

STUDY NUMBER FOUR - 1 Samuel 21:1-22:23

v. 1 David went to Nob, to Ahimelech the priest. Ahimelech trembled when he met him, and asked, "Why are you alone? Why is no one with you?"

v. 2 David answered Ahimelech the priest, The king charged me with a certain matter and said to me, 'No one is to know anything about your mission and your instructions.' As for my men, I have told them to meet me at a certain place.

v. 3 Now then, what do you have on hand? Give me five loaves of bread, or whatever you can find."

v. 4 But the priest answered David, "I don't have an ordinary bread on hand; however, there is some consecrated bread here--provided the men have kept themselves from women."

v. 5 David replied, "Indeed women have been kept from us, as usual whenever I set out. The men's things are holy even on missions that are not holy. How much more so today!"

v. 6 So the priest gave him the consecrated bread, since there was no bread there except the bread of the Presence that had been removed from before the Lord and replaced by hot bread on the day it was taken away.

v. 7 Now one of Saul's servants was there that day, detained before the Lord; he was Doeg the Edomite, Saul's head shepherd.

v. 8 David asked Ahimelech, "Don't you have a spear or a sword here? I haven't brought my sword or any other weapon, because the king's business was urgent."

v. 9 The priest replied, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, is here; it is wrapped in a cloth behind the ephod. If you want it, take it; there is no sword here but that one." David said, "There is none like it; give it to me."

v. 10 That day David fled from Saul and went to Achish king of Gath.

v. 11 But the servants of Achish said to him, "Isn't this David, the king of the land? Isn't he the one they sing about in their dances, 'Saul has slain his thousands, and David his tens of thousands'?"

v. 12 David took these words to heart and was very much afraid of Achish king of Gath.

v. 13 So he feigned insanity in their presence; and while he was in their hands he acted like a madman, making marks on the doors of the gate and letting saliva run down his beard.

v. 14 Achish said to his servants, "Look at the man! He is insane! Why bring him to me?"

v. 15 Am I so short of madmen that you have to bring this fellow here to carry on like this in front of me? Must this man come into my house?"

22:v.1 David left Gath and escaped to the cave of Adullam. When his brothers and his father's household heard about it, they went down to him there.

- v. 2 All those who were in distress or in debt or discontented gathered around him, and he became their leader. About four hundred men were with him.
- v. 3 From there David went to Mizpah in Moab and said to the king of Moab, "Would you let my father and mother come and stay with you until I learn what God will do for me?"
- v. 4 So he left them with the king of Moab, and they stayed with him as long as David was in the stronghold.
- v. 5 But the prophet Gad said to David, "Do not stay in the stronghold. Go into the land of Judah." So David left and went to the forest of Hereth.
- v. 6 Now Saul heard that David and his men had been discovered. And Saul, spear in hand, was seated under the tamarisk tree on the hill at Gibeah, with all his officials standing around him.
- v. 7 Saul said to them, "Listen, men of Benjamin! Will the son of Jesse give all of you fields and vineyards? Will he make all of you commanders of thousands and commanders of hundreds?"
- v. 8 Is that why you have all conspired against me? No one tells me when my son makes a covenant with the son of Jesse. None of you is concerned about me or tells me that my son has incited my servant to lie in wait for me, as he does today."
- v. 9 But Doeg the Edomite, who was standing with Saul's officials, said, "I saw the son of Jesse come to Ahimelech son of Ahitub at Nob.
- v. 10 Ahimelech inquired of the Lord for him; he also gave him provisions and the sword of Goliath the Philistine."
- v. 11 Then the king sent for the priest Ahimelech son of Ahitub and his father's whole family, who were the priests at Nob, and they all came to the king.
- v. 12 Saul said, "Listen now, son of Ahitub." "Yes, my lord," he answered.
- v. 13 Saul said to him, "Why have you conspired against me, you and the son of Jesse, giving him bread and a sword and inquiring of God for him, so that he had rebelled against me and lies in wait for me, as he does today?"
- v. 14 Ahimelech answered the king, "Who of all your servants is as loyal as David, the king's son-in-law, captain of your bodyguard and highly respected in your household?"
- v. 15 Was that day the first time I inquired of God for him? Of course not! Let not the king accuse your servant or any of his father's family, for your servant knows nothing at all about this whole affair."
- v. 16 But the king said, "You will surely die, Ahimelech, you and your father's whole family."
- v. 17 Then the king ordered the guards at his side: "Turn and kill the priests of the Lord, because they too have sided with David. They knew he was fleeing, yet they did not tell me." But the king's officials were not willing to raise a hand to strike the priests of the Lord.

- v. 18 The king then ordered Doeg, "You turn and strike down the priests." So Doeg the Edomite turned and struck them down. That day he killed eighty-five men who wore the linen ephod.
- v. 19 He also put to the sword Nob, the town of the priests, with its men and women, its children and infants, and its cattle, donkeys and sheep.
- v. 20 But Abiathar, a son of Ahimelech son of Ahitub, escaped and fled to join David.
- v. 21 He told David that Saul had killed the priests of the Lord.
- v. 22 Then David said to Abiathar: "That day, when Doeg the Edomite was there, I knew he would be sure to tell Saul. I am responsible for the death of your father's whole family.
- v. 23 Stay with me; don't be afraid; the man who is seeking your life is seeking mine also. You will be safe with me."

INTRODUCTION:

"I will bless the Lord at all times. His praise shall continually be in my mouth. My soul shall make its boast in the Lord. The humble shall hear it and rejoice. Oh magnify the Lord with me, and let us exalt his name together. This poor man cries and the Lord heard him and saved him out of all his troubles. The eyes of the Lord are toward the righteous and his ears are open to their cry. The Lord is near to the broken hearted, and saves those who are crushed in spirit. Many are the afflictions of the righteous but the Lord delivers him out of them all."

Psalm 34:1-3,6,15,18,19

"When I am afraid, I will put my trust in Thee. In God I have put my trust; I shall not be afraid. What can man do to me? For Thou hast delivered my soul from death, indeed, my feet from stumbling; so that I may walk before God in the land of the living."

Psalm 56:3,11,13

In our last episode in the life of David, we left him CRYING, CONCERNED, and CONFUSED about his future. In these verses that we are going to be considering in these next couple of chapters, we are going to see David faltering. He is going to move from FAITH TO FEAR, and one thing leads to another.

Fear is always the enemy of faith in our lives. Little by little, we see David's faith in God's protection being replaced by the fear of man, and what Saul could do to him.

