psalm 27:1).

“Those who are true to God need not fear the power of men nor the enmity of Satan.” — *The Desire of Ages*, p. 356.

Suggested Reading: *The Ministry of Healing*, pp. 484–493.

Sunday, January 31

1. IN THE WILDERNESS OF ZIPH

a. Describe David's attitude toward his predator. 1 Samuel 26:2, 7–16.

1 Samuel 26:2: *2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.*

1 Samuel 26:7-16: *7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. 8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. 9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? 10 David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. 11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. 12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them. 13 Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them: 14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? 15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. 16 This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.*

“When Saul was repeatedly placed in [David’s] power, and his followers would have killed him, David would not permit them to do so, although he was in continual fear of his own life, and was pursued like a wild beast by Saul.” — Spiritual Gifts, vol. 4A, p. 91.

PRQ1. *How can I cultivate a spirit like David's toward those who may hate me?*

Sunday, January 31

1. IN THE WILDERNESS OF ZIPH

b. Why was Saul so dangerous, even now? Verses 17–21.

1 Samuel 26:17–21: *17 And Saul knew Davids voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. 18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? 19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods. 20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains. 21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.*

“After evil-minded men have engaged in doing and saying wicked things against the Lord’s servants, the conviction that they have been in the wrong sometimes takes deep hold upon their minds. The Spirit of the Lord strives with them, and they humble their hearts before God, and before those whose influence they have sought to destroy, and they may change their course toward them. But as they again open the door to the suggestions of the evil one, the old doubts are revived, the old enmity is awakened, and they return to engage in the same work which they repented of, and for a time abandoned. Again they speak evil, accusing and condemning in the bitterest manner the very ones to whom they made most humble confession. Satan can use such souls with far greater power after such a course has been pursued than he could before.” —Patriarchs and Prophets, pp. 662, 663.

PRQ1. *How can I cultivate a spirit like David’s toward those who may hate me?*

Monday, February 1

2. THE EVIL OF ENVY

a. To what extent could Saul’s response to David’s mercy be trusted—and why? 1 Samuel 26:23–25; 27:1.

1 Samuel 26:23-25: *23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed. 24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation. 25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.*

1 Samuel 27:1: *1 And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.*

“This second instance of David’s respect for his sovereign’s life made a still deeper impression upon the mind of Saul and brought from him a more humble acknowledgement of his fault. He was astonished and subdued at the manifestation of such kindness. . . . But the son of Jesse had no hope that the king would long continue in this frame of mind.” —Patriarchs and Prophets, pp. 671, 672.

“[Saul] listened to every false witness, eagerly receiving anything that was detrimental to the character of David, hoping that he might find an excuse for manifesting his increasing envy and hatred of him who had been anointed to the throne of Israel. Every rumor was credited, no matter how inconsistent and irreconcilable it was with the former character and custom of David.” —The SDA Bible Commentary [E. G. White Comments], vol. 2, p. 1019.

PRQ2. How is jealousy different from envy—and why must I avoid either one?

Monday, February 1

2. THE EVIL OF ENVY

b. Explain how the envy which spoiled Saul’s life is a common cause of wretchedness in many today. Proverbs 14:30 (last part); 27:4.

Proverbs 14:30: *30 A sound heart is the life of the flesh: but envy the rottenness of the bones.*

Proverbs 27:4: *Wrath is cruel, and anger is outrageous; but who is able to stand before envy?*

“It was envy that made Saul miserable and put the humble subject of his throne in jeopardy. What untold mischief has this evil trait of character worked in our world! . . . Envy is the offspring of pride, and if it is entertained in the heart, it will lead to hatred, and eventually to revenge and murder. Satan displayed his own character in exciting the fury of Saul against him who had never done him harm.”
—Patriarchs and Prophets, p. 651.

“Envy and jealousy are like two sisters who blend together in their workings. Envy will lead a man to desire some good which another possesses, and will urge him to use every means in his power to bring down and injure the character and reputation of one in whose place he desires to be. Falsehood, hearsays, and slanderous reports are circulated, and everything that can be made use of will be employed to place the envied man in an unfavorable light before the people. Jealousy leads a man to suspect another of seeking to deprive him of advantages and position. Saul had both envy and jealousy.”—The Signs of the Times, November 2, 1888.

PRQ2. How is jealousy different from envy—and why must I avoid either one?

Tuesday, February 2

3. SPEEDING DOWNHILL

a. Besides envy, name another characteristic of Saul to avoid. John 12:43.

John 12:43: *43 For they loved the praise of men more than the praise of God.*

“One great defect in the character of Saul was his love of approbation. This trait had had a controlling influence over his actions and thoughts; everything was marked by his desire for praise and self-exaltation. His standard of right and wrong was the low standard of popular applause. No man is safe who lives that he may please men, and does not seek first for the approbation of God.”—Patriarchs and Prophets, p. 650.

PRQ3. *What drove Saul to resort to such determination to destroy his rival?*

Tuesday, February 2

3. SPEEDING DOWNHILL

b. What fate from the tragic experience of Saul should cause every God-fearing soul to take warning? Proverbs 26:24–27.

Proverbs 26:24–27: *24 He that hateth dissembleth with his lips, and layeth up deceit within him; 25 When he speaketh fair, believe him not: for there are seven abominations in his heart. 26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation. 27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.*

“It was not the man David, who had done him no harm, against whom the king was contending. He was in controversy with the King of heaven; for when Satan is permitted to control the mind that will not be ruled by Jehovah, he will lead it according to his will, until the man who is thus in his power becomes an efficient agent to carry out his designs. So bitter is the enmity of the great originator of sin against the purposes of God, so terrible is his power for evil, that when men disconnect from God, Satan influences them, and their minds are brought more and more into subjection, until they cast off the fear of God, and the respect of men, and become bold and avowed enemies of God and of His people.”—The SDA Bible Commentary [E. G. White Comments], vol. 2, p. 1019.

PRQ3. What drove Saul to resort to such determination to destroy his rival?

Tuesday, February 2

3. SPEEDING DOWNHILL

c. How did bitterness cherished in Saul work against himself and affect the whole nation? Psalm 52:2–5; Isaiah 3:12 (second half).

Psalm 52:2–5: *2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. 3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. 4 Thou lovest all devouring words, O thou deceitful tongue. 5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.*

Isaiah 3:12: *12 As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.*

“What an example was Saul giving to the subjects of his kingdom in his desperate, unprovoked persecution of David! What a record he was making to be placed upon the pages of history for future generations! He sought to turn the full tide of the power of his kingdom into the channel of his own hatred in hunting down an innocent man. All this had a demoralizing influence upon Israel.” — Ibid.

PRQ3. What drove Saul to resort to such determination to destroy his rival?

Wednesday, February 3

4. UNVEILING THE ROOT

a. What is the real source of envy? Luke 4:5–8; Matthew 27:17, 18, 29–31.

Luke 4:5–8: *5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Matthew 27:17-18: *17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him.*

“Christ’s betrayal, trial, and crucifixion were all planned by the fallen foe. His hatred, carried out in the death of the Son of God, placed Satan where his true diabolical character was revealed to all created intelligences that had not fallen through sin.

“The holy angels were horror-stricken that one who had been of their number could fall so far as to be capable of such cruelty.” — The Spirit of Prophecy, vol. 3, p. 183.

PRQ4. Describe how Satan uses envy as a weapon against God’s people today.

Wednesday, February 3

4. UNVEILING THE ROOT

b. Describe the enemy's distinct tactics against us today. James 3:14–16.

James 3:14–16: *14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work.*

“It is Satan’s work to tempt minds. He will insinuate his wily suggestions and stir up doubting, questioning, unbelief, and distrust of the words and acts of the one who stands under responsibilities and who is seeking to carry out the mind of God in his labors. It is the special purpose of Satan to pour upon and around the servants of God’s choice, troubles, perplexities, and opposition, so that they will be hindered in their work and, if possible, discouraged. Jealousies, strife, and evil surmising will counteract, in a great measure, the very best efforts that God’s servants, appointed to a special work, may be able to put forth.

“Satan’s plan is to drive them from the post of duty by working through agents. All whom he can excite to distrust and suspicion he will use as his instruments. . . . There is in the nature of man, when not under the direct influence of the Spirit of God, a disposition to envy, jealousy, and cruel distrust, which, if not subdued, will lead to a desire to undermine and tear down others, while selfish spirits will seek to build themselves up upon their ruins.” —Testimonies, vol. 3, p. 343.

“Perilous times are upon us. In the world, destruction and violence are increasing. In the church, man power is gaining the ascendancy; those who have been chosen to occupy positions of trust think it is their prerogative to rule.

“Men whom the Lord calls to important positions in His work are to cultivate a humble dependence upon Him. They are not to seek to embrace too much authority; for God has not called them to a work of ruling, but to plan and counsel with their fellow laborers. Every worker alike is to hold himself amenable to the requirements and instructions of God.” —Ibid., vol. 9, p. 270.

PRQ4. Describe how Satan uses envy as a weapon against God’s people today.

Thursday, February 4

5. HOPE AMID THE STORM

a. In contrast to Saul, how can we be inspired by the attitude of David in the wilderness, even in his most disheartening times? Psalms 27:1–3; 59:1–3, 17.

Psalms 27:1–3: *1 The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? 2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. 3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.*

Psalms 59:1–3: *1 Deliver me from mine enemies, O my God: defend me from them that rise up against me. 2 Deliver me from the workers of iniquity, and save me from bloody men. 3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.*

Psalms 59:17: *17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.*

“David composed many of the psalms in the wilderness, to which he was compelled to flee for safety. . . . While David was thus passing through severe trials and hardships, he manifested an unwavering trust in God, and was especially imbued with His Spirit as he composed his songs which recount his dangers and deliverances, ascribing praise and glory to God, his merciful preserver. In these psalms is seen a spirit of fervor, devotion and holiness.” —The Spirit of Prophecy, vol. 1, pp. 386, 387.

Thursday, February 4

5. HOPE AMID THE STORM

b. What hope encouraged David’s heart in the cave—and how can this hope be reflected in our life as well? Psalms 142:1–7; 31:23, 24.

Psalms 142:1–7: *1 I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication. 2 I poured out my complaint before him; I shewed before him my trouble. 3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. 4 I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. 5 I cried unto thee, O LORD: I said, Thou art my refuge and my portion in the land of the living. 6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. 7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.*

Psalms 31:23-24: *23 O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer. 24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.*

“You need not be surprised if everything in the journey heavenward is not pleasant. . . . Go forth daily, expressing the prayer of David, ‘Hold up my goings in Thy paths, that my footsteps slip not.’ All the paths of life are beset with peril, but we are safe if we follow where the Master leads the way, trusting the One whose voice we hear saying, ‘Follow me.’ ”—The SDA Bible Commentary, [E. G. White Comments], vol. 3, p. 1143.

PRQ5. Just as God did for David in the cave, how has He often comforted me?

Friday, February 5

PERSONAL REVIEW QUESTIONS

- 1. How can I cultivate a spirit like David's toward those who may hate me?**
- 2. How is jealousy different from envy—and why must I avoid either one?**
- 3. What drove Saul to resort to such determination to destroy his rival?**
- 4. Describe how Satan uses envy as a weapon against God's people today.**
- 5. Just as God did for David in the cave, how has He often comforted me?**

Lesson 7 - Sabbath, February 13, 2021

Danger in Compromise

**“In God have I put my trust: I will not be afraid what man can do unto me”
(Psalm 56:11).**

“So long as the soul rests with unshaken confidence in the virtue and power of the atonement, it will stand firm as a rock to principle, and all the powers of Satan and his angels cannot sway it from its integrity.” — Testimonies, vol. 4, pp. 357, 358.
Suggested Reading: Patriarchs and Prophets, pp. 672–674, 690–696.

Sunday, February 7

1. WITH ACHISH AT GATH

a. Why was the way David chose to free himself from the pressure of Saul contrary to the will of God? 1 Samuel 27:1–4.

