

**The Fullness of David**  
**Part Two**  
(Responsibility Preparation)

When we paused, we shared information on the absence of a gifted privilege of receiving a negative response, as from the LORD. (Yes, sometimes, people do look for the gift of a negative action from God.)

*The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.*

*Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*

(Ezekiel 18:1-4)

Let us go further, and take note of a time of absence of a gifted privilege of receiving a positive response, as from the LORD. The gift, in this case, is life, and it must be retained by moving in accordance with righteousness.

*But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.*

(Ezekiel 18:5-9)

Moreover, let us take note of the absence of a gifted privilege of passing on to another person a like-kind weight of responsibility, as from the LORD.

NOTE: A like-kind weight of responsibility is the sort of thing that one might receive just by being linearly related to someone else. It is a most common weight of those people or things that are burdened with guilt-by-association. From the mouth of two witnesses, we hear this truth.

*If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, Hath given forth upon usury, and hath taken increase: shall he then live?  
he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.*

*Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.*

(Ezekiel 18:10-17)

Even when things are not pleasant, as man defines pleasure; still, we must submit our self to the way of the LORD God. This can become a source of irritation for those people that think that the rigors of the times in which we live should be a sufficient justification for mankind to redefine the rules. A situation that comes to mind is that of a servant and master.

*Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.*

(Ephesians 6:5-8)

Even when there is a servant to a master, the servant must perform the duties as unto the LORD, without revision of the rules.

*Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.*

*For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called:*

*because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

(1 Peter 2: 18-24)

The same restraint from practicing redefinition of ones position of responsibility is active in the family.

*Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.*

*Children, obey your parents in all things: for this is well pleasing unto the Lord.*

*Fathers, provoke not your children to anger, lest they be discouraged.*

*Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*

(Colossians 3:18-24)

Therefore, knowing that we have no right to apply historical events from the Bible as a means of changing the requirements of our position, we need to be very sensitive to any attempt to cause us to do so. In an unfriendly way, these attempts may come from those ones with manipulative, and often self-serving, agendas. In a less unfriendly fashion, the attempts may come from either our own mental cogitations, or the good will of others. To try to apply the allowance of the LORD as occurred in the lives of the early citizens of the Old Testament is not productive. This is a message that goes all the way up to the level of nations, and even collections of nation. For instance, such a message was sent to a certain kings of this day . . .

*In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying, Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye*

*say unto your masters;*

*I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.*

*And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.*

*But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.*

(Jeremiah 27:1-11)

In the matter of, overlaying events of the Bible over our life's experiences, we need to understand that the requirement for righteous service is never diminished or discarded. For instance, when one considers the times of acceptance of variance that make up the life of king David, one needs to honor an important truth: that even though you may not receive the same treatment as David did from the LORD, still you are required to perform as the LORD lays upon you. This may mean that we have to proceed through life with a weighty burden pressing on us. Such was the outcome for the two brothers, *James and John, the sons of Zebedee*.

*And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.*

*And he said unto them, What would ye that I should do for you?*

*They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.*

*But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?*

*And they said unto him, We can.*

*And Jesus said unto them, Ye shall indeed drink of the cup that I drink of;*

*and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.*

(Mark 10:35-40)

The brothers could not hide behind their constrained participation in the Kingdom of Heaven, as indicated by their inability to have the position of prominence that they desired. Even though James and John would not be given such a great honor, they still had to bear their cross of service. This is true, too, of anyone who fashions their request of the LORD in such a way that they are hiding behind the indiscretion of king David; saying thus: David was forgiven and went on to have a fully productive life; therefore, I, too, will be able to rise above this voluntary indiscretion (sin) of my heart.

We need to look very carefully at the flow of the life of king David, in order to gain an appreciation for the full scope of what is being asked for, from the LORD, when we presume to shield a current violation of righteousness, by placing it behind a veil of past permission. To do this, let us take a good look at what king David did to a defenseless woman, and then proceed from there.

*And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.*

*And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?*

*And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.*

*And the woman conceived, and sent and told David, and said, I am with child.*

(2 Samuel 11:1-5)

There are some voices (both masculine and feminine) that speak against the innocence of Bathsheba. To justify their statement, they use a modern expression: mutual responsibility. There are voices that say that both king David and Bathsheba were mutually responsible for what happened. Though this is true in most cases in the modern day, it was not true in that time. Again, we come to the issue of maturity in the LORD. At the time David “introduced” himself to Bathsheba, she was not at a level of maturity in

the LORD that could have overruled a king. Indeed, in that day, many others, if not most, of the folks were not at a level of maturity that matched that of a king. Definitely, the women of that day were not at a level of God's expectation that matched the level that the LORD required of a king. For the record, the maturity that is required of a king of Israel is this . . .