David is spiritually and emotionally confused. He couldn't see the forest for the trees. He has been anointed to be the king of Israel, and here he is

running for his life, with no family or friends, lying at every turn, and dishonoring God in several situations.

Genesis 22:1

"Now it came about after these things, that God tested Abraham."

James 1:3

"Knowing that the testing of your faith produces endurance."

God is testing David's faith, and David is blowing it badly. But in all of this, God is molding David to be the kind of man that he intends for him to be when he is king.

This is a hard principle for us to accept, but God allows some circumstances to come into our life that really test our faith in him, but only so he can accomplish his purpose for our lives in a way that he could never do if the path were always smooth and easy.

GOLD IS REFINED THROUGH FIRE. It is when problems and difficulties seem to be overwhelming that the child of God learns some lessons that he could never learn otherwise.

We can learn from David's experience here, first of all: fear set in. As we said before, fear is always the enemy of faith. To believe God, to rely on the Word of God, to claim the promises of God, is to conquer our fear.

God is allowing David to go through some rough times now, not because of any failure or sin that he had committed but this testing period was to prepare David for the throne. It was all in the will of God.

Alan Redpath says, "It takes but a moment to make a convert. It takes a lifetime to manufacture a saint.

David should not have feared, but he did. We shouldn't fear, but we do. If we are really honest, we have to admit that sometimes our fear of our problems and circumstances are far more real to us than the presence of the Lord and the reality of his promises.

Someone said one day, "But this is real life." It is easy to lose 20/20 spiritual vision. We can get a spiritual squint and see things in the wrong perspective and start to panic. We can well remember Peter walking on the water. When he got his eyes off the Lord and on his circumstances, he begun to sink.

What caused David's panic when he was in the will of God but surrounded by bewildering circumstances?

We have so many blind spots in our lives and so many things that we are not willing to face up to as far as our weaknesses and unbelief are concerned. And God just has to get our attention and to pinpoint these things for us by the curriculum of circumstances He allows to come into our lives.

chap. 21:1 "David went to Nob, to Ahimelech the priest. Ahimelech trembled when he met him, and asked, "Why are you alone? Why is no one with you?"

Since Michal let David down through the window so that he could escape from Gibeah, he's been to Samuel and back to Jonathan. And now as he flees Gibeah one more time, he goes a few miles southeast to a place called Nob, where he goes to the priest Ahimelech.

He probably did not feel that he could go back to Ramah to Samuel because Saul found him there last time and would probably check there first in this second go-round.

Since the meeting with Jonathan and David was in the morning, we are going to assume that these events with Ahimelech probably took place in mid-afternoon.

I am sure David's eyes are still swollen and red from the weeping, and Ahimelech, I think, sensed something wrong.

In the remainder of the verse, Ahimelech asks two questions:

1. Why are you alone?
2. Why is no one with you?

I think back of both of these questions is another unasked question: What has happened, David?

Smith points out, "Nob was a sanctuary, as is evident from the continuation of this account. It was within the immediate jurisdiction of Saul, or he could not have dealt with it so summarily. A town of the same name is located in Benjamin by Nehemiah (chap. 11:32), and the same is intended by Isaiah in his picture of the progress of an invading army from the north (Isaiah 10:32). From the latter passage we learn that the town was in the immediate vicinity of Jerusalem. This situation would answer all the needs of our passage. David would naturally make his way southward from Gibeah so as to

reach his own clan. He would stop for supplies at the first town in which he might have friends. Nob lay immediately on the way to Bethlehem.

Laney points out, "David now entered a long period of separation from the royal court. Most of that time was spent fleeing from Saul, who saw David as his number one enemy. Through David's adventures as a fugitive, he learned lessons on prayer, trusting the Lord, and how to praise God. That is evidenced by many of the Davidic psalms that have their background in these chapters.

Redpath points out, "At this particular point in David's history, God had shot an arrow beyond him. He was going through this situation not because of any failure of sin that he had committed, but simply because of God's purpose in proving the reality of his love, his devotion, his faith. This crucible of testing was to prepare David for a throne for which he had already received the anointing of the Spirit. I am underlining this because I want you to understand that what is happening to David at this point is all in the will of God to make of him a man of God. It takes but a moment to make a convert; it takes a lifetime to manufacture a saint. David is now looking at God through the threatening clouds of opposition and trouble, instead of looking down at circumstances through the rainbow of God's love. It is very easy to lose 20/20 spiritual squint, to see things in the wrong perspective and start to panic. But how does it all begin? How so you think it began in David's life?"

O what emptiness of heart there is today in so many Christians. No wonder fear comes in through the door and faith goes out through the window.

The fact that David was not right with God was detected the moment he entered God's sanctuary. I would that the power of the Spirit of God might so be upon the congregation of his people that every time we come into the sanctuary, He might say, "Why are you like this?"

John Davis in his book The Birth of a Kingdom says, "Widespread popularity and permanent security were not often the lot of God's people in the Old Testament era. This was especially true with David during these tragic years of separation from the royal court. Perhaps one of the greatest frustrations experienced by David was the fact that his persecutors came from within Israel, as well as without. These chapters in the book of 1 Samuel are most important if one is to understand properly the background and circumstances of many of the psalms. One learns quite a bit about David the psalmist in these chapters as well as about David the fugitive."

Krummacher points out, "What now moved David to make his way to Nob was perhaps the double hope of finding protection from his persecutors beside

the alters there, and of obtaining through the intervention of the priests divine direction as to his future course."

Getz raises the question, "What about you? Have you ever lost perspective, unable to remember God's promises and provisions in your own life? Do even the Lord's daily miracles in your life, such as health and strength, sometimes seem unrelated to the supernatural? Have you ever taken matters into your own hands and made a mess of things? It's at times like these that we too hurt those closest to us, cause innocent people to suffer, and then bring reproach on the name of Jesus Christ."

Vos pictures well the scene before us: "As David fled from the fields at Gibeah, he was evidently in very dire straits. He presumably had not been able to return home after escaping out of a window and so had little or no baggage or food. Where should he go? The priestly village of Nob, a couple of miles away on the northern outskirts of Jerusalem was a likely source of help."

Blaikie points out, "We enter here on a somewhat painful part of David's history. He is not living so near to God as before, and in consequence, his course becomes more carnal and more crooked."

