

The Fullness of David

Part Four

(Attitude Adjustment)

When we take the stance that we should be automatically forgiven, and, too, allowed to continue as if there was no offense, we discard the close relationship that we need to have with the way of the LORD. To give you an idea of how this relates to the husband-wife situation, here is a time when the LORD described such a relationship between God and the congregation of Israel. Unfortunately, the reference was to a time that was in a state of transition. Actually, I should not say, unfortunately; for, the transition that was coming upon them was a blessed one.

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

(Jeremiah 31:31-34)

Yes, just as the children did; when we assume that we have a right to forgiveness, we both damage our relationship with the LORD and mishandle the responsibility that God has placed in our hands. However, the offense of someone who has mishandled responsibility--such as happens when there is an abusive or cheating spouse--does not stop with the desire of that person to be retroactively forgiven. The offense continues in that they require their true mate to participate with them in a public display of calm waters. When you are a husband that has abused or cheated your wife, and either require or expect her to go on as if there had been no storm; this is the type of treatment that you are inflicting on your wife. Moreover, by your request for complicit duplicity, you are asking her to consent to your violation of the law of God; after all, she is the other portion of your whole self, now, as Jesus reminded us.

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

(Matthew 19:4-6)

We have probably heard of those wives that “stand by their man” in such situations. In most cases, this is a polite lie; moreover, this is not so much of an error of the wife, as it is an offense of the husband to the wife. When we accept that the husband-wife combination creates a unitary being; then, we know that the lie tries to contradict the fact that such a unitary being cannot automatically survive such straying of the husband. Additionally, the lie tries to ignore the active attempt to convince the public that the unity can continue without any effort to repair it.

The lie then rejects the fact that the variance has disrupted the binary nature of the relationship, and transferred it into a kingdom of man kind of trinity: husband, wife and something else. Once the trinity is accepted as the new unitary being, the violator sees no reason to remove the extraneous other. Therefore, there is no reason to re-establish the former balance, as unto the LORD. A new balance has become supreme, in the mind of the offender. However, the relationship cannot survive without repair; for, surely it is broken. Moreover, without the LORD'S certification of the attempted repair, the relationship will not be mended.

To understand the depth of the lie, we must recall that we have a high calling to unity, as we abide and flow in the way of the LORD--which is a calling that must flow through all our God-given relationships, of which marriage is a key one. The following Scripture is a key part of our understanding of this calling.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss.

(2 Corinthians 13:11-12)

Before you commit such an offense, O man, or O woman, ask yourself the following question: Are you really ready to have the LORD separate one of your cherished connections; tearing it not just from you in nature, but in the Spirit, too?

That is an easy question to answer when we are considering our children. We do not want the LORD to separate any of our children from us; whether it is an actual human being, or if it is one of your projects that you have nurtured--such as, in the case of an office in government or one in the church. However, if we want to invoke the “defense of David,” in the matter of Bathsheba, we must be willing to endure a disruptive shearing treatment of our soul and of our prestige; a shearing that is of such a sort as the disruptive force that the LORD sent into the life of king David.

Know this: assuredly your children, all of them, of every type, as well as your wounded spouse, will be affected. The offenses that spawn the shearing include any

affront that involves a spiritual spouse--wedded to you by declaration of the LORD. The spiritual spouse is not of the same sort as the physical bond of marriage. If you are not familiar with the concept of, spiritual spouse, consider the weight of this Scripture, as an image of the higher marriage of the LORD, to Israel.

The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.

So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

And she conceived again, and bare a daughter.

And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Now when she had weaned Loruhamah, she conceived, and bare a son.

Then said God, Call his name Loammi: for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

(Hosea 1:1-11)

There must be some adjustment in the attitude of the spouse that committed the offense. In this regard, David's behavior when he was confronted with his violation of his relationship with the LORD is informative. In it we see both the attitude adjustment of king David, and the step that was given to him for him to repair the damage. Also, Gad,

David's seer, told David that this was a certified method of repair that was of the LORD. In this case, it was, too, the only alternatives, for it was the mind grabbing method that was surely engineered by the LORD.

And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

And the LORD spake unto Gad, David's seer, saying, Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.