1 Samuel 27:1-4: *1 And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. 2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath. 3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. 4 And it was told Saul that David was fled to Gath: and he sought no more again for him.*

“David’s conclusion that Saul would certainly accomplish his murderous purpose was formed without the counsel of God. Even while Saul was plotting and seeking to accomplish his destruction, the Lord was working to secure David the kingdom. God works out His plans, though to human eyes they are veiled in mystery. Men cannot understand the ways of God; and, looking at appearances, they interpret the trials and tests and provings that God permits to come upon them as things that are against them, and that will only work their ruin. Thus David looked on appearances, and not at the promises of God. He doubted that he would ever come to the throne. Long trials had wearied his faith and exhausted his patience.

“The Lord did not send David for protection to the Philistines, the most bitter foes of Israel. This very nation would be among his worst enemies to the last, and yet he had fled to them for help in his time of need. . . . God had appointed him to set up his standard in the land of Judah, and it was want of faith that led him to forsake his post of duty without a command from the Lord.” —Patriarchs and Prophets, p. 672.

PRQ1. How can we avoid adopting David’s logic in going to Gath?

Monday, February 8

2. WRONG PLACE/WRONG SPEECH

a. How was David received by Achish, and in what ways might we also be in danger of making the same mistake as David? 1 Samuel 27:5–7.

1 Samuel 27:5-7: *5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? 6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day. 7 And the time that David dwelt in the country of the Philistines was a full year and four months.*

“God was dishonored by David’s unbelief. The Philistines had feared David more than they had feared Saul and his armies; and by placing himself under the protection of the Philistines, David discovered to them the weakness of his own people. Thus he encouraged these relentless foes to oppress Israel. David had been anointed to stand in defense of the people of God; and the Lord would not have His servants give encouragement to the wicked by disclosing the weakness of His people or by an appearance of indifference to their welfare. Furthermore, the impression was received by his brethren that he had gone to the heathen to serve their gods. By this act he gave occasion for misconstruing his motives, and many were led to hold prejudice against him. The very thing that Satan desired to have him do he was led to do; for, in seeking refuge among the Philistines, David caused great exultation to the enemies of God and His people. David did not renounce his worship of God nor cease his devotion to His cause; but he sacrificed his trust in Him to his personal safety, and thus tarnished the upright and faithful character that God requires His servants to possess.

“David was cordially received by the king of the Philistines. The warmth of this reception was partly due to the fact that the king admired him and partly to the fact that it was flattering to his vanity to have a Hebrew seek his protection.” — Patriarchs and Prophets, pp. 672, 673.

PRQ2. Explain the dangers inherent in the worldly style of diplomacy.

Monday, February 8

2. WRONG PLACE/WRONG SPEECH

b. What evil resulted from David's misleading words? Verses 8–12.

1 Samuel 27:8–12: *8 And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. 9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. 10 And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. 11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines. 12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.*

“While dwelling in this isolated town [Ziklag] David made war upon the Geshurites, the Gezrites, and the Amalekites, and he left none alive to bring tidings to Gath. When he returned from battle he gave Achish to understand that he had been warring against those of his own nation, the men of Judah. By this dissembling he was the means of strengthening the hand of the Philistines. . . . David knew that it was the will of God that those heathen tribes should be destroyed, and he knew that he was appointed to do this work; but he was not walking in the counsel of God when he practiced deception.” —Ibid., p. 673.

PRQ2. Explain the dangers inherent in the worldly style of diplomacy.

Tuesday, February 9

3. NEED FOR GOD'S DELIVERANCE

a. How did David slip into deeper trouble? 1 Samuel 28:1, 2. What prayer of his reveals that he eventually learned from such mistakes? Psalm 141:3.

1 Samuel 28:1: *1 And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.*

2: 2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

Psalm 141:3: *3 Set a watch, O LORD, before my mouth; keep the door of my lips.*

“David had no intention of lifting his hand against his people; but he was not certain as to what course he would pursue, until circumstances should indicate his duty. He answered the king evasively, and said, ‘Surely thou shalt know what thy servant can do’ [1 Samuel 28:2]. Achish understood these words as a promise of assistance in the approaching war, and pledged his word to bestow upon David great honor, and give him a high position at the Philistine court.” —Patriarchs and Prophets, p. 674.

Tuesday, February 9

3. NEED FOR GOD'S DELIVERANCE

b. Despite David's error, how did the Lord mercifully deliver him out of his predicament with Achish? 1 Samuel 29:1-5.

1 Samuel 29:1-5: *1 Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel. 2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish. 3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day? 4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? 5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?*

“Far better would it have been for [David] to find refuge in God’s strong fortresses of the mountains than with the avowed enemies of Jehovah and His people. But the Lord in His great mercy did not punish this error of His servant by leaving him to himself in his distress and perplexity; for though David, losing his grasp on divine power, had faltered and turned aside from the path of strict integrity, it was still the purpose of his heart to be true to God. While Satan and his host were busy helping the adversaries of God and of Israel to plan against a king who had forsaken God, the angels of the Lord were working to deliver David from the peril into which he had fallen. Heavenly messengers moved upon the Philistine princes to protest against the presence of David and his force with the army in the approaching conflict.” —Ibid., p. 690.

PRQ3. Consider ways by which God delivers sincere souls in trouble.

Tuesday, February 9

3. NEED FOR GOD'S DELIVERANCE

c. Describe the attitude of Achish when sending David home. Verses 6–11. What feelings must this have aroused in David?

1 Samuel 29:6–11: *6 Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not. 7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines. 8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king? 9 And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. 10 Wherefore now rise up early in the morning with thy masters servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart. 11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.*

“The reply of Achish must have sent a thrill of shame and remorse through David’s heart, as he thought how unworthy of a servant of Jehovah were the deceptions to which he had stooped.” —Ibid., p. 691.

PRQ3. Consider ways by which God delivers sincere souls in trouble.

Wednesday, February 10

4. THE ONLY HOPE

a. How important is it that our speech be pure, especially in these last days—and how only is this possible? Revelation 14:1, 5; James 4:8.

Revelation 14:1: *1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads.*

Revelation 14:5: *5 And in their mouth was found no guile: for they are without fault before the throne of God.*

James 4:8: *8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.*

“Let your life be free from deceitful practices.”—Child Guidance, p. 150.

PRQ4. Describe the background of Psalm 56.

Wednesday, February 10

4. THE ONLY HOPE

b. Describe what David faced back at Ziklag. 1 Samuel 30:1–6 (first part).

1 Samuel 30:1-6: *1 And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; 2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. 3 So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. 4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. 5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. 6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.*

“Here again David was chastened for the lack of faith that had led him to place himself among the Philistines. He had opportunity to see how much safety could be found among the foes of God and His people.” — Patriarchs and Prophets, p. 692.

PRQ4. Describe the background of Psalm 56.

Wednesday, February 10

4. THE ONLY HOPE

c. What did David determine in this hour of crisis? Verse 6 (last part); Psalm 56:1–3, 10–12.

1 Samuel 30:6: *6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.*

Psalm 56:1–3: *1 Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. 2 Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High. 3 What time I am afraid, I will trust in thee.*

Psalms 56:10-12: *10 In God will I praise his word: in the LORD will I praise his word. 11 In God have I put my trust: I will not be afraid what man can do unto me. 12 Thy vows are upon me, O God: I will render praises unto thee.*

“How could [David] expect that the God of Israel would give him protection, when he had placed himself with the bitterest foes of his people? . . . Could he reasonably hope to save himself by seeking an asylum with a people whom God had appointed to extinction?”—The Signs of the Times, November 9, 1888.

“David seemed to be cut off from every human support. All that he held dear on earth had been swept from him. Saul had driven him from his country; the Philistines had driven him from the camp; the Amalekites had plundered his city; his wives and children had been made prisoners; and his own familiar friends had banded against him, and threatened him even with death. In this hour of utmost extremity David, instead of permitting his mind to dwell upon these painful circumstances, looked earnestly to God for help. He ‘encouraged himself in the Lord’ [1 Samuel 30:6]. He reviewed his past eventful life. Wherein had the Lord ever forsaken him? His soul was refreshed in recalling the many evidences of God’s favor. The followers of David, by their discontent and impatience, made their affliction doubly grievous; but the man of God, having even greater cause for grief, bore himself with fortitude. ‘What time I am afraid, I will trust in thee’ (Psalm 56:3), was the language of his heart. Though he himself could not discern a way out of the difficulty, God could see it, and would teach him what to do.”—Patriarchs and Prophets, pp. 692, 693.

PRQ4. Describe the background of Psalm 56.

Thursday, February 11

5. OUR BOUNTIFUL PROVIDER

a. How did the Lord honor David's prayer? 1 Samuel 30:7–9, 16–19.

1 Samuel 30:7-9: *7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. 8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all. 9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.*

1 Samuel 30:16-19: *16 And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. 17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. 18 And David recovered all that the Amalekites had carried away: and David rescued his two wives. 19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.*

“[The Amalekites had] decided to spare the captives, desiring to heighten the honor of the triumph by leading home a large number of prisoners, and intending afterward to sell them as slaves. Thus, unwittingly, they fulfilled God’s purpose, keeping the prisoners unharmed, to be restored to their husbands and fathers.” — Patriarchs and Prophets, p. 694.

PRQ5. What are the rewards of spiritual sowing and reaping?

Thursday, February 11

5. OUR BOUNTIFUL PROVIDER

b. What spiritual lesson is contained in David's decision regarding the bounties reaped? Verses 20–26; John 4:36–38.

1 Samuel 30:20–26: *20 And David took all the flocks and the herds, which they drave before those other cattle, and said, This is Davids spoil. 21 And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them. 22 Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. 23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand. 24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. 25 And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day. 26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD;*

John 4:36–38: *36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.*

Continued...

“The more selfish and unruly of the four hundred urged that those who had had no part in the battle should not share the spoils; that it was enough for them to recover each his wife and children. But David would permit no such arrangement. [1 Samuel 30:23, 24 quoted.] Thus the matter was settled, and it afterward became a statute in Israel that all who were honorably connected with a military campaign should share the spoils equally with those engaged in actual combat.” — Ibid., p. 694.

“Today in His great harvest field God has need of sowers and of reapers. Let those who go forth into the work, some to sow and some to reap, remember that they are never to take to themselves the glory for the success of their work. . . .

“ ‘He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.’ [John 4:36.] Read these words carefully. Study their meaning; for they outline God’s plan.” — Gospel Workers, p. 409.

PRQ5. What are the rewards of spiritual sowing and reaping?

Friday, February 12

PERSONAL REVIEW QUESTIONS

- 1. How can we avoid adopting David's logic in going to Gath?**
- 2. Explain the dangers inherent in the worldly style of diplomacy.**
- 3. Consider ways by which God delivers sincere souls in trouble.**
- 4. Describe the background of Psalm 56.**
- 5. What are the rewards of spiritual sowing and reaping?**

Lesson 8 - Sabbath, February 20, 2021

The Humble Exalted

“For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke 14:11).

“Israel had a king by divine appointment. He who had waited patiently for the Lord, beheld the promise of God fulfilled.”—*Patriarchs and Prophets*, p. 702.

Suggested Reading: *Patriarchs and Prophets*, pp. 675–689, 697–706.

Sunday, February 14

1. ROYALTY DEVoured BY ENVY

a. Explain the results of king Saul’s neglect of his leadership duties—and the depths of evil to which he sank. 1 Samuel 28:1 (first part), 5–7.

1 Samuel 28:1: *1 And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.*

1 Samuel 28:5-7: *5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. 6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. 7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.*

“While the king and his councillors were planning for the capture of David, the affairs of the nation were being mismanaged and neglected. . . . By following the dictates of Satan, Saul was himself hastening the very result which, with unsanctified ability, he was endeavoring to avert.”—The SDA Bible Commentary, [E. G. White Comments], vol. 2, p. 1019.