But how has his sky become overcast? A homeless and helpless wanderer with scarcely an attendant or companion, in momentary fear of death, fain to beg a morsel of bread where he could get it, a creature so banned and cursed that kindness to him involved the risk of death, his heart bleeding for the loss of Jonathan, his soul clouded by distrust of God, his conscience troubled by the vague sense of unacknowledged sin. Like a lost sheep, he has gone astray for a time, but the Good Shepherd will leave the 90 and 9 and go among the mountains 'til he find him; and his experience will give a wondrous depth to that favorite song of young and old, of every age and country, "He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake."

Pink points out, "There seems to be a real fear among the whole religious establishment with regard to Saul. This is reflected in 1 Sam. 16 when Samuel is commanded of the Lord to go down to anoint someone from the house of Jesse to be king, and it is also true of Ahemelech here in this passage."

Faith must be tested, and we must learn by painful experience the bitter consequences of not trusting in the Lord with all our hearts, and the evil fruits which are born whenever we lean unto our own understandings, take matters into our own hands, and seek to extricate ourselves from trouble."

v. 2 David answered Ahimelech the priest, "The king charged me with a certain matter and said to me, 'No one is to know anything about your mission and your instructions.' As for my men, I have told them to meet me at a certain place.

Here in this 21st chapter, David is going to tell three LIES.

His first lie to Ahimelech is right here in the 2nd verse: "Saul has sent me on a secret mission and no one is to know anything about it. So therefore I must keep everything confidential."

"As for my men, I have told them to meet me at a certain place."

In answer to Ahimelech's two questions, David says he is alone because he is on a secret mission, and the fact that no one is with him is explained by a planned rendezvous with his men in another location.

v. 3 Now then, what do you have on hand? Give me five loaves of bread, or whatever you can find."

It is obvious that David is hungry at this point, and he has come to Ahimelech to get food for himself.

He makes a very specific request, first of all, "Give me five loaves of bread, or whatever you can find."

The little guy in John chapter 6 had five loaves and a couple of fish for his lunch. David is here asking, really, for something for himself. You would know that if he were really telling the truth here and that he was going to be meeting his men, as he has said, the request would be substantially larger, as we are going to see on another occasion a couple of episodes from now. Everything he asks for here of Ahimelech is for his personal needs.

v. 4 But the priest answered David, "I don't have any ordinary bread on hand; however, there is some consecrated bread here--provided the men have kept themselves from women."

The priest explains that they don't have any of the regular bread, but that he does have some of the consecrated bread that has been used on the table of shewbread; and that it would be possible for him to give him this bread, provided the men have kept themselves from women.

v. 5 David replied, "Indeed women have been kept from us, as usual whenever I set out. The men's things are holy even on missions that are not holy. How much more so today!"

You can always tell someone who is lying because here is LIE #2. He uses the word "indeed" as a great affirmation, and then concludes his lie by saying, "How much more so today!"

Barber points out, "It has been said that trials never weaken us. They only show us that we are weak. Through his experiences, David came to know his own weaknesses and learned firsthand the danger of taking his eyes off the Lord. Left to himself, he resorted to carnal expediency. The events through which he passed, showed him the wretchedness of such self-dependence. Through David's experience, we learn something of what it is to suffer wrongfully, to be unjustly deprived of love and companionship of one's wife and trusted friend, and to be forced to endure social ostracism and economic hardship. Under such conditions of anxiety, loneliness, and the constant fear of betrayal, the strongest heart would fail, and the most stoic spirit would be inclined to give way to either resentment or despair. David shows us that the response to injustice is never to seek revenge, nor to doubt God's providence. First we must be rooted in a strong sense of belonging to God the Father so that no matter what storms arise, we trust ourselves entirely to His care. Through His inner working, we are given the ability or feeling of competence to face each God-appointed task with confidence, no matter how difficult it may appear."

J. Vernon McGee points out, "In giving David and his men the bread, the priest was breaking the letter of the law, but not the spirit of the law. You will recall that the Pharisees challenged the Lord Jesus Christ about breaking the law, which He did not do. The Lord refuted their accusations by referring to this incident in the life of David."

Mark 2:23-28

"And it came about that He was passing through the grain fields on the Sabbath and His disciples began to make their way along while picking the heads of grain. And the Pharisees were saying to him, 'See here. Why are they doing what is not lawful on the Sabbath?' And he said to them, 'Have you never read what David did when he was in need and became hungry, he and his companions? How he entered into the house of God in the time of Abiathar the High Priest and ate the consecrated bread which is not lawful for anyone to eat except the priests, and he gave it also to those who were with him?' And he was saying to them, 'The Sabbath was made for man, and not man for the Sabbath. Consequently, the Son of man is Lord even of the Sabbath.'"

The Lord seems to indicate from this Mark passage that there were some men with David on this excursion. We do see quite a crowd gathering around

him in chapter 22, but it seems like here in this chapter, what transpires seems to be done by himself alone.

v. 6 So the priest gave him the consecrated bread, since there was no bread there except the bread of the Presence that had been removed from before the Lord and replaced by hot bread on the day it was taken away.

Ahimelech complies with the request of David in giving him this special bread.

v. 7 Now one of Saul's servants was there that day, detained before the Lord; he was Doeg the Edomite, Saul's head shepherd.

Enter the VILLAIN, and all the crowd says, "Boo! Hiss!"

Psalm 52

"Why do you boast in evil, O might man? The loving kindness of God endures all day long. Your tongue devises destruction like a sharp razor, O worker of deceit. You love evil more than good; falsehood more than speaking what is right. You love all words that devour, O deceitful tongue. But God will break you down forever. He will snatch you up and tear you away from your tent, and uproot you from the land of the living. And the righteous will see and fear and will laugh at him saying, 'Behold, the man who would not make God his refuge, but trusted in the abundance of his riches, and was strong in his evil desire.' But as for me, I am like a green olive tree in the house of God. I trust in the loving kindness of God forever and ever. I will give thee thanks forever, because thou hast done it. And I will wait on thy name for it is good in the presence of thy godly ones."

Doeg was Saul's head shepherd. He was an Edomite, one of the descendants of Esau.

He has been detained before the Lord on this occasion in order to teach the lesson to David of the high cost of lying.

Winter asks the question, "Who was Doeg? Doeg was an Edomite. The Edomites were descendants of Esau (Gen. 36:1). These people lived in the country south of the Dead Sea. As the brother of Jacob, Esau was given a secondary blessing of Jacob. Esau had many descendants, and they grew into a prosperous nation. Doeg the Edomite was the chief herdsman among Saul's servants. He may have come to Israel as a mercenary and then given the responsibility of tending to the king's flocks and herds."

v. 8 David asked Ahimelech, "Don't you have a spear or a sword here? I haven't brought my sword or any other weapon, because the king's business was urgent."

