

CbC to Sep 27

Sept. 21 Su Reading A264 — 1 Samuel 22 — Abiathar is Killed

Audio: [1 Samuel 22 \(ESV\)](#)

Innocence Over Selfishness — This chapter emphasizes the deteriorating character of King Saul in contrast to the innocence of David, Ahimelech, and Abiathar. Saul falsely accused David, saying, “*he has risen against me*” (v. 13). Saul’s self-centeredness is embarrassingly obvious as he declared to his semi-supportive servants, “*all of you have conspired against me ... No one discloses to me ... None of you is sorry for me...*” (v. 8). When commanded to kill Ahimelech and his family of priests, “*the servants of the king would not put out their hand to strike the priests of the LORD*” (v. 17). Their reluctance contrasted with Saul’s desire to kill these innocent people. In defense of David’s innocence, Ahimelech asked Saul, “*who ... is so faithful as David ... the king’s son-in-law ... captain ... honored in your house?*” (v. 14). Even when fleeing to save his own life, David made arrangements to protect his parents (v. 3). At the end, David acknowledged his sin to the priest’s son, Abiathar: “*I have occasioned the death of all the persons of your father’s house*” (v. 22). Wouldn’t we all rather be known for innocence rather than selfishness? The path of innocence may not be safe, but it is God’s way.

Sept. 22 M Reading A265 — 1 Samuel 23 — David Saves Keilah

Audio: [1 Samuel 23 \(ESV\)](#)

Dependence Brings Protection — One short sentence stood out to me in today’s reading. When David was told that the Philistines were attacking Israel’s town of Keilah, his immediate response was this: “*Therefore David inquired of the LORD*” (v. 2). He wanted to do what God wanted him to do. He was willing to go with his 600 men to attack a full army of the Philistines if it was God’s will. Most of us make important decisions in life without even thinking to ask for God’s guidance. That is not living a life of dependence. When we are depending on God, we are constantly aware of His presence and His love for us. He wants to help us as we depend on Him. Later, when Saul’s army was “*closing in on David*” (v. 26), God stepped in to protect him. King Saul was not moved to come to the aid of Keilah when they were attacked by the Philistines, but he abandoned his near capture of David when a messenger reported that “*the Philistines have made a raid against the land*” (v. 27). Saul didn’t see it, but God was protecting His dependent servant, David.

Sept. 23 Reading A266 — 1 Samuel 24 — David Refuses to Kill Saul

Audio: [1 Samuel 24 \(ESV\)](#)

Not Doing What is Natural — Saul was intent on killing David because he saw him as a threat to his position as king. That was natural. In Saul’s mind, they were enemies. After David spared his life, however, Saul declared, “*...if a man finds his enemy, will he let him go away safe?*” (v. 19). What David had done was not natural. God had changed David’s heart and had given him the willingness and strength to go against what was natural. That is what happens to us Christians as well. Paul wrote, “*The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned*” (1 Cor. 2:14). On the other hand, the Spirit-filled person can do the unnatural. They can pass up opportunities to do harm to others. They can show respect to those who want to harm them. They can forgive others. They can do good to those who hate them. That is letting the light of Christ shine out to others. We don’t have to *tell* them they are doing evil; they will *know* it when they see the difference in us. Like Saul, they will say, “*You are more righteous than I*” (v. 17).

Sept. 24 W Reading A267 — Psalm 7 — The Righteous Judge

Audio: [Psalm 7 \(ESV\)](#)

Two-way Judgment — Today, we begin reading a string of 10 psalms that seem to be connected to events in 1 Samuel. The title of this one says it was “*concerning the words of Cush, a Benjaminite,*”

an otherwise unidentified man, but perhaps connected with Saul, who was also a Benjaminite. The theme of the psalm is asking for God's righteous judgment (v. 11). The first purpose of judgment in David's mind was to find relief: "*O LORD my God, in you do I take refuge; save me from all my pursuers ...*" (v. 1). Rather surprisingly, however, before asking for judgment against his enemies, David asks God to judge him, saying, "*...if there is wrong in my hands*" (v. 3). That is unusual because we normally see first, and maybe only, the wrongs done by others. David believed he was innocent in this context, however, so he asked God to "*judge me, O LORD, according to my righteousness*" (v. 8). This might be a good lesson for us: when we come to God regarding some conflict with others, we should ask ourselves and God, "How am I wrong in this situation?" Honest judgment should go two ways, focusing first on us before charging our opponent.