“[Saul] has forsaken God, and at length seeks one who has made a covenant with death and an agreement with hell, for knowledge.”—Spiritual Gifts, vol. 4A, p. 84.

PRQ1. Trace the downfall of King Saul.

Sunday, February 14

1. ROYALTY DEVoured BY ENVY

b. How do we know it was a deception of Satan that enticed the king to his ruin? Verses 8, 11, 13–20; Job 7:9.

1 Samuel 28:8: *8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.*

1 Samuel 28:11: *11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.*

1 Samuel 28:13-20: *13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. 14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. 15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. 16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? 17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: 18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. 19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines. 20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.*

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Job 7:9: *9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.*

“It was not God’s holy prophet that came forth in the spell of a sorcerer’s incantation. Samuel was not present in that haunt of evil spirits. That supernatural appearance was produced solely by the power of Satan. He could as easily assume the form of Samuel as he could assume that of an angel of light, when he tempted Christ in the wilderness.” —Patriarchs and Prophets, p. 679.

PRQ1. Trace the downfall of King Saul.

Monday, February 15

2. THE THRONE VACATED

a. What finally killed king Saul? 1 Samuel 31:1–6; 1 Chronicles 10:13, 14.

1 Chronicles 10:13-14: *13 So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; 14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.*

“All through his course of rebellion Saul had been flattered and deceived by Satan. It is the tempter’s work to belittle sin, to make the path of transgression easy and inviting, to blind the mind to the warnings and threatenings of the Lord. Satan, by his bewitching power, had led Saul to justify himself in defiance of Samuel’s reproofs and warnings. But now, in his extremity, he turned upon him, presenting the enormity of his sin and the hopelessness of pardon, that he might goad him to desperation. Nothing could have been better chosen to destroy his courage and confuse his judgment, or to drive him to despair and self-destruction. . . .

“By consulting that spirit of darkness Saul had destroyed himself.”—Patriarchs and Prophets, pp. 680, 681.

“Saul knew that in this last act, of consulting the witch of Endor, he cut the last shred which held him to God. . . . The cup of his iniquity was full.”—Spiritual Gifts, vol. 4A, p. 85.

PRQ2. *How can I become more like David when he heard the news of Saul’s death?*

Monday, February 15

2. THE THRONE VACATED

b. What clear prohibition does God give against supposed communication with the dead (necromancy)? Deuteronomy 18:10–12; Leviticus 20:27.

Deuteronomy 18:10–12: *10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.*

Leviticus 20:27: *27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.*

PRQ2. *How can I become more like David when he heard the news of Saul's death?*

Monday, February 15

2. THE THRONE VACATED

c. What should we learn from the way David responded to Saul's death? 2 Samuel 1:4, 11, 12, 17–21; Matthew 5:43–45.

2 Samuel 1:4: *4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.*

2 Samuel 1:11-12: *11 Then David took hold on his clothes, and rent them; and likewise all the men that were with him: 12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.*

Matthew 5:43–45: *43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

“David’s grief at the death of Saul was sincere and deep, evincing the generosity of a noble nature. He did not exult in the fall of his enemy. The obstacle that had barred his access to the throne of Israel was removed, but at this he did not rejoice. Death had obliterated the remembrance of Saul’s distrust and cruelty, and now nothing in his history was thought of but that which was noble and kingly. The name of Saul was linked with that of Jonathan, whose friendship had been so true and so unselfish.” —Patriarchs and Prophets, pp. 695, 696.

PRQ2. How can I become more like David when he heard the news of Saul's death?

Tuesday, February 16

3. GRACIOUSNESS TOWARD ENEMIES

a. Relate David's activities after his period of mourning. 2 Samuel 2:1–7.

2 Samuel 2:1-7: *1 And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. 2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. 3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. 4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabeshgilead were they that buried Saul. 5 And David sent messengers unto the men of Jabeshgilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. 6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. 7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.*

PRQ3. *How can I become more like David as he related to Abner and Ishbosheth?*

Tuesday, February 16

3. GRACIOUSNESS TOWARD ENEMIES

b. Who was Abner, and how did he cause David problems? Verses 8–11.

2 Samuel 1:8–11: *8 But Abner the son of Ner, captain of Sauls host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; 9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. 10 Ish-bosheth Sauls son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. 11 And the time that David was king in Hebron over the house of Judah was seven years and six months.*

“The circumstances under which Abner was placed served to develop his real character and showed him to be ambitious and unprincipled. He had been intimately associated with Saul and had been influenced by the spirit of the king to despise the man whom God had chosen to reign over Israel. His hatred had been increased by the cutting rebuke that David had given him at the time when the cruse of water and the spear of the king had been taken from the side of Saul as he slept in the camp. . . . [1 Samuel 26:15, 16 quoted.] This reproof had rankled in his breast, and he determined to carry out his revengeful purpose and create division in Israel, whereby he himself might be exalted.” — Patriarchs and Prophets, pp. 698, 699.

PRQ3. How can I become more like David as he related to Abner and Ishbosheth?

Tuesday, February 16

3. GRACIOUSNESS TOWARD ENEMIES

c. How was the throne settled—and how did David touch the hearts of Israel by his nobility toward another who had been a foe? Chapter 3:1, 30–37.

2 Samuel 3:1: *1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.*

2 Samuel 3:30-37: *30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle. 31 And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier. 32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. 33 And the king lamented over Abner, and said, Died Abner as a fool dieth? 34 Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him. 35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down. 36 And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people. 37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.*

“David’s magnanimous recognition of one who had been his bitter enemy won the confidence and admiration of all Israel. . . .

“[Abner] had persistently opposed the king of God’s appointment, in the expectation of securing honor to himself. . . . Had he succeeded in his purpose, his talents and ambition, his great influence and want of godliness, would have endangered the throne of David and the peace and prosperity of the nation.” — Ibid., p. 700.

PRQ3. How can I become more like David as he related to Abner and Ishbosheth?

Tuesday, February 16

3. GRACIOUSNESS TOWARD ENEMIES

d. How did David react to the actions of some who wished to gain his favor by slaying Saul's son, Ishbosheth, his potential rival? Chapter 4:5, 6, 9–12.

1 Samuel 4:5-6: *5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. 6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.*

“David, whose throne God Himself had established, and whom God had delivered from his adversaries, did not desire the aid of treachery to establish his power.” — Ibid., p. 701.

PRQ3. How can I become more like David as he related to Abner and Ishbosheth?

Wednesday, February 17

4. LESSONS LEARNED

a. How did David, through the character he had developed, receive the support of all Israel? 2 Samuel 5:1–5, 10; Luke 14:11 (last part).

2 Samuel 5:1-5: *1 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. 2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. 3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel. 4 David was thirty years old when he began to reign, and he reigned forty years. 5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.*

2 Samuel 5:10: *10 And David went on, and grew great, and the LORD God of hosts was with him.*

Luke 14:11: *11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

“Through the providence of God the way had been opened for [David] to come to the throne. He had no personal ambition to gratify, for he had not sought the honor to which he had been brought.” —Patriarchs and Prophets, p. 701.

“[David’s] firmness, humility, love of justice, and decision of character, qualified him to carry out the high purposes of God. . . .

“His religious character was sincere and fervent. It was while David was thus true to God, and possessing these exalted traits of character, that God calls him a man after His own heart.” —Spiritual Gifts, vol. 4A, pp. 85, 86.

PRQ4. What could cause me to be in spiritual danger as Uzzah was?

Wednesday, February 17

4. LESSONS LEARNED

b. How did David plan to acknowledge God's supremacy? 2 Samuel 6:1, 2.

2 Samuel 6:1-2: *1 Again, David gathered together all the chosen men of Israel, thirty thousand. 2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.*

PRQ4. What could cause me to be in spiritual danger as Uzzah was?

Wednesday, February 17

4. LESSONS LEARNED

c. What happened to Uzzah, and why? Verses 3–7; Numbers 4:15; 7:6–9.

2 Samuel 6:3–7: *3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. 4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. 5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. 6 And when they came to Nachons threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. 7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.*

Numbers 4:15: *15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.*

2 Samuel 7:6–9: *6 And Moses took the wagons and the oxen, and gave them unto the Levites. 7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service: 8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. 9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.*

Continued...

“The fate of Uzzah was a divine judgment upon the violation of a most explicit command. Through Moses the Lord had given special instruction concerning the transportation of the ark. . . . In the bringing of the ark from Kirjath-jearim there had been a direct and inexcusable disregard of the Lord’s directions.”—Patriarchs and Prophets, p. 705.

“Upon Uzzah rested the greater guilt of presumption. Transgression of God’s law had lessened his sense of its sacredness, and with unconfessed sins upon him he had, in face of the divine prohibition, presumed to touch the symbol of God’s presence. God can accept no partial obedience, no lax way of treating His commandments. By the judgment upon Uzzah He designed to impress upon all Israel the importance of giving strict heed to His requirements. Thus the death of that one man, by leading the people to repentance, might prevent the necessity of inflicting judgment upon thousands.”—Ibid., p. 706.

PRQ4. What could cause me to be in spiritual danger as Uzzah was?

Thursday, February 18

5. AVOIDING PRESUMPTION

a. What warnings must we heed against the bold and prideful human tendency to various forms of presumption? Acts 17:30, 31; James 4:17.

Acts 17:30-31: *30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

James 4:17: *17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

“David and his people had assembled to perform a sacred work, and they had engaged in it with glad and willing hearts; but the Lord could not accept the service, because it was not performed in accordance with His directions. The Philistines, who had not a knowledge of God’s law, had placed the ark upon a cart when they returned it to Israel, and the Lord accepted the effort which they made. But the Israelites had in their hands a plain statement of the will of God in all these matters, and their neglect of these instructions was dishonoring to God.”—Patriarchs and Prophets, pp. 705, 706.

“It is not enough to have good intentions; it is not enough to do what a man thinks is right or what the minister tells him is right. His soul’s salvation is at stake, and he should search the Scriptures for himself.”—The Great Controversy, p. 598.

“The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals. . . . [God] will judge those who assume this authority. They have somewhat of the same spirit that led Uzzah to lay his hand on the ark to steady it, as though God was not able to care for His sacred symbols. Far less of man’s power and authority should be exercised toward God’s human agencies. Brethren, leave God to rule.”—Testimonies to Ministers, pp. 347, 348.

“God manages His own work, and woe to the man who puts his hand to the ark of God.”—Manuscript Releases, vol. 16, p. 114.

PRQ5. Name some ways in which I might be guilty of the sin of Uzzah today.

Friday, February 19

PERSONAL REVIEW QUESTIONS

- 1. Trace the downfall of King Saul.**
- 2. How can I become more like David when he heard the news of Saul's death?**
- 3. How can I become more like David as he related to Abner and Ishbosheth?**
- 4. What could cause me to be in spiritual danger as Uzzah was?**
- 5. Name some ways in which I might be guilty of the sin of Uzzah today.**

Lesson 9 - Sabbath, February 27, 2021

Growing in God's Wisdom

“The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding” (Proverbs 9:10).

“[David] learned that only by God's power could he come to the throne; only in His wisdom could he rule wisely.” — Education, p. 152.

Suggested Reading: *Patriarchs and Prophets*, pp. 706–713.

Sunday, February 21

1. TO BE IN AWE OF THE SACRED

a. After Uzzah was struck dead for touching the ark, what did David—as should each of us—learn about the holiness of God’s law? 2 Samuel 6:8–10. How and why was Obed-edom rewarded? Verse 11; Proverbs 9:10.

2 Samuel 6:8–11: *6 And when they came to Nachons threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. 7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. 8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. 11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.*

Proverbs 9:10: *10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.*

“David was astonished and greatly alarmed, and in his heart he questioned the justice of God. He had been seeking to honor the ark as the symbol of the divine presence. Why, then, had that fearful judgment been sent to turn the season of gladness into an occasion of grief and mourning?” —Patriarchs and Prophets, p. 705.