Here David tells LIE #3.

David is saying that he got away without any weapons because the king's business was so urgent.

David, how about a sling, a stone, and the Lord of Hosts?

1 Sam. 17:50

"So David triumphed over the Philistine with a sling, and a stone; without a sword in his hand he struck down the Philistine and killed him."

v. 9 The priest replied, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, is here; it is wrapped in a cloth behind the ephod. If you want it, take it; there is no sword here but that one." David said, "There is none like it; give it to me."

You can really feel the providential circumstances surrounding David in this situation. It just so happens that Doeg the Edomite, Saul's head shepherd has been detained there in Nob on this occasion; and he is witnessing and listening to everything that is transpiring. Now secondly, when David makes a request for an offensive weapon, the only weapon there is the sword of Goliath, which would bring a flood of memories back to David.

1 Samuel 17:45-47

"David said to the Philistine, 'You come against me with sword and spear and javelin. But I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied. This day the Lord will hand you over to me, and I'll strike you down and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and the whole world will know that there is a God in Israel. All those gathered here will know that it is not by sword or spear that the Lord saves, for the battle is the Lord's, and he will give all of you into our hands.'"

Krummacher points out, "And David said, 'There is none like it; give it to me.' The priest then gave it to him. Once the shepherd sling alone was necessary for our hero. Now he asks for that sword which had not even availed him, for whose giant hand it had been fabricated. And besides, he says of it, 'There is

none like it,' as if the victory were connected with a weapon and did not depend on the arm of the Lord alone. Poor David. But patience, the Lord will yet know how to lead him back into the right path."

McGee points out, "It is interesting that David could use the sling shot when he was a youngster, but he has been in the king's palace a long time. Perhaps he has lost his cunning with the slingshot. Now he needs a sword and he uses Goliath's sword because it is available."

v. 10 That day David fled from Saul and went to Achish king of Gath.

He FAKED, he FEARED, and he FLED.

He is now heading 30-35 miles southwest to Achish, the king of Gath.

David is carrying Goliath's sword and going to Goliath's hometown.

Instead of fleeing to GOD, he fled to GATH.

Theodore Epp points out, "It was only about a year before this that David had slain the giant. Now he sought safety at the court of Achish and entered with Goliath's sword in his hand. If David had reason to fear for his life in the court of Saul, he had equal reason to fear in the court of Achish. David was reaping what he had sown in leaving the sanctuary provided by Samuel and letting fear plan his movements. Had David stayed with Samuel, no harm would have come to Ahimelech and his fellow priests. But David's presence among them, of which they were entirely innocent, proved to be their death warrant."

Barrett points out, "So with the sword of Goliath, David headed for, of all places, the city of Gath, the hometown of Goliath. He was hoping to stay there at least long enough to get his bearings so he could travel on, but it was not to be, for the mumbles and grumbles among the king's officers began almost at once. Isn't he the one people sing about, 'Saul has slain his thousands, and David his ten thousands'? Isn't he that David, well isn't he? When David heard these questions, he realized he was indeed in a hornet's nest. With no one to protect him, it seemed to him there was only one way out. It was a strange way, but he was desperate. Pretend to be insane, what else? There seemed to be no other way to go so he scratched on doors and drooled and let his spittle run down his beard."

Redpath points out, "Achish struck up quite a friendship with David. Perhaps David had conveniently relieved himself of a very powerful rival for his kingdom in cutting off the head of Goliath, because this is where Goliath

came down. Maybe Achish was glad to meet the man who had killed his adversary."

But wait a minute before you condemn David. Examine your own heart. Have you taken refuge from the dangers you've found in the path of God's will in the company of His enemies? Have you, as David did, feigned your behavior in order to escape the consequences of your failure to walk with God? Then from heaven's standpoint, you are behaving like a madman. Watch a Christian who has panicked in God's will, whose has allowed doubts and fears to overcome his faith and is running away from God. Listen to his conversation, so utterly irrational. How empty is his talk; how hollow his laughter; how tense his manner; how strained his countenance.

v. 11 But the servants of Achish said to him, "Isn't this David, the king of the land? Isn't he the one they sing about in their dances:

'Saul has slain his thousands, and David his tens of thousands'?

The servants of Achish begin to ask some real questions which point out the fact that they recognize David.

This hit song that everybody's been singing has made it down to Gath.

Pink points out, "Abraham's deception was discovered, Peter's attempt to conceal his discipleship, his very speech betrayed him, so here David was quickly recognized; and thus it will be with us. And mercifully is this the case, for God will not have his own to settle down among and enjoy the friendship of his enemies."

Psalm 1:1

"How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers."

v. 12 David took these words to heart and was very much afraid of Achish king of Gath.

As soon as David was hearing what the servants were saying, he took these words to heart and was very much afraid.

1 Samuel 20:3

"Yet, as surely as the Lord lives and as you live, there is only a step between me and death."

Fear is the result of being out of God's will.

v. 13 So he feigned insanity in their presence; and while he was in their hands he acted like a madman, making marks on the doors of the gate and letting saliva run down his beard.

The men of Gath recognized him and David panics again with fear and pretends to be insane. Here is a good man in bad company.

Before we condemn David, we ought to think about our own lives. Haven't we ever lost perspective? Haven't we ever come to the moment that we are unable to remember God's promises and provisions? Haven't we ever taken things into our own hands and made a mess of it? And at the same time hurt those closest to us, cause innocent people to suffer, to also present a bad witness for Christ? We all have to be honest and say that at some time we have really blown it bad.

v. 14 Achish said to his servants, "Look at the man! He is insane! Why bring him to me?"

v. 15 Am I so short of madmen that you have to bring this fellow here to carry on like this in front of me? Must this man come into my house?"

Achish has got three questions that he asks when David comes before him feigning insanity.

Basically, Achish is saying, Call the paddy wagon. Pack him up and ship him out of here.

It is just at this point in David's life that he wrote two of his best psalms: Psalm 56 and Psalm 34.

Epp points out, "Hearing of this, David became afraid and pretended insanity. He went so far as to let his spittle fall down upon his beard, which in the East was considered the act of a madmen. While walking in faith and in the fear of the Lord, David had destroyed Goliath. The king of Achish, however, was no Goliath, yet David, being out of fellowship with the Lord was full of fear. Though he had the giant's sword in his possession while in Gath, it gave him no courage or reassurance. This whole trend of affairs started with doubt and ended in Gath with David being chased from the king's presence. What a poor testimony David left behind him in Gath. He was humiliated and God was dishonored."