*When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.*

*But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.*

*Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.*

*And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.*

(Deuteronomy 17:14-20)

Yes, in the modern time we now have the maturity to activate the mutual responsibility clause of our interpersonal interactions; however, in that day, it was not so automatic. In that day, the king was given not just natural authority over the people; rather, the king also floated in a perception of divine authorization. Indeed, in certain portions of the modern world, such is still the perception of the modern day kings.

An example of the weight of the perception of divine authorization of the king, as it is seen in the time of Moses and the prophets and kings of Israel is highlighted by an event of Scripture. It starts with a king that violated the LORD'S commandment that says . . .

*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

(Exodus 20:17)

Ahab is one of the chief among the kings that decided to walk in their own way of covetousness.

*And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.*

*And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.*

*And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.*

(1 Kings 21:1-4)

Though Ahab retreated from his covetousness, somewhat; there was a member of his household that kept the fire of kingly privilege blazing.

*But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?*

*And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.*

*And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.*

*So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.*

(1 Kings 21:5-10)

We would hope that, in the modern day, folks would not be anxious to become a participant in such an act. Yes, we would hope; but, we also know that there may be a

shade of difference between then, and now. In the now, people participate because they are just plain evil, or they participate for the fun or gain of it. In the then, folks complied with the king's orders because he was the king. Also, since he was accepted as being the king, by the people; his seal certified that it must be done.

*And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king.*

*Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.*

(1 Kings 21:11-14)

As an interesting side note: there is no mention of punishment for *the elders and the nobles who were the inhabitants in his city*. They had a sort of cloak of ignorance (not innocence) of their requirement to stay away from such an action; even though it is surely a requirement for righteous behavior, as declared in the Law.

*Thou shalt not bear false witness against thy neighbour.*  
(Exodus 20:16)

In that day, the word of the king was the thing to blame--if anything was blamed, at all. Wherefore the people seemed to have no ill feelings about ignoring the following words of the Law.

*Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.*  
(Leviticus 19:14)

We apply this reference to the atrocity against Naboth because it includes a reference, of sorts, to him, since Naboth was blind to the plot that had been built around him. Therefore, we say that *the elders and the nobles who were the inhabitants in his city* violated the Law of God when they *put a stumblingblock before the blind*. And though they seemed to have escaped the consequence of their, in that day; still, the LORD place a debt of responsibility in their record. The debt that was placed in their record was revisited at the following time.

*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*



*And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*

(Revelation 20:11-13)

Wherefore we should always remember that in any time, we, too, will bear the debt of responsibility for living according to mass rule. It is preferable for us, and for the world around us, when we behave in full reverence to the following Scripture.

*But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.*

(Romans 14:10-13)

At the transition of the Age, from the Old Testament to the New Covenant; we entered a time in which we could no longer claim *ignorance*, as Paul said was the case, sometimes, in the time that was prior to the New Age. At the time of transition, our gaze was re-focused on Israel. The LORD was preparing this forward moving, continuous extension of the fullness of David, the nation of Israel, for the center stage of demonstrating the requirement for righteousness. However, even though Israel of the New Age is an extension of David, many of the people of Israel, including many of the leaders, did not fully walk in the way of David. We see this in that though the Israelites had the Law, there still were times when the environment may have been similar to this one:

*And the times of this ignorance God winked at; but now commandeth all men every where to repent:*

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(Acts 17:30 . . .)

In the modern time, we now have access to the example that is comprehensive, as far as our behavior in the Kingdom of God is concerned. Now we, all, know that Scripture tells us, all, that we must not do anything to make our brother stumble, as king David did to Bathsheba. In the day of king David, we needed to be willing to extend our obedience to Leviticus 19:14. This is true across all future time of king David's. However, even though this covers us, sometimes we behave in a fashion such as the *elders and the nobles who were the inhabitants in his city* did, when they chose to ignore their obligation to participate in the welfare of their brother, Naboth. The same was true of king David,

as related to his sister by shared heritage, Bathsheba.