“Feeling that his own heart was not wholly right with God, David, seeing the stroke upon Uzzah, had feared the ark, lest some sin on his part should bring judgments upon him. But Obed-edom, though he rejoiced with trembling, welcomed the sacred symbol as the pledge of God’s favor to the obedient. The attention of all Israel was now directed to the Gittite and his household; all watched to see how it would fare with them. [2 Samuel 6:11 quoted.]

“Upon David the divine rebuke accomplished its work. He was led to realize as he had never realized before the sacredness of the law of God and the necessity of strict obedience. . . .

“[David] now gave earnest heed to carry out in every particular the directions of the Lord.” —Ibid., p. 706.

PRQ1. How may God in His Word be seeking to bring me to higher ground?

Monday, February 22

2. A SECOND TRY

a. What must we learn from how David now exercised more obedient care and reverence when transporting the ark? 2 Samuel 6:12, 13; Isaiah 52:11.

2 Samuel 6:12-13: *12 And it was told king David, saying, The LORD hath blessed the house of Obed- edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. 13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.*

Isaiah 52:11: *11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.*

“[David] resolved to make another attempt to remove the ark, and he now gave earnest heed to carry out in every particular the directions of the Lord. Again the chief men of the nation were summoned, and a vast assemblage gathered about the dwelling place of the Gittite. With reverent care the ark was now placed upon the shoulders of men of divine appointment, the multitude fell into line, and with trembling hearts the vast procession again set forth. After advancing six paces the trumpet sounded a halt. By David’s direction sacrifices of ‘oxen and fatlings’ were to be offered.” —Patriarchs and Prophets, p. 706.

“Men and women may be well versed in Bible knowledge, as well acquainted with the Scripture as were the Israelites with the ark, and yet if their hearts are not right before God, success will not attend their efforts. God will not be with them. They do not have a high sense of the obligations of the law of heaven, nor do they realize the sacred character of the truth they are teaching. The charge is, ‘Be ye clean that bear the vessels of the Lord’ [Isaiah 52:11].” —The SDA Bible Commentary [E. G. White Comments], vol. 2, p. 998.

PRQ2. Might God be giving me a second chance to do things better than before?

Monday, February 22

2. A SECOND TRY

b. Describe the way David led the solemn procession—and how he dressed on this occasion. 2 Samuel 6:14.

2 Samuel 6:14: *14 And David danced before the LORD with all his might; and David was girded with a linen ephod.*

“The king had laid aside his royal robes and had attired himself in a plain linen ephod, such as was worn by the priests. He did not by this act signify that he assumed priestly functions, for the ephod was sometimes worn by others besides the priests. But in this holy service he would take his place as, before God, on an equality with his subjects. Upon that day Jehovah was to be adored. He was to be the sole object of reverence.

“Again the long train was in motion, and the music of harp and cornet, trumpet and cymbal, floated heavenward, blended with the melody of many voices. ‘And David danced before the Lord,’ in his gladness keeping time to the measure of the song.”—Patriarchs and Prophets, pp. 706, 707.

PRQ2. Might God be giving me a second chance to do things better than before?

Tuesday, February 23

3. REVERENT JOY

a. What must we realize about David’s “dancing”? 2 Samuel 6:14 (first part); 1 Thessalonians 5:5.

2 Samuel 6:14: *14 And David danced before the LORD with all his might; and David was girded with a linen ephod.*

1 Thessalonians 5:5: *5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

“David’s dancing in reverent joy before God has been cited by pleasure lovers in justification of the fashionable modern dance, but there is no ground for such an argument. In our day dancing is associated with folly and midnight reveling. Health and morals are sacrificed to pleasure. By the frequenters of the ballroom God is not an object of thought and reverence; prayer or the song of praise would be felt to be out of place in their assemblies. This test should be decisive. Amusements that have a tendency to weaken the love for sacred things and lessen our joy in the service of God are not to be sought by Christians. The music and dancing in joyful praise to God at the removal of the ark had not the faintest resemblance to the dissipation of modern dancing. The one tended to the remembrance of God and exalted His holy name. The other is a device of Satan to cause men to forget God and to dishonor Him.” —Patriarchs and Prophets, p. 707.

PRQ3. What main characteristic do we notice about the procession of the ark?

Tuesday, February 23

3. REVERENT JOY

b. Describe the chorus, procession, and ceremony that accompanied the entrance of the sacred ark into the gates of Jerusalem—and the evidence of David’s generous hospitality. Psalm 24:7–10; 2 Samuel 6:17–19.

Psalm 24:7–10: *7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. 8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. 9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. 10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.*

2 Samuel 6:17–19: *17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. 18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. 19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.*

“The gates were opened wide, the procession entered, and with reverent awe the ark was deposited in the tent that had been prepared for its reception. Before the sacred enclosure altars for sacrifice were erected; the smoke of peace offerings and burnt offerings, and the clouds of incense, with the praises and supplications of Israel, ascended to heaven. The service ended, the king himself pronounced a benediction upon his people. Then with regal bounty he caused gifts of food and wine to be distributed for their refreshment.

“All the tribes had been represented in this service, the celebration of the most sacred event that had yet marked the reign of David. The Spirit of divine inspiration had rested upon the king, and now as the last beams of the setting sun bathed the tabernacle in a hallowed light, his heart was uplifted in gratitude to God that the blessed symbol of His presence was now so near the throne of Israel.”—Ibid., p. 708.

PRQ3. What main characteristic do we notice about the procession of the ark?

Wednesday, February 24

4. PRIDE VS. PIETY

a. Seeing David give all glory to God instead of claiming it for himself as king, what hereditary trait was triggered in Saul’s daughter, Michal—and how did God reprove her bitterness? 2 Samuel 6:16, 20–23.

2 Samuel 6:16: *16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.*

2 Samuel 6:20-23: *20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! 21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD. 22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour. 23 Therefore Michal the daughter of Saul had no child unto the day of her death.*

“The dignity and pride of king Saul’s daughter was shocked that king David should lay aside his garments of royalty, and lay by his royal scepter, and be clothed with the simple linen garments worn by the priest. She thought that he was greatly dishonoring himself before the people of Israel. But God honored David in the sight of all Israel by letting His Spirit abide upon him.”—Spiritual Gifts, vol. 4A, pp. 112, 113.

PRQ4. How is the bringing of the ark similar to the special resurrection in Daniel?

Wednesday, February 24

4. PRIDE VS. PIETY

b. To what is David's sacred ceremony bringing the ark to the heart of the nation compared? Revelation 14:12, 13; Daniel 12:2.

Revelation 14:12-13: *12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

Daniel 12:2: *2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

“David humbled himself, but God exalted him. He sung in an inspired manner, playing upon the harp, producing the most enchanting music. He felt in a small degree that holy joy that all the saints will experience at the voice of God when their captivity is turned, and God makes a covenant of peace with all who have kept His commandments.” — Ibid., p. 113.

“[Daniel 12:2 quoted.] All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law.” — The Great Controversy, p. 637.

PRQ4. How is the bringing of the ark similar to the special resurrection in Daniel?

Wednesday, February 24

4. PRIDE VS. PIETY

c. After the ark was in place, David's throne was established, and the king had rest from his enemies. What was his great aspiration? 2 Samuel 7:1-3.

2 Samuel 7:1-3: *1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; 2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. 3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.*

PRQ4. How is the bringing of the ark similar to the special resurrection in Daniel?

Wednesday, February 24

4. PRIDE VS. PIETY

d. How did the Lord respond to David's desire—and why? Verses 4, 5, 12, 13; 1 Chronicles 22:7–10.

2 Samuel 7:4: *4 And it came to pass that night, that the word of the LORD came unto Nathan, saying, 5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?*

2 Samuel 7:12-13: *12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.*

1 Chronicles 22:7-10: *7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God: 8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. 9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 10 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.*

PRQ4. How is the bringing of the ark similar to the special resurrection in Daniel?

Thursday, February 25

5. A DREAM GIVEN TO ANOTHER

a. How did David respond to God's verdict? 2 Samuel 7:18–22.

2 Samuel 7:18–22: *7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? 8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David. 18 Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?*

Continued...

“David knew that it would be an honor to his name and would bring glory to his government to perform the work that he had purposed in his heart to do, but he was ready to submit his will to the will of God. The grateful resignation thus manifested is rarely seen, even among Christians. How often do those who have passed the strength of manhood cling to the hope of accomplishing some great work upon which their hearts are set, but which they are unfitted to perform! God’s providence may speak to them, as did His prophet to David, declaring that the work which they so much desire is not committed to them. It is theirs to prepare the way for another to accomplish it. But instead of gratefully submitting to the divine direction, many fall back as if slighted and rejected, feeling that if they cannot do the one thing which they desire to do, they will do nothing. Many cling with desperate energy to responsibilities which they are incapable of bearing, and vainly endeavor to accomplish a work for which they are insufficient, while that which they might do, lies neglected.” —Patriarchs and Prophets, pp. 712, 713.

PRQ5. How may I be neglecting God’s call while busily hoping for something else?

Thursday, February 25

5. A DREAM GIVEN TO ANOTHER

b. What must we understand when God declines our wishes? Isaiah 55:8, 9.

Isaiah 55:8-9: *8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

“Our plans are not always God’s plans. He may see that it is best for us and for His cause to refuse our very best intentions, as He did in the case of David. . . .

“In His loving care and interest for us, often He who understands us better than we understand ourselves refuses to permit us selfishly to seek the gratification of our own ambition.” — The Ministry of Healing, p. 473.

PRQ5. How may I be neglecting God’s call while busily hoping for something else?

Friday, February 26

PERSONAL REVIEW QUESTIONS

- 1. How may God in His Word be seeking to bring me to higher ground?**
- 2. Might God be giving me a second chance to do things better than before?**
- 3. What main characteristic do we notice about the procession of the ark?**
- 4. How is the bringing of the ark similar to the special resurrection in Daniel?**
- 5. How may I be neglecting God's call while busily hoping for something else?**

March First Sabbath Offering

For World Disaster Relief

In the last days, “great earthquakes shall be in divers places, and famines, and pestilences; . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring” (Luke 21:11, 25).

Need we even mention the hurricanes, cyclones, tsunamis, tornadoes, earthquakes, famines and pestilences in this decade? Catastrophes are costing many lives. Tens of thousands of deaths typically occur before a food shortage is even reported by major news sources, over 3,000 from cold, 2,000 from drought, etc. Yet our Father’s heart of infinite love feels it all.

“It is very natural for human beings to think that great calamities are a sure index of great crimes and enormous sins; but men often make a mistake in thus measuring character. We are not living in the time of retributive judgment. Good and evil are mingled, and calamities come upon all. Sometimes men do pass the boundary line beyond God’s protecting care, and then Satan exercises his power upon them, and God does not interpose. Job was sorely afflicted, and his friends sought to make him acknowledge that his suffering was the result of sin, and cause him to feel under condemnation. They represented his case as that of a great sinner; but the Lord rebuked them for their judgment of His faithful servant.”—The SDA Bible Commentary [E. G. White Comments], vol. 3, p. 1140.

Then what about the souls that suffer under all these calamities? Indeed, the innocent often suffer with the guilty. Houses are destroyed, crops ruined, lives affected. What is our duty?

“To leave a suffering neighbor unrelieved is a breach of the law of God. . . . We are to care for every case of suffering, and to look upon ourselves as God’s agents to relieve the needy to the very uttermost of our ability. . . . We are to do good to all men, and especially to those who are of the household of faith.”—Sons and Daughters of God, p. 52.

“[God] will surely judge those who neglect his purchased possession, who leave the suffering to perish when it is in their power to relieve them.”—The Review and Herald, December 10, 1895.

Please, let us all do our utmost when the First Sabbath Offering is gathered for World Disaster Relief, knowing that in ministering God’s suffering ones, we are ministering unto Him.

The General Conference Welfare Department

Lesson 10 - Sabbath, March 6, 2021

Secrets of Success

“Surely his salvation is nigh them that fear him; that glory may dwell in our land” (Psalm 85:9).