Redpath points out, "I see him, as it were, with trembling heart, climbing out of the waves of the storm and putting his feet upon the rock. 'What time I am afraid, I will trust in Thee. In God have I put my trust. I will not be afraid

what man can do unto me. For thou has delivered my soul from death. Wilt thou not deliver my feet from falling, that I may walk before God in the land of the living.' David was walking on the edge of a precipice and carefully watching his footsteps. Then he slipped and precipitated himself into a situation that seemed irretrievable.

Getz points out that "Following his experience in enemy territory, David wrote a psalm, Psalm 34, that reflects a much different picture than what we've seen thus far."

Psalm 118:5-9

"From my distress I called upon the Lord. The Lord answered me and set me in a large place. The Lord is for me, I will not fear. What can man do to me. The Lord is for me among those who help me. Therefore I shall look with satisfaction on those who hate me. It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord than to trust in princes."

Psalm 34:4-8

"I sought the Lord and he answered me and delivered me from all my fears. They looked to him and were radiant, and their faces shall never be ashamed. This poor man cried and the Lord heard him and saved him out of all his troubles. The angel of the Lord encamps around those who fear him and rescues them. O taste and see that the Lord is good. How blessed is the man who takes refuge in him."

Psalm 34:12ff

"Who is the man who desires life and loves length of days, that he may see good? Keep your tongue from evil and your lips from speaking deceit. Depart from evil and do good. Seek peace and pursue it. The eyes of the Lord are toward the righteous, and his ears are open to their cry. The righteous cry and the Lord hears and delivers them out of all their troubles. The Lord is near to the brokenhearted and saves those who are crushed in spirit. Many are the afflictions of the righteous, but the Lord delivers him out of them all."

David's heart despises himself for all that has been done; and he turns back to God, acknowledges his sin, and refocuses his life. That is all it takes. There is forgiveness for the believer in Jesus Christ. All we have to do is acknowledge our sin and turn from it. 1 John 1:9 "If we are confessing our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

22 v. 1 David left Gath and escaped to the cave of Adullam. When his brothers and his father's household heard about it, they went down to him there.

The cave of Adullam is probably about 12 miles to the northeast from the city of Gath.

In our lives there are many sacred spots, special places of memory where we have met with our Lord. I'm sure for David this cave proves to be a real turning point in his life, as he comes back to the Lord and gets his heart right with Him.

David was somewhat like Elijah after he ran away from the threats of Jezebel in 1 Kings 19. In the midst of the wilderness he sat down under a juniper tree and requested for himself that he might die. "It is enough now, O Lord, take my life, for I am not better than my fathers." He went from there after being ministered unto with food and drink for 40 days to Horeb, the mountain of God. Then he came there to a cave and lodged there. And behold the word of the Lord came to him and He said to him, 'What are you doing here, Elijah?' And it was here at this cave that the Lord revealed himself to Elijah and prepared him for the final years of his life and ministry.

Psalm 57:1,2

"Be gracious to me, O God, be gracious to me; for my soul takes refuge in thee; and in the shadow of thy wings I will take refuge until destruction passes by. I will cry to God most high, to God who accomplishes all things for me."

Psalm 140:1,2

"Rescue me, O Lord, from evil men. Preserve me from violent men, who devise evil things in their hearts. They continually stir up wars."

Psalm 141

"O Lord, I call upon thee. Hasten to me. Give ear to my voice when I call to thee. Set a guard, O Lord, over my mouth. Keep watch over the door of my lips. Do not incline my heart to any evil thing, to practice deeds of wickedness with men who do iniquity; and so not let me eat of their delicacies. For my eyes are toward thee, O God, the Lord, in thee I take refuge. Do not leave me defenseless. Keep me from the jaws of the trap which they have set for me, and from the snares of those who do iniquity. Let the wicked fall in their own nets while I pass by safely."

Psalm 142

"I cry aloud with my voice to the Lord. I make supplication with my voice to the Lord. I pour out my complaint before Him. I declare my trouble before Him. When my spirit was overwhelmed within me, thou didst know my path in the way where I walk. They have hidden a trap for me. Look to the right and see, for there is no one who regards me. There is no escape for me; no one cares for my soul. I cried out to thee, O Lord. I said, Thou art my refuge, my portion in the land of the living. Give heed to my cry, for I am brought very low. Deliver me from my persecutors, for they are too strong for me. Bring my soul out of prison so that I may give thanks to thy name. The righteous will surround me, for thou wilt deal bountifully with me."

Psalm 143

"Hear my prayer, O Lord, give ear to my supplications; answer me in Thy faithfulness, in Thy righteousness; and do not enter into judgement with Thy servant. For in thy sight, no man living is righteous. For the enemy has persecuted my soul. He has crushed my life to the ground. He has made me dwell in dark places like those who have long been dead. Therefore, my spirit is overwhelmed within me. My heart is appalled within me. I remember the days of old. I meditate on all Thy doings; I muse on the work of Thy hands; I stretch out my hands to Thee. My soul longs for Thee, as a parched land. Answer me quickly, O Lord, my spirit fails. Do not hide thy face from me, lest I become like those who go down to the pit. Let me hear Thy lovingkindness in the morning, for I trust in Thee. Teach me the way in which I should walk, for to Thee I lift up my soul. Deliver me, O Lord, from my enemies. I take refuge in Thee. Teach me to do Thy will, for Thou art my God."

As we will see in chapter 22, David hiding in a cave, has time to think of his sin and to evaluate the mess he's gotten himself into. If David's heart condition had been like that of Saul, this would have been the end for him. But out of this lonely cave came some beautiful things.

Romans 8:28

"And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose."

Romans 8:31,32

"What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him up for us all; how shall he not also with Him freely give us all things?"

Epp points out, "We find in this chapter that David has left off hiding among his enemies and has returned to his own land."

During that time of back-sliding he doubted God, told lies and feared man. But that time is past. Now he is in fellowship with God once more. He had come clean with God and rested in Him with greater confidence and trust than ever before. David was God's anointed king in exile. These men gathered about him, recognizing him as God's chosen one.

Paul Jorden points out, "In difficulty we don't give up but go forward because our strength is in God and not in ourselves. This is especially important when we have failed. The love and mercy of God are all-sufficient. Although we are unfaithful, God is never unfaithful. As children of the Almighty God, we can go forward with great confidence. Although life may not be all we want it to be, we know God can bring into our lives the things he wants us to experience."