We must never allow our self to become cold-hearted about the welfare of another human; especially, not for the sake of our pleasure. The reason we must control our behavior in this fashion is because we are perceived as being representatives of God; therefore, when we show an apparent disregard for the things of the LORD, such behavior will place a stumbling block in the path of our associate's travel toward the LORD.

Scripture tells us that we must be responsible in our actions, and not do such things as would send discredit toward the name of the LORD. Moreover, we must expand the specific case that is described in Leviticus 19:14, from being only a reference to the physically deaf and/or blind. We must expand the specific physical case, of not creating stumblingblocks, to include the situation in which there are those who are spiritually blind--even if they are only deaf and/or blind in a comparative sense of having experienced lesser responsibility preparation.

*I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.*

*It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*

(Romans 14:14-23)

Moreover, our logic has an obligation to protect our own soul; such as, in cases of--but definitely not restricted to--the following:

*Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: That they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding, Passing through the street near her corner; and he went the way to her house, In*

*the twilight, in the evening, in the black and dark night: And, behold, there met him a woman with the attire of an harlot, and subtle of heart. (She is loud and stubborn; her feet abide not in her house: Now is she without, now in the streets, and lieth in wait at every corner.)*

*So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the goodman is not at home, he is gone a long journey: He hath taken a bag of money with him, and will come home at the day appointed.*

*With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.*

*Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.*

(Proverbs 7:4-27)

Therefore, since there seems to be a new climate of modification of the weight of Scripture, let us look at one of the most common of the variances from the straight path of the LORD. We will review the life of David, in depth, in order to show that we have a very shaky structure that we build when we attempt to impress on our self, and on others, our worthiness for exemption as being based on paths that were trodden in the before times. Our intention in moving through this evaluation is to bring our readers to this bottom-line, practical principle: we must proceed along our own course in life, in order to fully experience the zest that God has placed in the path of our existence. Jesus Christ spoke of this requirement.

*And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

*For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?*

*For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in*

*his Father's, and of the holy angels.*

(Luke 9:23-26)

As an advance warning of where we need to go, consider the following: as a recompense for David's behavior, he lost the future benefit of a most cherished portion of his potential existence. In the visible case of king David, it was the life of a physical child; however, as you read the following, think more broadly about the other types of children that such action may affect. As you read the following Scripture, think about any undeveloped idea or concept, or experience, which you will no longer have the ability to see to completion. To gain the most from our study of the following Scripture, let us proceed slowly through the example that it contains. It is a portion of the life of David, as revealed in Scripture.

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The weight of the loss begins with an anticipation of positive achievement, misplaced though it may be; as it is in this rich man:

*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. The rich man had exceeding many flocks and herds: 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.*

*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.*

(2 Samuel 12:1-4)

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The weight of the loss continues with our inability to admit--openly and without prompting--that we are the problem:

*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: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.*

*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; 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. 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.*

(2 Samuel 12:5-9)

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The weight of the loss falls, in its full force, in the destruction of opportunity to enjoy fulfillment:

*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.*

*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. For thou didst it secretly: but I will do this thing before all Israel, and before the sun.*

(2 Samuel 12:10-12)

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This shows that there is a great condemnation that we accrue when we violate the peace of an innocent one. When we do that, we have disrespected our gift of privilege, and eschewed the responsibility that is prepared for us, by the LORD. And, there is more: we will also receive a condemnation for pushing our privileges beyond righteousness. When we return we will explore the danger of mishandling responsibility. Here is a commonly known life example of one who mishandled the responsibility that was given to him by the LORD; as a preamble to the next installment, please store this as an example, in your mind.

*And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.*

*And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to*

*afflict thee.*

*And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.*

*Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber.*

*And she said unto him, The Philistines be upon thee, Samson.*

*And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.*

*And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.*

*And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.*

*Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liars in wait abiding in the chamber.*

*And he brake them from off his arms like a thread.*

*And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound.*

*And he said unto her, If thou weavest the seven locks of my head with the web.*

*And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson.*

*And he awaked out of his sleep, and went away with the pin of the beam, and with the web.*

*And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.*

*And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.*

*And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart.*

*Then the lords of the Philistines came up unto her, and brought money in their hand.*

*And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to*

*afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson.*

*And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself.*

*And he wist not that the LORD was departed from him.*

*But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.*

(Judges 16:4-21)

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**-- Next, in The Fullness of David --**  
**Mishandled Responsibility**

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