“It was regard for the law of God that gave Israel strength during the reign of David.” —Prophets and Kings, p. 466.

Suggested Reading: Patriarchs and Prophets, pp. 713–716.

Sunday, February 28

1. A PROMISE KEEPER

a. Give an example revealing David’s fidelity and justice. 2 Samuel 8:15; 9:1–6.

2 Samuel 8:15: *15 And David reigned over all Israel; and David executed judgment and justice unto all his people.*

2 Samuel 9:1–6: *1 And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathans sake? 2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. 3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. 4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar. 5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. 6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!*

“David . . . was told of a son of Jonathan, Mephibosheth, who had been lame from childhood. At the time of Saul’s defeat by the Philistines at Jezreel, the nurse of this child, attempting to flee with him, had let him fall, thus making him a lifelong cripple. David now summoned the young man to court and received him with great kindness.” — Patriarchs and Prophets, p. 713.

Sunday, February 28

1. A PROMISE KEEPER

b. What missionary lesson can we learn from how David was able to touch the heart of this skeptical grandson of Saul? 2 Samuel 9:7–13.

2 Samuel 9:7-13: *7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. 8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am? 9 Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. 10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants. 11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. 12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. 13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.*

“Through reports from the enemies of David, Mephibosheth had been led to cherish a strong prejudice against him as a usurper; but the monarch’s generous and courteous reception of him and his continued kindness won the heart of the young man.” —Ibid., p. 713.

“In tender, pitying love, lay hold of the discouraged and helpless ones. Give them your courage, your hope, your strength. By kindness compel them to come.” —Christ’s Object Lessons, pp. 235, 236.

PRQ1. How can I reach out to bless someone as David did to Mephibosheth?

Monday, March 1

2. SERIOUSLY MISUNDERSTOOD

a. How did Hanun, king of the Ammonites, totally misinterpret David's gesture of sincerely genuine kindness? 2 Samuel 10:1–4.

2 Samuel 10:1-4: *1 And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. 2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. 3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?*

“[The Ammonites] could have no conception of the generous spirit that had inspired David’s message. When Satan controls the minds of men he will excite envy and suspicions which will misconstrue the very best intentions. Listening to his counselors, Hanun regarded David’s messengers as spies, and loaded them with scorn and insult.

“The Ammonites had been permitted to carry out the evil purposes of their hearts without restraint, that their real character might be revealed to David. It was not God’s will that Israel should enter into a league with this treacherous heathen people.” —Patriarchs and Prophets, p. 714.

PRQ2. What kind of impression did David give to his own army—and how?

Monday, March 1

2. SERIOUSLY MISUNDERSTOOD

b. What was Hanun’s immediate action when he realized the potential consequences of the insult he had rendered to Israel? 1 Chronicles 19:6, 7.

1 Chronicles 19:6-7: *6 And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah. 7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.*

“The Ammonites, knowing that the insult offered to Israel would surely be avenged, made preparation for war. [1 Chronicles 19:6, 7 quoted.]

“It was indeed a formidable alliance. The inhabitants of the region lying between the river Euphrates and the Mediterranean Sea had leagued with the Ammonites. The north and east of Canaan was encircled with armed foes, banded together to crush the kingdom of Israel.” —Ibid., p. 715.

PRQ2. What kind of impression did David give to his own army—and how?

Monday, March 1

2. SERIOUSLY MISUNDERSTOOD

c. What did Joab declare to encourage his people? Verses 8, 13. How did David inspire and amaze them also? 2 Samuel 10:17–19.

2 Samuel 19:8: *8 And when David heard of it, he sent Joab, and all the host of the mighty men.*

2 Samuel 19:13: *13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.*

2 Samuel 10:17–19: *10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. 11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. 12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good. 13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him. 14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem. 15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together. 16 And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer went before them. 17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.*

“David, realizing how much depended upon the result of this contest, took the field in person, and by the blessing of God inflicted upon the allies a defeat so disastrous that the Syrians, from Lebanon to the Euphrates, not only gave up the war, but became tributary to Israel. Against the Ammonites David pushed the war with vigor, until their strongholds fell and the whole region came under the dominion of Israel.” — Ibid.

PRQ2. What kind of impression did David give to his own army—and how?

Tuesday, March 2

3. DELIVERANCE AND THANKS

a. Although the weapons of our warfare are not carnal today, how can we gain strength by considering the outcome of David’s battle against the Ammonites? 1 Samuel 2:30 (second part); 1 John 5:4, 5.

1 Samuel 2:30: *30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.*

1 John 5:4-5: *4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

“The dangers which had threatened the nation with utter destruction proved, through the providence of God, to be the very means by which it rose to unprecedented greatness.” —Patriarchs and Prophets, p. 715.

“The kingdom of Israel had now reached in extent the fulfillment of the promise given to Abraham, and afterward repeated to Moses: ‘Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates’ (Genesis 15:18). Israel had become a mighty nation, respected and feared by surrounding peoples. In his own realm David’s power had become very great. He commanded, as few sovereigns in any age have been able to command, the affections and allegiance of his people. He had honored God, and God was now honoring him.” —Ibid., p. 716.

PRQ3. Why was Israel able to achieve amazing stature during David’s reign?

Tuesday, March 2

3. DELIVERANCE AND THANKS

b. What did David see in his deliverances? Psalms 18:20–22, 35, 46–50; 44:4–8.

Psalms 18:20–22: *20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. 21 For I have kept the ways of the LORD, and have not wickedly departed from my God. 22 For all his judgments were before me, and I did not put away his statutes from me.*

Psalms 18:35: *35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.*

Psalms 18:46-50: *46 The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted. 47 It is God that avengeth me, and subdueth the people under me. 48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. 49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name. 50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.*

Psalms 44:4-8: *4 Thou art my King, O God: command deliverances for Jacob. 5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. 6 For I will not trust in my bow, neither shall my sword save me. 7 But thou hast saved us from our enemies, and hast put them to shame that hated us. 8 In God we boast all the day long, and praise thy name for ever. Selah.*

PRQ3. Why was Israel able to achieve amazing stature during David's reign?

Tuesday, March 2

3. DELIVERANCE AND THANKS

c. What gratifying opportunities were afforded Israel during this period, and why? Psalm 85:6–9; Proverbs 14:34.

Psalm 85:6–9: *6 Wilt thou not revive us again: that thy people may rejoice in thee? 7 Shew us thy mercy, O LORD, and grant us thy salvation. 8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. 9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.*

Proverbs 14:34: *34 Righteousness exalteth a nation: but sin is a reproach to any people.*

“In the reign of David and Solomon, Israel became strong among the nations and had many opportunities to wield a mighty influence in behalf of truth and the right. The name of Jehovah was exalted and held in honor, and the purpose for which the Israelites had been established in the Land of Promise bade fair of meeting with fulfillment. Barriers were broken down, and seekers after truth from the lands of the heathen were not turned away unsatisfied. Conversions took place, and the church of God on earth was enlarged and prospered. . . .

“David knew that God’s high purpose for Israel could be met only as rulers and people should seek with unceasing vigilance to attain to the standard placed before them.” —Prophets and Kings, pp. 25, 26.

PRQ3. Why was Israel able to achieve amazing stature during David’s reign?

Wednesday, March 3

4. DANGER LURKING . . .

a. How had a seemingly small sin crept into David's life, paving the way for worse temptations? 1 John 2:15, 16; Proverbs 5:18, 19.

1 John 2:15-16: *15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

Proverbs 5:18-19: *18 Let thy fountain be blessed: and rejoice with the wife of thy youth. 19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.*

“[David] abhorred idolatry, and zealously kept the people of Israel from being seduced into idolatry by the surrounding nations. He was greatly beloved and honored by his people.

“He often conquered, and triumphed. He increased in wealth and greatness. But his prosperity had an influence to lead him from God. His temptations were many and strong. He finally fell into the common practice of other kings around him, of having a plurality of wives, and his life was embittered by the evil results of polygamy. His first wrong was in taking more than one wife, thus departing from God's wise arrangement. This departure from right, prepared the way for greater errors. The kingly idolatrous nations considered it an addition to their honor and dignity to have many wives, and David regarded it an honor to his throne to possess several wives. But he was made to see the wretched evil of such a course by the unhappy discord, rivalry and jealousy among his numerous wives and children.” — Spiritual Gifts, vol. 4A, p. 86.

Wednesday, March 3

4. DANGER LURKING . . .

b. What unseen foe was stalking David, just as with each one of us?

Ephesians 6:12. What is our only defense? Verse 13; 1 Peter 5:8, 9; 4:7.

Ephesians 6:12-13: *12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*

1 Peter 5:8-9: *8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*

1 Peter 4:7: *7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*

“In the midst of prosperity lurked danger. In the time of his greatest outward triumph David was in the greatest peril.”—Patriarchs and Prophets, p. 716.

“In every soul two powers are struggling earnestly for the victory. Unbelief marshals its forces, led by Satan, to cut us off from the Source of our strength. Faith marshals its forces, led by Christ, the author and finisher of our faith. Hour by hour, in the sight of the heavenly universe, the conflict goes forward. This is a hand-to-hand fight, and the great question is, Which shall obtain the mastery? This question each must decide for himself. In this warfare all must take a part, fighting on one side or the other. From the conflict there is no release. . . . We are urged to prepare for this conflict.”—Sons and Daughters of God, p. 328.

PRQ4. Name some subtle snares that may be entangling us, as occurred to David.

Thursday, March 4

5. AN INDIVIDUAL WORK

a. How only can we be victorious in the battle against the foe? James 4:7, 8.

James 4:7-8: *7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.*

“The work of every soul is to resist the enemy in the power and might of the Lord Jesus Christ, and the promise is that the devil shall flee from us. But let all realize that they are in peril, and there is no assurance of safety except as they comply with the conditions of the text [James 4:7]. The Lord says, ‘Draw nigh to God.’ How?—By secret, earnest examination of your own heart; by childlike, heartfelt, humble dependence upon God, making known your weakness to Jesus; and by confessing your sins. Thus you may draw nigh to God, and He will draw nigh to you.” —Sons and Daughters of God, p. 346.

Thursday, March 4

5. AN INDIVIDUAL WORK

b. What must be our constant prayer—and why? Psalms 119:12–14; 139:23, 24.

Psalms 119:12–14: *12 Blessed art thou, O LORD: teach me thy statutes. 13 With my lips have I declared all the judgments of thy mouth. 14 I have rejoiced in the way of thy testimonies, as much as in all riches.*

Psalms 139:23-24: *23 Search me, O God, and know my heart: try me, and know my thoughts: 24 And see if there be any wicked way in me, and lead me in the way everlasting.*

“God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer.” — Testimonies, vol. 1, p. 187.

“It is not enough for a man to think himself safe in following the dictates of his conscience. . . . The question to be settled is, Is the conscience in harmony with the Word of God? If not, it cannot safely be followed, for it will deceive. The conscience must be enlightened by God. Time must be given to a study of the Scriptures and to prayer. Thus the mind will be stablished, strengthened, and settled.” — Mind, Character, and Personality, vol. 1, p. 324.

PRQ5. What do I need to realize about my own conscience?

Friday, March 5

PERSONAL REVIEW QUESTIONS

- 1. How can I reach out to bless someone as David did to Mephibosheth?**
- 2. What kind of impression did David give to his own army—and how?**
- 3. Why was Israel able to achieve amazing stature during David's reign?**
- 4. Name some subtle snares that may be entangling us, as occurred to David.**
- 5. What do I need to realize about my own conscience?**

Lesson 11 - Sabbath, March 13, 2021

The Exalted Humbled

“The way of transgressors is hard” (Proverbs 13:15, last part).

“Those who, by pointing to the example of David, try to lessen the guilt of their own sins, should learn from the Bible record that the way of transgression is hard.” —Patriarchs and Prophets, p. 724.

Suggested Reading: Patriarchs and Prophets, pp. 717–726.

Sunday, March 7

1. AT EASE IN THE BROAD WAY

a. Trace the course which led David to go astray. 2 Samuel 11:1–4. How are we warned against this sin? Hebrews 13:4.