Fleury states, "We may easily trace the irregularities and the inconsistent actions of David, his cowardice, falsehood and despair, his resort to strategy in connection with the enemies of his people, all his impiety--in short, to one source and cause--unbelief, the failure of faith. It is against faith that all our carnal passions and emotions, all the trials of the world and all the temptations of the devil array themselves. Had he preserved in unchanging power and purity the trust which he had acquired in his early converse with God, in his deliverance from the beasts of the wilderness, his victory of Goliath, and especially in his first consecration to the kingdom by the hand and prophecy of Samuel, all resort to strategy would have been superfluous and unattempted."

Deut. 32:10-12

"He found him a desert land; and in the howling waste of a wilderness, he encircled him, he cared for him, he guarded him as the pupil of his eye. Like an eagle that stirs up its nest, that hovers over its young, he spread his wings and caught them. He carried them on his pinions. The Lord alone guided him, and there was no foreign god with him."

Pink states that "Though God's delays are trying to flesh and blood, nevertheless, they are ordered by perfect wisdom and infinite love. The underground asylum of David made an admirable closet for prayer, its very solitude being helpful for the exercise of devotion. Well did C. H. Spurgeon

say, 'Had David prayed as much in his palace as he did in his cave, he might never have fallen into the act which brought such misery upon his latter days.' Slowly but surely our patriarch is learning to acquiesce to the appointments of God. Practical subjection unto to the Lord is only learned in the school of experience. The theory of it may be gathered from books but the actuality has to be hammered out on the anvil of our hearts. Of our glorious Head, it is declared, 'Thou He were a son, yet learned He obedience by the things which He suffered' (Hebrews 5:8). This word of David's also indicates that he was beginning to feel the need of waiting upon God for directions. How much sorrow and suffering would be avoided did we always do so."

Verse 1 tells us, "When his brothers and his father's household heard about it, they went down to him there."

Eliab, Abinadab, Shammah and sons 4, 5, 6, and 7, plus Jesse and the rest of the household, came down to the cave of Adullam to join David there.

v. 2 All those who were in distress or in debt or discontented gathered around him, and he became their leader. About four hundred men were with him.

It is interesting in this second verse that three types of men came to David:

those in distress
those in debt
and those discontented.

It was DISTRESS that drove the Prodigal Son home to his father. It is when we are in distress that we cry out to God and are driven to the side of our Lord.

The second group were those who were in DEBT. God's laws show us our sin and how bankrupt we are to meet God's judgment.

The third type of man who came to David was DISCONTENTED. Maybe this means they were embittered, disappointed, frustrated, restless. How many people are discontented today?

They came to David because they believed David was God's anointed king and had a right to rule over them. They were converted from Saul to David. They also decided for him with action. It is one thing to believe in the coming kingdom of Christ; it's another to take your stand for him and to identify yourself with him.

He became their leader, and they yielded to him in all things. They stood with him in exile and suffering so that one day they might share with him the kingdom. They looked to David for training. First, they were pretty poor, in debt, distressed and discontented. 1 Chron. 12:16-18 "Then some of the sons of Benjamin and Judah came to the stronghold to David. And David went out to meet them and answered and said to them, 'If you come peacefully to me to help me, my heart shall be united with you. But if to betray me to my adversaries, since there is no wrong in my hands, may the God of our fathers look on it and decide.' Then the spirit came upon Amasai, who was the chief of the thirty, and he said, 'We are yours, O David, and with you O son of Jesse.' Peace, peace to you, and peace to him who helps you. Indeed your God helps you. Then David received them and made them captains of the band.

David shaped these 400 men into a mighty army for his use. They also looked to David for protection because the minute they became David's followers, they became Saul's enemies. They also depended on David for reward.

Swindoll says, "The cave of Adullam was no Holiday Inn. It was a wicked refuge camp, a dark vault on the side of a cliff that reached deeply into a hill. Huddled in this clammy cavern were 400 losers, a mob of miserable humanity--the original Mafia. They all had one thing in common--a bad record. The place smelled like the Rams' locker room and sounded like an army barracks. You can bet not one of those guys ever heard Gothard's Principles on Handling Irritations. They were so tough, they'd make Al Capone sleep with a night light. They were gross. Except for David--that's right, David. It became his responsibility to turn that mob into an organized, well-disciplined fighting force, mighty men of valor. Talk about a challenge. These weren't the Filthy Five nor the Nasty Nine, nor the Dirty Dozen. Remember, there were 400 of these hardluck hooligans. Soon they became 600 and David was the den mother for these desperadoes. He was general, master sergeant and chaplain all rolled into one. David, the sweet psalmist of Israel became David the drill instructor. Did he pull it off? Could a shepherd from Bethlehem assume command of such a nefarious band of ne'er-do-wells? Did he meet the challenge? Before the year was up, he was doing battle against enemy forces. These were the very men who fought loyally by his side and gave him strong support when he became the king of Israel. They were called the mighty men, and many of their names are listed in the Bible for heroism and dedication. Be encouraged. If David could handle that cave full of malcontents, you can tighten your belt and take on the challenge in your cave. Do you need strength, peace, wisdom, direction, discipline? Ask for it; God will hear you. He gives special attention to cries when they come out of caves."

v. 3 From there David went to Mizpah in Moab and said to the king of Moab, "Would you let my father and mother come and stay with you until I learn what God will do for me?"

Mizpah in Moab is about 70 miles southeast around the tip of the Dead Sea, back to the northeast.

David is going back to his roots because his great-grandmother Ruth was from the land of Moab.

The request of the King of Moab is "Would you let my father and mother come and stay with you until I learn what God will do for me?"

Laney points out, "The first part of chapter 22 records how David took his parents across the Dead Sea to Moab, the home land of his great-grandmother Ruth to protect them from the evil intentions of Saul. Out of concern for his parents' safety and well-being, David took them to Mizpah. This was probably a fortress in Moab. Some have suggested that it is identified with Kir, the ancient capital of Moab. Returning from Moab, David spent some time at the stronghold transliterated 'Mesudah' This may refer to Masada, the mountain fortress towering 1,320 feet above the shores of the Dead Sea."

F. B. Meyer speaks of this act of David by saying, "We need now enlarge on David's filial love which traversed the entire distance from Adullam to Moab to secure an asylum for his father and mother who are probably too aged to stand the hardships and dangers of his fugitive life. Suffice it to say, that his petition was readily granted by the king of Moab, perhaps on account of some pride in the Moabite blood that flowed in the veins of the young Hebrew warrior. But that double journey, first to secure the shelter, and then to escort the aged couple thither, evinces a pleasing trait in David's character. There was no lack of obedience to the first commandment with promise. It is, however, with the cave and the more motley group of his adherents that we have now to do."