Sept. 25 Th Reading A268 — Psalm 27 — David Seeks God

Audio: [Psalm 27 \(ESV\)](#)

Seek and Wait — This psalm of David emphasizes two things for us to do, especially when we are in trouble. The major concern David expressed in this chapter when he was running from Saul was that he was prevented from going to the tabernacle for public worship. He wanted to " *dwell in the house of the LORD ... to gaze upon the beauty of the LORD ... [and] to inquire in his temple*" (v. 4). Do you look forward to going to church every weekend? When you go away on vacation, do you seek out a place to worship with other Christians? David wanted to "*offer sacrifices with shouts of joy ... [to] sing and make melody to the LORD*" (v. 6). This is God's command to us also: "*Seek my face*" (v. 8). Try to make seeking God your conscious desire today! The second command in this psalm is to "*Wait for the LORD*" (v. 14). This is a command that will test our confidence during trouble. Although David was being chased by an army with the intent to kill him, he asked, "*whom shall I fear? ... of whom shall I be afraid?*" (v. 1). He was trusting in God, his "*light ... salvation ... [and] stronghold.*" He was waiting for the Lord, and God repeatedly rescued him. He had replaced fear with confidence.

Sept. 26 F Reading A269 — Psalm 31 — Divine Refuge

Audio: [Psalm 31 \(ESV\)](#)

Our Rock of Refuge — Four times in this psalm, God is referred to as a "*refuge*" (vv. 1, 2, 4, 19). David needed protection from his enemies, so he first cried out to God for help: "*... in your righteousness deliver me! ... rescue me speedily! ... save me!*" (vv. 1-2). That is the first thing we ought to do as well, especially when we feel we are beyond our ability to rescue ourselves. The second thing we ought to do when we are in trouble is to surrender to God in trust. David prayed, "*Into your hand I commit my spirit*" (v. 4), the same statement Jesus quoted when He was dying on the cross (Luke 23:46). It is a prayer of trust, an accepted assurance that God is so good that even if our circumstances don't go in the direction we would like, we willingly trust God's choice. Showing that David's trust was complete, he said, "*But I trust in you, O LORD; I say, 'You are my God.' My times are in your hand*" (vv. 14-15). David learned this the hard way—through trials. He recalled that God "*has wondrously shown his steadfast love to me when I was in a besieged city*" (v. 21), perhaps in the city of Keilah where he was temporarily hiding after he had rescued them from the Philistines (1 Sam. 23). Again, he closed this psalm with the instruction to us that we should "*wait for the LORD!*" (v. 24). When we are in trouble, we should pray, surrender, trust, and wait.

Sept. 27 Sa Reading A270 — Psalm 34, 52 — Praise During Problems

Audio: [Psa. 34](#); [Psa. 52](#)

Continual Praise — The titles of these two psalms use the similar-sounding names Abimelech and Ahimelech. Abimelech was another name or title for King Achish of Gath, perhaps like the name Pharaoh for many kings of Egypt. Ahimelech was the godly priest who gave David bread and the sword of Goliath. What struck me in these psalms is that they begin and end with collective worship. Psalm 34:3 says, "*Oh, magnify the LORD with me, and let us exalt his name together!*" Psalm 52

ends with David saying that he would “*trust ... thank ... [and] wait for your name in the presence of the godly*” (v. 3). As David’s attitude is reflected in these psalms, corporate worship is important. Worship doesn’t begin in a tabernacle or a church, however. It should start with the individual. David began by declaring, “*I will bless the LORD at all times; his praise shall continually be in my mouth*” (34:1). If our worship is “*at all times*” and praise is “*continually in my mouth*,” it will be genuine when we come together for public worship. I had a godly uncle who was a pastor. One day, when I was a boy, he took me to play golf. While we were driving there, several times he vocally said things like, “Thank you, Jesus” or “Bless the Lord.” That seemed odd to me at the time, but now I can see that he was putting into practice the instruction and example of David. Let’s let some praise “leak out” today as we go about our activities.