Hebrews 13:4: *4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

“It was the spirit of self-confidence and self-exaltation that prepared the way for David’s fall. Flattery and the subtle allurements of power and luxury were not without effect upon him. . . . According to the customs prevailing among Eastern rulers, crimes not to be tolerated in subjects were uncondemned in the king; the monarch was not under obligation to exercise the same self-restraint as the subject. All this tended to lessen David’s sense of the exceeding sinfulness of sin. And instead of relying in humility upon the power of Jehovah, he began to trust in his own wisdom and might. . . .

“David was surrounded by the fruits of victory and the honors of his wise and able rule. It was now, while he was at ease and unguarded, that the tempter seized the opportunity to occupy his mind. The fact that God had taken David into so close connection with Himself and had manifested so great favor toward him, should have been to him the strongest of incentives to preserve his character unblemished. But when in ease and self-security he let go his hold upon God, David yielded to Satan and brought upon his soul the stain of guilt. He, the Heaven-appointed leader of the nation, chosen by God to execute His law, himself trampled upon its precepts.”—Patriarchs and Prophets, pp. 717, 718.

PRQ1. *What type of environment might make me more likely to fall into sin?*

Monday, March 8

2. A DOWNWARD COURSE

a. How does Jesus explain what makes a person vulnerable to sin? John 15:5 (last part); Romans 8:5, 6.

John 15:5: *5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

Romans 8:5-6: *5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace.*

“Whatever diverts the mind from God, whatever leads to self-exaltation or to self-dependence, is surely preparing the way for our overthrow. . . .

“As soon as Satan can separate the soul from God, the only Source of strength, he will seek to arouse the unholy desires of man’s carnal nature. The work of the enemy is not abrupt; it is not, at the outset, sudden and startling; it is a secret undermining of the strongholds of principle. It begins in apparently small things—the neglect to be true to God and to rely upon Him wholly, the disposition to follow the customs and practices of the world.”—Patriarchs and Prophets, pp. 717, 718.

PRQ2. *When was David a man after God’s own heart—and when was he not?*

Monday, March 8

2. A DOWNWARD COURSE

b. What complicated David's situation? 2 Samuel 11:5. Explain why God could not prosper David's attempt to cover his sin. Verses 10–13.

2 Samuel 11:5: *5 And the woman conceived, and sent and told David, and said, I am with child.*

2 Samuel 11:10–13: *10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? 11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing. 12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. 13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.*

“Every effort which David made to conceal his guilt proved unavailing. He had betrayed himself into the power of Satan; danger surrounded him, dishonor more bitter than death was before him.” —Ibid., pp. 718, 719.

PRQ2. When was David a man after God's own heart—and when was he not?

Monday, March 8

2. A DOWNWARD COURSE

c. How did David feel when he was induced to add sin to sin—and how did God feel about this? Verses 14–17, 26, 27; Psalm 32:3, 4.

2 Samuel 11:14–17: *14 And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. 15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. 16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. 17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.*

2 Samuel 26-27: *26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. 27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.*

Psalm 32:3-4: *3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.*

“There appeared but one way of escape [for David], and in his desperation he was hurried on to add murder to adultery. He who had compassed the destruction of Saul was seeking to lead David also to ruin. Though the temptations were different, they were alike in leading to transgression of God’s law.”—Ibid., p. 719.

“[David] had excused his own sinful course to himself, until his ways seemed passable in his own eyes. One wrong step had prepared the way for another. . . .

“When David departed from God, and stained his virtuous character by his crimes, he was no longer a man after God’s own heart.”—Spiritual Gifts, vol. 4A, pp. 86, 87.

PRQ2. When was David a man after God’s own heart—and when was he not?

Tuesday, March 9

3. A SEVERE REBUKE

a. What message did God send by Nathan the prophet? 2 Samuel 12:1–9.

2 Samuel 12:1-9: *1 And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. 2 The rich man had exceeding many flocks and herds: 3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. 4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. 5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: 6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. 7 And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; 8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. 9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.*

“God in His mercy did not leave David to be lured to utter ruin by the deceitful rewards of sin.

“For the sake of Israel also there was a necessity for God to interpose. As time passed on, David’s sin toward Bathsheba became known, and suspicion was excited that he had planned the death of Uriah. The Lord was dishonored. He had favored and exalted David, and David’s sin misrepresented the character of God and cast reproach upon His name. It tended to lower the standard of godliness in Israel, to lessen in many minds the abhorrence of sin; while those who did not love and fear God were by it emboldened in transgression.” — Patriarchs and Prophets, p. 720.

PRQ3. What can I learn from David if someone confronts me as Nathan did?

Tuesday, March 9

3. A SEVERE REBUKE

b. Relate the response of David and the immediate mercy of God. Verse 13. Nevertheless, what were to be some of the bitter consequences of David's sin? Verses 10–12, 14.

2 Samuel 12:13: *13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.*

2 Samuel 12:10–12: *10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. 11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. 12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.*

2 Samuel 12:14: *14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*

“David awakens as from a dream. He feels the sense of his sin. He does not seek to excuse his course, or palliate his sin, as did Saul; but with remorse and sincere grief, he bows his head before the prophet of God, and acknowledges his guilt. Nathan tells David that because of his repentance, and humble confession, God will forgive his sin, and avert a part of the threatened calamity, and spare his life. Yet he should be punished, because he had given great occasion to the enemies of the Lord to blaspheme. This occasion has been improved by the enemies of God, from David's day until the present time. Skeptics have assailed Christianity, and ridiculed the Bible, because David gave them occasion. . . .

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“God shows His displeasure at David’s having a plurality of wives by visiting him with judgments, and permitting evils to rise up against him from his own house. The terrible calamity God permitted to come upon David, who for his integrity was once called a man after God’s own heart, is evidence to after generations that God would not justify any one in transgressing His commandments, but that He will surely punish the guilty, however righteous, and favored of God they might once have been while they followed the Lord in purity of heart. When the righteous turn from their righteousness and do evil, their past righteousness will not save them from the wrath of a just and holy God.” —Spiritual Gifts, vol. 4A, pp. 86, 87.

PRQ3. What can I learn from David if someone confronts me as Nathan did?

Wednesday, March 10

4. GENUINE REPENTANCE NEEDED

a. Describe the depth of David’s heartfelt repentance. Psalm 51:1–4, 7, 10–14. Through sacred song, what open appeal does he make to us all?

Psalm 51:1–4: *I Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions: and my sin is ever before me. 4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*

Psalm 51:7: *7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.*

Psalm 51:10-14: *10 Create in me a clean heart, O God; and renew a right spirit within me. 11 Cast me not away from thy presence; and take not thy holy spirit from me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. 13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee. 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.*

“David repented of his sin in dust and ashes. He entreated the forgiveness of God, and concealed not his repentance from the great men, and even servants of his kingdom. He composed a penitential Psalm, recounting his sin and repentance, which Psalm he knew would be sung by after generations. He wished others to be instructed by the sad history of his life.

“The songs which David composed were sung by all Israel. . . . He knew that the confession of his guilt would bring his sins to the notice of other generations. He presents his case, showing in whom was his trust and hope for pardon.”—Spiritual Gifts, vol. 4A, p. 88.

“[David] did not flatter himself that sin was a matter with which he had nothing to do, and that should not concern him. As he saw the depths of deceit in his heart, he was deeply disgusted with himself, and prayed that God would keep him back by His power from presumptuous sins, and cleanse him from secret faults.”—The SDA Bible Commentary [E. G. White Comments], vol. 3, p. 1147.

PRQ4. Why is deep, earnest repentance so important for every one of us?

Wednesday, March 10

4. GENUINE REPENTANCE NEEDED

b. What must we all realize about sin? Ezekiel 33:12, 13, 18; 1 John 3:4.

Ezekiel 33:12-13: *12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. 13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.*

Ezekiel 33:18: *18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.*

1 John 3:4: *4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*

“Sin is sin, whether committed by one sitting on a throne, or by one in the humbler walks of life. The day is coming when all who have committed sin will make confession, even though it is too late for them to receive pardon. God waits long for the sinner to repent. He manifests a wonderful forbearance. But He must at last call the transgressor of His law to account. . . .

“The sincere child of God does not make light of any of His requirements. . . .

“It is not safe for us to close our eyes and harden our consciences, that we shall not see or realize our sins. We need to cherish the instruction we have had in regard to the hateful character of sin in order that we may repent.” — Ibid.

PRQ4. Why is deep, earnest repentance so important for every one of us?

Thursday, March 11

5. FOOD FOR THOUGHT

a. How do we know God accepts repentance? Psalms 51:16, 17; 32:1, 2, 5–7.

Psalms 51:16-17: *16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. 17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

Psalms 32:1-2: *1 Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

Psalms 32:5-7: *5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. 6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. 7 Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.*

“David did not in despair give over the struggle. In the promises of God to repentant sinners he saw the evidence of his pardon and acceptance.” —Patriarchs and Prophets, p. 725.

PRQ5. How can the tragic history of David’s fall bring us hope?

Thursday, March 11

5. FOOD FOR THOUGHT

b. How can David's repentance encourage us? Isaiah 55:7; 1 John 1:9.

Isaiah 55:7: *7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

1 John 1:9: *9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

“Many have murmured at what they called God’s injustice in sparing David, whose guilt was so great, after having rejected Saul for what appear to them to be far less flagrant sins. But David humbled himself and confessed his sin, while Saul despised reproof and hardened his heart in impenitence.

“This passage in David’s history is full of significance to the repenting sinner. It is one of the most forcible illustrations given us of the struggles and temptations of humanity, and of genuine repentance toward God and faith in our Lord Jesus Christ. Through all the ages it has proved a source of encouragement to souls that, having fallen into sin, were struggling under the burden of their guilt. Thousands of the children of God, who have been betrayed into sin, when ready to give up to despair have remembered how David’s sincere repentance and confession were accepted by God, notwithstanding he suffered for his transgression; and they also have taken courage to repent and try again to walk again in the way of God’s commandments.

“Whoever under the reproof of God will humble the soul with confession and repentance, as did David, may be sure that there is hope for him. Whoever will in faith accept God’s promises, will find pardon.” — Ibid., p. 726.

PRQ5. How can the tragic history of David's fall bring us hope?

Friday, March 12

PERSONAL REVIEW QUESTIONS

- 1. What type of environment might make me more likely to fall into sin?**
- 2. When was David a man after God's own heart—and when was he not?**
- 3. What can I learn from David if someone confronts me as Nathan did?**
- 4. Why is deep, earnest repentance so important for every one of us?**
- 5. How can the tragic history of David's fall bring us hope?**

Lesson 12 - Sabbath, March 20, 2021

Heartbreaking Consequences

“Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me” (Micah 7:8).

“[God] caused David to pass under the rod, but He did not destroy him; the furnace is purify, but not to consume.” — *Patriarchs and Prophets*, p. 738.

Suggested Reading: *Patriarchs and Prophets*, pp. 727–738.

Sunday, March 14

1. BITTER EFFECTS OF SIN

a. Explain the changes that occurred after David's sin. Proverbs 6:32, 33.

Proverbs 6:32-33: 32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. 33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

“Though David repented of his sin and was forgiven and accepted by the Lord, he reaped the baleful harvest of the seed he himself had sown. The judgments upon him and upon his house testify to God's abhorrence of the sin. . . .

“David's transgression had changed his relation to God. The Lord could not in any wise sanction iniquity. He could not exercise His power to protect David from the results of his sin as he had protected him from the enmity of Saul.

“There was a great change in David himself. He was broken in spirit by the consciousness of his sin and its far-reaching results. He felt humbled in the eyes of his subjects. His influence was weakened. Hitherto his prosperity had been attributed to his conscientious obedience to the commandments of the Lord. But now his subjects, having a knowledge of his sin, would be led to sin more freely. His authority in his own household, his claim to respect and obedience from his sons, was weakened. A sense of his guilt kept him silent when he should have condemned sin; it made his arm feeble to execute justice in his house. His evil example exerted its influence upon his sons, and God would not interpose to prevent the result. He would permit things to take their natural course, and thus David was severely chastised.” —Patriarchs and Prophets, p. 723.