Vos says it well, "Next David went east to the Dead Sea, into the territory of Moab, possibly because he had Moabite blood in his veins. His great-grandmother was Ruth. More likely however, he went there because he could expect protection as an opponent of a neighboring ruler. But it is entirely possible that David found a welcome for his parents in the court of the King of Moab because of the Moabite kinship. The words, 'Til I know what God will do for me' show David's sense of God's sovereign control over his life and his resignation to the will of God."

Mackintosh says, "If the moving of his finger would have set him on the throne, he would not have taken advantage of it. David waited simply upon God. Here was his strength, his elevation, his entire dependence. He could say, 'My soul, wait thou only upon God, for my expectation is from Him.' He was prepared to wait for God's time, being assured that it was the best and wisest time. He could say, 'My times are in Thy hand. Father, I wish for them to be there.' "

How special it is that God is back in the picture once again in David's life, for he says to the King of Moab, "Until I learn what God will do for me."

v. 4 So he left them with the king of Moab, and they stayed with him as long as David was in the stronghold.

The results of this request are that the king of Moab made this concession for David and his parents stayed there as long as David was in the stronghold.

v. 5 But the prophet Gad said to David, "Do not stay in the stronghold. Go into the land of Judah." So David left and went to the forest of Hereth.

Psalm 64:1-4

"Hear my voice, O God, in my complaint. Preserve my life from dread of the enemy. Hide me from the secret counsel of evil doers, from the tumult of those who do iniquity, who have sharpened their tongue like a sword. They aimed bitter speech as their arrow, to shoot from concealment at the blameless. Suddenly they shoot at him and do not fear."

The forest of Hereth is just a few miles southeast of Adullam so it is not a very big move that is contemplated here by David in response to the command of the prophet Gad.

Winter asks the question, "Who was the prophet Gad? The prophet had probably come to David from Samuel's school of the prophets, but whether he remained with David from that time forward to assist him with his counsel in his undertakings cannot be determined. In the last year of David's reign, he announced to him the punishment which would fall upon him from God on account of his sin in numbering the people; and he also wrote the acts of David (1 Chron. 29:29)."

v. 6 Now Saul heard that David and his men had been discovered. And Saul, spear in hand, was seated under the tamarisk tree on the hill at Gibeah, with all his officials standing around him.

Now the focus in our passage turns away from David back to Saul. He is described here as seated under the tamarisk tree on the hill at Gibeah, which is where he lived. All of his officials are standing around him.

v. 7 Saul said to them, "Listen, men of Benjamin! Will the son of Jesse give all of you fields and vineyards? Will he make all of you commanders of thousands and commanders of hundreds?"

v. 8 Is that why you have all conspired against me? No one tells me when my son makes a covenant with the son of Jesse. None of you is concerned about me or tells me that my son has incited my servant to lie in wait for me, as he does today."

Here Saul in his little political address asks three questions, and basically these are political promises. He did the same thing with Goliath in trying to motivate the men to go out into the field of battle and conquer the giant.

Saul somehow has the feeling that everybody is conspiring against him, and so he speaks of that and accuses the men of that here in this eighth verse.

His whole thrust of leadership is MOTIVATION BY REWARD.

v. 9 But Doeg the Edomite, who was standing with Saul's officials, said, "I saw the son of Jesse come to Ahimelech son of Ahitub at Nob.

Just like we had the booing and the hissing with the entrance of the villain in chap. 21, once again he steps forward to speak to Saul and to tell what he had seen in Nob.

Now David's fears come to reality.

v. 10 Doeg gives the impression that Ahimelech is really on David's side and against the king. This is done by citing the three requests of David fulfilled by Ahimelech:

1. To give him some provision
2. A sword
3. To inquire of the Lord

v. 11 Then the king sent for the priest Ahimelech son of Ahitub and his father's whole family, who were the priests at Nob, and they all came to the king.

It is so sad to see all of this because if David had stayed with Samuel at Ramah, he would have still had the divine protection and never gotten the priest Ahimelech involved in the situation.

v. 12 Saul said, "Listen now, son of Ahitub." "Yes, my Lord," he answered.

You can just see how gracious and innocent and submissive Ahimelech is as he stands before the king.

v. 13 Saul said to him, "Why have you conspired against me, you and the son of Jesse, giving him bread and a sword and inquiring of God for him, so that he has rebelled against me and lies in wait for me, as he does today?"

The question again concludes that a conspiracy was involved between Ahimelech and David when this was not the case at all.

Saul cites the three things that he has heard from Doeg that involved food, sword and direction.

The big question that comes to us at this time is when Ahimelech inquired of the Lord, do you think the Lord gave him the instructions to go to Gath?

Winter points out, "Ahimelech was the high priest and successor of Eli, although of a different line. He was the son of Ahitub and not the son of Hophni or Phinehas, the sons of Eli."

v. 14 Ahimelech answered the king, "Who of all your servants is as loyal as David, the king's son-in-law, captain of your bodyguard and highly respected in your household?"

Ahimelech has got his own question in response to Saul. He confronts Saul and defends David and vindicates his action all in this statement.

He cites three things about David:

1. The king's son-in-law
2. Captain of your bodyguard
3. Highly respected in your household

Saul feels everybody is out to get him but Ahimelech makes it quite clear that David certainly isn't, and he is a loyal servant of the king.

v. 15 Was that day the first time I inquired of God for him? Of course not! Let not the king accuse your servant or any of his father's family, for your servant knows nothing at all about this whole affair."

Ahimelech has another question for the king: "Was that the first time I inquired of God for him? And the answer is "Of course not!" He has inquired of the Lord for him on numerous occasions. And then he has a request: "Let not the king accuse your servant or any of his father's family, for your servant knows nothing at all about this whole affair."

Here Ahimelech is caught in the cross fire. He is being blamed unjustly for something that he did not know. David had lied to him that he was going on a secret mission for the king, and so Ahimelech acted accordingly.

v. 16 But the king said, "You will surely die, Ahimelech, you and your father's whole family."

Saul is totally unwilling to listen to reason, and he has no scruples with regard to the sacred. He has lost all sense of holy things.

v. 17 Then the king ordered the guards at his side: "Turn and kill the priests of the Lord, because they too have sided with David. They knew he was fleeing, yet they did not tell me."