PRQ1. Why did normally strong David seem to be in a paralytic stupor?

Monday, March 15

2. WICKEDNESS IN THE SONS

a. What is written about Amnon, David's first-born son? **2 Samuel 13:1, 2, 10–16**. Why did David neglect to carry out his convictions regarding Amnon's violent act? **Verse 21; Romans 2:1**.

2 Samuel 13:1-2: *1 And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her. 2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.*

2 Samuel 13:21: *21 But when king David heard of all these things, he was very wroth.*

Romans 2:1: *1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.*

“The shameful crime of Amnon, the first-born, was permitted by David to pass unpunished and unrebuked. The law pronounced death upon the adulterer, and the unnatural crime of Amnon made him doubly guilty. But David, self-condemned for his own sin, failed to bring the offender to justice.” — Patriarchs and Prophets, p. 727.

PRQ2. *How can we avoid repeating the mistakes of David's family life?*

Monday, March 15

2. WICKEDNESS IN THE SONS

b. What should we realize about the way Amnon had to be brought to justice? 2 Samuel 13:28, 29, 32; Proverbs 29:15.

2 Samuel 13:28-29: *28 Now Absalom had commanded his servants, saying, Mark ye now when Amnons heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous and be valiant. 29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the kings sons arose, and every man gat him up upon his mule, and fled.*

2 Samuel 13:32: *32 And Jonadab, the son of Shimeah Davids brother, answered and said, Let not my lord suppose that they have slain all the young men the kings sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.*

Proverbs 29:15: *15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.*

“Like other sons of David, Amnon had been left to selfish indulgence. He had sought to gratify every thought of his heart, regardless of the requirements of God. Notwithstanding his great sin, God had borne long with him. For two years he had been granted opportunity for repentance; but he continued in sin, and with his guilt upon him, he was cut down by death, to await the awful tribunal of the judgment. . . .

“When parents or rulers neglect the duty of punishing iniquity, God Himself will take the case in hand. His restraining power will be in a measure removed from the agencies of evil, so that a train of circumstances will arise which will punish sin with sin.” —Ibid., pp. 727, 728.

PRQ2. How can we avoid repeating the mistakes of David’s family life?

Monday, March 15

2. WICKEDNESS IN THE SONS

c. How did David handle Absalom's crime? 2 Samuel 13:38, 39; 14:21–24, 28.

2 Samuel 13:38-39: *38 So Absalom fled, and went to Geshur, and was there three years. 39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.*

2 Samuel 14:21–24: *21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. 22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, Today thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant. 23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem. 24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the kings face.*

2 Samuel 14:28: *28 So Absalom dwelt two full years in Jerusalem, and saw not the kings face.*

“David, feeling that the crime of his son demanded some punishment, refused him permission to return. . . .

“Tenderly as he loved this beautiful and gifted son, [David] felt it necessary, as a lesson both to Absalom and to the people, that abhorrence for such a crime should be manifested. Absalom lived two years in his own house, but banished from the court.” —Ibid., pp. 728, 729.

PRQ2. How can we avoid repeating the mistakes of David's family life?

Tuesday, March 16

3. CHARISMA, CHARM . . . AND TREACHERY

a. What factors made Absalom attractive to the people, and how did he craftily use these to his advantage as the unsuspecting king welcomed him step by step? 2 Samuel 14:25, 26; 15:1–6.

2 Samuel 14:25-26: *25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. 26 And when he polled his head, (for it was at every years end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the kings weight.*

2 Samuel 15:1–6: *1 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. 2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. 3 And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. 4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! 5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. 6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.*

“[Absalom’s] sister dwelt with him, and her presence kept alive the memory of the irreparable wrong she had suffered. In the popular estimation the prince was a hero rather than an offender. . . . It was not wise for the king to leave a man of Absalom’s character—ambitious, impulsive, and passionate—to brood for two years over supposed grievances. And David’s action in permitting him to return to Jerusalem, and yet refusing to admit him to his presence, enlisted in his behalf the sympathies of the people.

Continued...

“With the memory ever before him of his own transgression of the law of God, David seemed morally paralyzed; he was weak and irresolute, when before his sin he had been courageous and decided. His influence with the people had been weakened. . . .

“Through the influence of Joab, Absalom was again admitted to his father’s presence; but though there was an outward reconciliation, he continued his ambitious scheming. He now assumed an almost royal state, having chariots and horses, and fifty men to run before him. And while the king was more and more inclined to desire retirement and solitude, Absalom sedulously courted the popular favor.

“The influence of David’s listlessness and irresolution extended to his subordinates; negligence and delay characterized the administration of justice. Absalom artfully turned every cause of dissatisfaction to his own advantage. Day by day this man of noble mien might be seen at the gate of the city, where a crowd of suppliants waited to present their wrongs for redress. Absalom mingled with them and listened to their grievances, expressing sympathy with their sufferings and regret at the inefficiency of the government. . . . [2 Samuel 15:3, 5 quoted.]

“Fomented by the artful insinuations of the prince, discontent with the government was fast spreading. The praise of Absalom was on the lips of all. He was generally regarded as heir to the kingdom; the people looked upon him with pride as worthy of this high station, and a desire was kindled that he might occupy the throne. [2 Samuel 15:6 quoted.] Yet the king, blinded by affection for his son, suspected nothing. The princely state which Absalom had assumed, was regarded by David as intended to do honor to his court.” — Patriarchs and Prophets, pp. 729, 730.

PRQ3. What factors can trigger an Absalom in the church?

Wednesday, March 17

4. RISING TO THE CRISIS

a. Explain the hypocritical plot of Absalom. 2 Samuel 15:7–12; Psalm 55:21.

2 Samuel 15:7-12: *7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. 8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD. 9 And the king said unto him, Go in peace. So he arose, and went to Hebron. 10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. 11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. 12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.*

Psalm 55:21: *21 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.*

“Absalom’s crowning act of hypocrisy was designed not only to blind the king but to establish the confidence of the people, and thus to lead them on to rebellion against the king whom God had chosen.” —Patriarchs and Prophets, p. 730.

Wednesday, March 17

4. RISING TO THE CRISIS

b. Relate the startling news brought to David and the strategic steps he took. 2 Samuel 15:13–17. What was his noble aim in taking this action?

2 Samuel 15:13-17: *13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. 14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. 15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint. 16 And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. 17 And the king went forth, and all the people after him, and tarried in a place that was far off.*

“In his great peril David shook off the depression that had so long rested upon him, and with the spirit of his earlier years he prepared to meet this terrible emergency. Absalom was mustering his forces at Hebron, only twenty miles away. The rebels would soon be at the gates of Jerusalem.

“From his palace David looked out upon his capital— ‘beautiful for situation, the joy of the whole earth . . . the city of the great King’ (Psalm 48:2). He shuddered at the thought of exposing it to carnage and devastation. Should he call to his help the subjects still loyal to his throne, and make a stand to hold his capital? Should he permit Jerusalem to be deluged with blood? His decision was taken. The horrors of war should not fall upon the chosen city. He would leave Jerusalem, and then test the fidelity of his people, giving them an opportunity to rally to his support. In this great crisis it was his duty to God and to his people to maintain the authority with which Heaven had invested Him. The issue of the conflict he would trust with God.”—Ibid., p. 731.

Wednesday, March 17

4. RISING TO THE CRISIS

c. At this tragic hour, how was David comforted, especially by the faith of men such as Ittai the Gittite? Verses 18–23; Micah 7:8.

2 Samuel 15:18–23: *18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king. 19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. 20 Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee. 21 And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. 22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. 23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.*

Micah 7:8: *8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.*

“David, with characteristic unselfishness, could not consent that these strangers who had sought his protection should be involved in his calamity. . . . These men had been converted from paganism to the worship of Jehovah, and nobly they now proved their fidelity to God and their king. David, with grateful heart, accepted their devotion to his apparently sinking cause.” —Ibid., pp. 731, 732.

PRQ4. Relate some evidences of David’s nobility during this period.

Thursday, March 18

5. NOBILITY IN SUFFERING

a. Though David eagerly yearned to keep God’s sacred ark with him, what unselfish decision did he make? 2 Samuel 15:24–29.

2 Samuel 15:24–29: *24 And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. 25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: 26 But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. 27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. 28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me. 29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.*

“As the appointed ruler of God’s heritage [David] was under solemn responsibility. . . . Without divine authority neither priest nor king had a right to remove therefrom the symbol of His presence. And David knew that his heart and life must be in harmony with the divine precepts, else the ark would be the means of disaster rather than of success. His great sin was ever before him. He recognized in this conspiracy the just judgment of God.” —Patriarchs and Prophets, p. 732.

Thursday, March 18

5. NOBILITY IN SUFFERING

b. How can every sinner be comforted by the hope David expressed at this dark hour? Verse 30; 16:5–12; Psalm 3:1–3.

2 Samuel 15:30: *30 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.*

2 Samuel 16:5–12: *5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. 6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. 7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: 8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man. 9 Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. 10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? 11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him. 12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.*

Psalm 3:1–3: *1 LORD, how are they increased that trouble me! many are they that rise up against me. 2 Many there be which say of my soul, There is no help for him in God. Selah. 3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.*

Continued...

“David utters no complaint. The most eloquent psalm he ever sang [Psalm 3] was when he was climbing Mount Olivet.” —Conflict and Courage, p. 181.

“When David went up the Mount Olivet, . . . the Lord was looking pityingly upon him. David was clothed in sackcloth, and his conscience was scourging him. The outward signs of humiliation testified of his contrition. In tearful, heartbroken utterances he presented his case to God, and the Lord did not forsake His servant. Never was David dearer to the heart of Infinite Love than when, conscience-smitten, he fled for his life from his enemies, who had been stirred to rebellion by his own son.” —Thoughts From the Mount of Blessing, p. 11.

PRQ5. Why could David trust in God even at this painful time?

Friday, March 19

PERSONAL REVIEW QUESTIONS

- 1. Why did normally strong David seem to be in a paralytic stupor?**
- 2. How can we avoid repeating the mistakes of David's family life?**
- 3. What factors can trigger an Absalom in the church?**
- 4. Relate some evidences of David's nobility during this period.**
- 5. Why could David trust in God even at this painful time?**

Lesson 13 - Sabbath, March 27, 2021

A Legacy of Mercy and Justice

“Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come” (Psalm 71:18).

“Glorious are the promises made to David and his house, promises that look forward to the eternal ages, and find their complete fulfillment in Christ.” — Patriarchs and Prophets, p. 754.

Suggested Reading: *Patriarchs and Prophets*, pp. 738–755.

Sunday, March 21

1. REBELLION SQUELCHED

a. As David prepared for battle, what was his big concern? 2 Samuel 18:1–5. Yet how did Absalom meet his death? Verses 9, 10, 14, 15.

2 Samuel 18:1-5: *1 And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. 2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. 3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city. 4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. 5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.*

2 Samuel 18:9-10: *9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. 10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.*

2 Samuel 18:14-15: *14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. 15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.*

“As the king looked upon the opposing forces, the thought uppermost in his mind was not of the crown and the kingdom, nor of his own life, that depended upon the wage of battle. The father’s heart was filled with love and pity for his rebellious son.” —Patriarchs and Prophets, p. 743.

PRQ1. What can we learn from David’s response to Joab’s rebuke to him?

Sunday, March 21

1. REBELLION SQUELCHED

b. Why did Joab arrest David's reaction? Verses 32, 33; 19:1–8.

2 Samuel 18:32-33: *32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. 33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!*

2 Samuel 19:1–8: *1 And it was told Joab, Behold, the king weepeth and mourneth for Absalom. 2 And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. 3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. 4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! 5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; 6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. 7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. 8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.*

Continued...

“God had given them reason for triumph and gladness; the greatest rebellion that had ever been known in Israel had been crushed; and yet this great victory was turned to mourning for him whose crime had cost the blood of thousands of brave men. . . .

“Harsh and even cruel as was the reproof to the heart-stricken king, David did not resent it. Seeing that his general was right, he went down to the gate, and with words of courage and commendation greeted his brave soldiers as they marched past him.” —Ibid., p. 745.

PRQ1. What can we learn from David's response to Joab's rebuke to him?

Monday, March 22

2. BLESSING AND PRESUMPTION

a. Give some later examples of David's continued nobility of spirit—and God's care for him. 2 Samuel 19:18–23; 23:14–17.

2 Samuel 19:18-23: *18 And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; 19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. 20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. 21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? 22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? 23 Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him.*

2 Samuel 23:14–17: *14 And David was then in an hold, and the garrison of the Philistines was then in Bethlehem. 15 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! 16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. 17 And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.*

Continued...

“After the death of Absalom, God turned the hearts of Israel, as the heart of one man, to David. Shimei, who had cursed David in his humility, through fear of his life, was among the first of the rebellious to meet David on his return to Jerusalem. . . . Those who witnessed his abusive course urged David not to spare his life, because he cursed the Lord’s anointed. But David rebuked them. He not only spared the life of Shimei, but mercifully forgave him.”—Spiritual Gifts, vol. 4A, p. 91.

PRQ2. In what areas of life might I be tempted to commit the same sin as did David in his census?

Monday, March 22

2. BLESSING AND PRESUMPTION

b. Although the full restoration of David's kingdom was neither immediate nor easy, what was he able to declare? Chapter 22:1–3, 7, 18, 19, 51.

2 Samuel 22:1–3: 1 And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 And he said, The LORD is my rock, and my fortress, and my deliverer; 3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

2 Samuel 22:7: 7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

2 Samuel 22:18-19: 18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me. 19 They prevented me in the day of my calamity: but the LORD was my stay.

2 Samuel 22:51: 51 He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

PRQ2. In what areas of life might I be tempted to commit the same sin as did David in his census?

Monday, March 22

2. BLESSING AND PRESUMPTION

c. What error did David commit later in life? 1 Chronicles 21:1–7.

1 Chronicles 21:1-7: *1 And Satan stood up against Israel, and provoked David to number Israel. 2 And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it. 3 And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? 4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. 5 And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. 6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. 7 And God was displeased with this thing; therefore he smote Israel.*

“It was pride and ambition that prompted this action of the king. The numbering of the people would show the contrast between the weakness of the kingdom when David ascended the throne and its strength and prosperity under his rule. This would tend still further to foster the already too great self-confidence of both king and people. [1 Chronicles 21:1 quoted.] The prosperity of Israel under David had been due to the blessing of God rather than to the ability of her king or the strength of her armies. But the increasing of the military resources of the kingdom would give the impression to the surrounding nations that Israel’s trust was in her armies, and not in the power of Jehovah.”—Patriarchs and Prophets, p. 747.

PRQ2. *In what areas of life might I be tempted to commit the same sin as did David in his census?*

Monday, March 22

2. BLESSING AND PRESUMPTION

d. What did David humbly realize about the census? 2 Samuel 24:10. How did he choose from the options God gave him? Verses 11–14.

2 Samuel 24:10-14: *10 And Davids heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly. 11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, Davids seer, saying, 12 Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. 13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land? now advise, and see what answer I shall return to him that sent me. 14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man.*

“[The people] had themselves cherished the same sins that prompted David’s action. As the Lord through Absalom’s sin visited judgment upon David, so through David’s error He punished the sins of Israel.”—Ibid., p. 748.

PRQ2. In what areas of life might I be tempted to commit the same sin as did David in his census?

Tuesday, March 23

3. ACCEPTANCE AND ABDICATION

a. Why did so many people have to suffer—and what was the effect of David’s intercession? 2 Samuel 24:15–17, 21, 25.

2 Samuel 24:15-17: *15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. 16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. 17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.*

2 Samuel 24:21: *21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.*

2 Samuel 24:25: *25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.*

“Swift destruction followed. Seventy thousand were destroyed by pestilence. David and the elders of Israel were in the deepest humiliation, mourning before the Lord. As the angel of the Lord was on his way to destroy Jerusalem, God bids him to stay his work of death. A pitiful God loves His people still, notwithstanding their rebellion. The angel clad in warlike garments, with a drawn sword in his hand, stretched out over Jerusalem, is revealed to David, and to those who were with him. David is terribly afraid, yet he cries out in his distress, and his compassion for Israel. He begs of God to save the sheep. In anguish he confesses, ‘I have sinned, and I have done wickedly. Let thine hand be against me, and against my father’s house, and not upon the people.’ God speaks to David by His prophet, and bids him make atonement for his sin. David’s heart was in the work, and his repentance was accepted.” —Spiritual Gifts, vol. 4A, pp. 92, 93.

PRQ3. Enumerate the fourfold judgment on David’s sons and how it warns us.

Tuesday, March 23

3. ACCEPTANCE AND ABDICATION

b. How were David's prayers for grace in his old age answered in his final challenge? Psalm 71:9, 18; 1 Kings 1:5, 6, 15–21, 32–35, 39.

Psalm 71:9: *9 Cast me not off in the time of old age; forsake me not when my strength faileth.*

Psalm 71:18: *18 Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.*

1 Kings 1:5-6: *5 Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. 6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom.*

1 Kings 1:15-21: *15 And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. 16 And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldest thou? 17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. 18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: 19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. 20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. 21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.*

Continued...

1 Kings 1:32-35: *32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. 33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: 34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. 35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.*

1 Kings 1:39: *And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.*

“[Adonijah] now rebelled against the authority of God, who had appointed Solomon to the throne. Both by natural endowments and religious character Solomon was better qualified than his elder brother to become ruler of Israel; yet although the choice of God had been clearly indicated, Adonijah did not fail to find sympathizers. Joab, though guilty of many crimes, had heretofore been loyal to the throne; but he now joined the conspiracy against Solomon, as did also Abiathar the priest. . . .

“David at once abdicated in favor of Solomon, who was immediately anointed and proclaimed king. The conspiracy was crushed. Its chief actors had incurred the penalty of death. . . . Joab and Adonijah were spared for the time, but after the death of David they suffered the penalty of their crime. The execution of the sentence upon the son of David completed the fourfold judgment [2 Samuel 12:5, 6] that testified to God’s abhorrence of the father’s sin.” —Patriarchs and Prophets, pp. 749, 750.

PRQ3. *Enumerate the fourfold judgment on David’s sons and how it warns us.*

Wednesday, March 24

4. AN INHERITANCE OF FAITH

a. Explain David’s advice for Solomon—and his deepest concern at the end of his life. 1 Kings 2:1–4; 1 Chronicles 28:9.

1 Kings 2:1-4: *1 Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, 2 I go the way of all the earth: be thou strong therefore, and shew thyself a man; 3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: 4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.*

1 Chronicles 28:9: *9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

“David feels the greatest solicitude for Solomon. . . . He has learned by experience that the Lord will in no case sanction wrongdoing, whether it be found in the loftiest prince, or the humblest subject, but would visit the leader of His people with as much severer punishment as his position is more responsible than the humble subject’s. The sins committed by the leaders of Israel would have an influence to lessen the heinousness of crime on the minds and consciences of the people, and would be brought to the notice of other nations, who fear not God, but who trample upon His authority, and they would be led to blaspheme the God of Israel. David solemnly charges his son to adhere strictly to the law of God, and to keep all His statutes.” —Spiritual Gifts, vol. 4A, pp. 94, 95.

Wednesday, March 24

4. AN INHERITANCE OF FAITH

b. Upon what else did David focus now? Verses 10, 20; 29:3, 9.

1 Chronicles 28:10: *10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.*

1 Chronicles 28:20: *20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.*

1 Chronicles 29:3: *3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,*

1 Chronicles 29:9: *9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.*

“The Lord, through His angel, instructed David, and gave him a pattern of the house which Solomon should build for Him. An angel was commissioned to stand by David while he was writing out, for the benefit of Solomon, the important directions in regard to the arrangement of the house. David’s heart was in the work. He manifested an earnestness and devotion in making extensive preparations for the building, and spared neither labor nor expense, but made large donations from his own treasury, thereby setting a noble example before his people, which they did not hesitate with a willing heart to follow.”—Ibid., p. 94.

Wednesday, March 24

4. AN INHERITANCE OF FAITH

c. How can David's example inspire the aged? Psalms 71:1; 119:132, 133.

Psalms 71:1: *I In thee, O LORD, do I put my trust: let me never be put to confusion.*

Psalms 119:132: *132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name. 133 Order my steps in thy word: and let not any iniquity have dominion over me.*

“David, in arranging his business, sets a good example to all who are advanced in years, to settle their matters while they are capable of doing so, that when they shall be drawing near to death, and their mental faculties are dimmed, they shall have nothing of a worldly nature to divert their minds from God.” —Ibid., p. 96.

PRQ4. *Like David, how can we all make the best of our older years?*

Thursday, March 25

5. A MESSAGE FOR THE LAST DAYS

a. How is the promise in 2 Samuel 7:16 fulfilled? Luke 1:30–33; Acts 2:29–36.

2 Samuel 7:16: *16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*

Luke 1:30–33: *30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

Acts 2:29–36: *29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

Thursday, March 25

5. A MESSAGE FOR THE LAST DAYS

b. What message penned by David is of distinct importance in these last days of earth's history? Psalm 119:17, 18, 33–40, 126, 127.

Psalm 119:17-18: *17 Deal bountifully with thy servant, that I may live, and keep thy word. 18 Open thou mine eyes, that I may behold wondrous things out of thy law.*

Psalms 119:33-40: *33 Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end. 34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. 35 Make me to go in the path of thy commandments; for therein do I delight. 36 Incline my heart unto thy testimonies, and not to covetousness. 37 Turn away mine eyes from beholding vanity; and quicken thou me in thy way. 38 Stablish thy word unto thy servant, who is devoted to thy fear. 39 Turn away my reproach which I fear: for thy judgments are good. 40 Behold, I have longed after thy precepts: quicken me in thy righteousness.*

Psalms 119:126-127: *126 It is time for thee, LORD, to work: for they have made void thy law. 127 Therefore I love thy commandments above gold; yea, above fine gold.*

“It is possible for men to go so far in wickedness, under continual remonstrance, that God sees that He must arise and vindicate His honor. Thus it is at the present period of this earth's history. Crime of every degree is becoming more and more strikingly manifest. The earth is filled with violence of men against their fellowmen.

“What position will the church take? Will those who in the past have had respect for the law of God, be drawn into the current of evil? Will the almost universal transgression and contempt of the law of God, darken the spiritual atmosphere of the souls of all alike? Will the disrespect of the law of God sweep away the protecting barriers? Because wickedness and lawlessness prevail, is the law of God to be less highly esteemed? Because it is made void by the great majority of those living on the earth, shall the few loyal ones become like all the disloyal, and act as the wicked act? Shall they not rather offer up the prayer of David, ‘It is time for thee, Lord, to work: for they have made void thy law’?” — The SDA Bible Commentary [E. G. White Comments], vol. 3, p. 1153.

“[Psalm 119:17, 18, 33–40 quoted.] Such prayers as this the Lord's servants should be continually offering to Him. This prayer reveals a consecration to God of heart and mind; it is the consecration that God is asking us to make.” — Ibid., p. 1152.

PRQ5. What appeal does David, through the psalms, make to each of us today?

Friday, March 26

PERSONAL REVIEW QUESTIONS

- 1. What can we learn from David's response to Joab's rebuke to him?**
- 2. In what areas of life might I be tempted to commit the same sin as did David in his census?**
- 3. Enumerate the fourfold judgment on David's sons and how it warns us.**
- 4. Like David, how can we all make the best of our older years?**
- 5. What appeal does David, through the psalms, make to each of us today?**