The reason for the command to kill them is given: "Because they too have sided with David." This is not true. They are not involved in any conspiracy. And then the accusation: "They knew he was fleeing, yet they did not tell me."

The rest of verse 17 says, "But the king's officials were not willing to raise a hand to strike the priests of the Lord."

Saul is acting just like HITLER here in barking out signals that involve the death of many precious people.

Winter points out, "Nothing is holy to a man who has sold his soul to Satan. Most men would stop short of killing God's anointed people. When Saul ordered his men to slay the priests, there was none at first to do his infamous will. Finally, one who was a stranger to the commonwealth of Israel, and evidently a mercenary in Saul's army, fulfilled the mad king's order. It is hard to imagine anyone falling lower than Saul fell as he slew the priests. But when man sells his soul to Satan, he falls to unbelievable depths."

Ahimelech was not conscious of any crime since David had come to him with a false pretext. And probably knowing little of what had transpired at the court, he answered calmly and worthily. In his consciousness of innocence he prayed that no guilt be laid to the charge of himself or the priests. That they were under suspicion is manifest from their being summoned before the king.

To this protestation of ignorance and innocence, Saul replied only with a sentence of death on him and his whole clan. He commanded the runners, his bodyguard, to act as executioners, but they refused to carry out the command, owing to the sacred character of the accused. Doeg was less scrupulous and at the king's command, he turned about and slew the priests. When Abiathar told David of what had happened, David accused himself as an accessory, since his visit had precipitated the whole affair. Abiathar found refuge with David and David's exile continued.

v. 18 The king then ordered Doeg, "You turn and strike down the priests." So Doeg the Edomite turned and struck them down. That day he killed eighty-five men who wore the linen ephod.

We have just had the massacre of the priests at Nob.

Matt. 5:10-12

"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and say all kinds of evil against you falsely on account of me. Rejoice and be glad, for your reward in heaven is great; for so they persecuted the prophets who were before you."

Rev. 6:9-11

"And when he broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained. And they cried out with a loud voice saying, 'How long, O Lord, holy and true, wilt thou refrain from judging and avenging our blood on those who dwell on the earth? And there was given to each of them a white robe, and they were told that they should rest for a little while longer until the number of their fellow servants and their brethren who were to be killed, even as they had been, should be completed also."

v. 19 He also put to the sword Nob, the town of the priests, with the men and women, its children and infants, and its cattle, donkeys and sheep.

He just wiped out everybody. He annihilated the place.

When things like this happen and are recorded in Scripture, we often are prone to say, "O God, why?"

v. 20 But Abiathar, a son of Ahimelech son of Ahitub, escaped and fled to join David.

Winter points out, "Only one son of Ahimelech escaped, and his only refuge was with David. David assured the young priest that he would protect him as one of his own men. It was in this manner that David secured not only the services of Gad the prophet, but also the services of Abiathar the priest."

v. 21 He told David that Saul had killed the priests of the Lord.

The sad and difficult message to communicate was probably given to David with great sorrow and through tears, as he spoke of what Saul had done to the whole compound and to the whole order of the priests.

v. 22 Then David said to Abiathar: "That day, when Doeg the Edomite was there, I knew he would be sure to tell Saul. I am responsible for the death of your father's whole family.

v. 23 Stay with me; don't be afraid; the man who is seeking your life is seeking mine also. You will be safe with me.

David becomes painfully aware of what his deception has done. He accepts this, and the responsibility for the action taking place in the death of all these people. His deception had done them in.

Hebrews 12:15

"See to it that no one comes short of the grace of God, that no root of bitterness springing up cause trouble, and by it many be defiled."

Just a little act of deception--but oh how it has devastated all of these who are involved in this situation.

Someone said, "I reckon the best way to get learnt is you have ta get burnt."

David does end this chapter with a word of confidence when he says, "You will be safe with me."

Fenelon points out, "Tell God all that is in your heart, as one unloads one's heart, its pleasures and its pains, to a dear friend. Tell him your troubles that He may comfort you; tell Him your joys that He may sober them. Tell Him your longings that He may purify them; tell Him your dislikes that He may help you to conquer them. Tell to Him of your temptations that He may shield you from them. Show Him the wounds of your heart that He may heal them. Lay bear your indifference to good, your depraved tastes for evil, your instability. Tell Him how self-love makes you unjust to others, how vanity tempts you to be insincere; how pride disguises you to yourself as to others. If

you thus pour out all your weaknesses, needs, troubles, there'll be no lack of what to say. You will never exhaust the subject. It is continually being renewed. People who have no secrets from each other, never want subjects of conversation. They do not weigh their words, for there is nothing to be held back. Neither do they seek for something to say. They talk out of the abundance of the heart, without consideration, just what they think. Blessed are they who attain to such familiar, unreserved intercourse with God."

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: One lie always leads to another.

LESSON #2: The devastating effects of a lie upon others is clearly taught in this passage.

LESSON #3: We observe the tragic results of God's man in the enemy camp.

LESSON #4: David is out of fellowship in chapter 21 and back in fellowship in chapter 22.

LESSON #5: When you get your eyes off the Lord and on your circumstances, you end up **FAKING, FEARING, and FLEEING.**

Luke 15:11-24

"And He said, 'A certain man was having two sons, and the younger of them said to his father, "Father, give me the share of the estate which falls to me." And he divided his wealth between them. And not many days later the younger son gathered everything together and went on a journey to a distant country; and there he squandered his wealth with loose living. Now when he had spent everything, a severe famine occurred in that country, and he began to be in need. And he went and attached himself to one of the citizens of that country, and he sent him into his fields to be feeding pigs. And he was longing to fill his stomach with some of the carob-pods which the hogs were eating, and no one was giving anything to him. But when he came to his senses, he said, "How many employees of my father are getting more than enough bread and I am perishing here with hunger? Having pulled up stakes, I will go to my father, and I will say to him, 'Father, I sinned against heaven and before you. No longer am I worthy to be called your son. Make me as one of your employees.'" And having pulled up stakes, he came to his own father. And while he was still a long distance away, his father saw him and was moved with

compassion. And having run, he fell on his neck and kissed him again and again. And the son said to him, "Father, I have sinned against heaven and before you. No longer am I worthy to be called your son." But the father said to his slaves, "Quickly, bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; and bring the fattened calf. Kill it and let us eat and be merry, because this son of mine was dead, and has come to life again; he was lost and has been found. and they began to be merry."