(1 Chronicles 21:8-10)

A key lesson is in the Scripture that is in 1 Chronicles 21:8-10: if you try to continue to bypass the consequence that is presented to you, by the LORD; you are setting your life up for a stern intervention by the LORD. Moreover, it is not just your life that is at risk, but also the extended lives of present and future members of your family. When you try to isolate the consequence of your behavior, to a result that only affects you; you will discover that instead, by your actions, you have just moved your family into a stream of consequence that is of the LORD. First in that stream is the following

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

(Exodus 34:5-7)

To try to say that you do indeed love the LORD, and yet you just had a period of weakness is a poor statement of excuse. Such a statement may be true in a historical context, or it may not; still, there is a need for a sense of continued restlessness about the state of the attitude. You need to move quickly from any statement of excuse (or skipping it, altogether); you must submit your soul to the LORD'S attitude adjusting power. To do this, you must firmly take hold of the following Scripture, in an active and contrite fashion.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not

works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?

(James 2:14-20)

If you do not truly adjust your attitude toward the one you have offended, and press forward to restitution, in the love of God; then, your personal *faith without works is dead*. Attitude adjustment, with its associated readiness for active reconciliation is much bigger than just he-and-she, or it-and-him.

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It is helpful for us to consider the spirit of Abram, as he was confronted by a perceived offense of his. As you read the following, please keep this in mind: the environment of the perceived offense was not of Abram's making. First, though; before we reveal the perceived offense, here is the environment-setting Scripture.

*Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.*

*And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.*

(Genesis 16:1-3)

Once this environment was set, the perceived offense erupted, in two parts.

Part one:

*And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.*

(Genesis 16:4)

Part two:

*And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.*

(Genesis 16:5)

The solution to the offense involved the removal of both the mother, Hagar, and her son.

*But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee.*

*And when Sarai dealt hardly with her, she fled from her face.*

(Genesis 16:6)

This could have been the end of the matter, but, it seems that the LORD was not finished with this lesson for Abram. We will not see it in the following Scripture, but there was a lurking attitude that needed adjustment. The following Scripture tells of the re-establishment of the environment for a coming weightier charge against Abram, by his wife, Sarah, as relates to her handmaid and the fruit of the handmaid's womb.

*And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?*

*And she said, I flee from the face of my mistress Sarai.*

*And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.*

*And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.*

*And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.*

*And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.*

*And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.*

(Genesis 16:7-16)

At a later time, another element was added to the above environment: *Sarah conceived, and bare Abraham a son in his old age.*

*And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him.*

*And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.*

(Genesis 21:1-7)

The seemingly innocent, and easily controllable, behavior of a child seemed to be the catalyst for the requirement to address, again, the two-fold offense: *conceived*, and, *despised in her eyes*. Once again, there was a need to address the presence of Ishmael and his mother.

*And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.*

*And the thing was very grievous in Abraham's sight because of his son.*

(Genesis 21:8-11)

Since it was obvious that there were still issues, something had to be done. In this case, though, it was Abraham's attitude--as identified by the word, *grievous*--that needed adjustment. The adjustment was necessary because, whether it was his fault or not, Abraham was counted as being the source of an offense to his wife. The following Scripture tells us how the hesitant attitude of Abraham was put to rest.

*And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.*

*And Abraham rose up early in the morning, and took bread, and a bottle*

*of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.*

(Genesis 21:12-14)

In that episode of attitude adjustment, as it is coupled with offense resolution; the LORD provided the certification of the procedure, as well as giving Abraham a measure of peace of mind. The peace of mind is energized by the intervention of the LORD on behalf of a child that was a seemingly innocent party in the matter.

*And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.*

*And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.*

*And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.*

(Genesis 21:15-21)

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Please think about the powerful presence of the LORD in this offense that involved two entities that were ordained, by God, to cooperate with one another. Instead of skipping this portion of the work of God, as you skip forward to David; please pause here, for a moment. As you pause, realize that you must take ownership of all offenses that occur under your watch; and you must do so whether you are responsible for generating them, or not. I am reminded, here, of these words of the apostle Paul.

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might

gain the weak: I am made all things to all men, that I might by all means save some.

And this I do for the gospel's sake, that I might be partaker thereof with you.

(1 Corinthians 9:19-23)

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Understand this: the offense that we perpetrate is, too, toward the LORD; and an offense toward the LORD is not, and cannot be, an isolated happening to our self, alone: others will be affected. Among those others is the person that we have brought into the offense with us. Scripture tells us how such a thing becomes a spreading cancer of carnality.

*A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; Frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.*

*These six things doth the LORD hate: yea, seven are an abomination unto him:*

*A proud look,  
a lying tongue, and  
hands that shed innocent blood,  
An heart that deviseth wicked imaginations,  
feet that be swift in running to mischief,  
A false witness that speaketh lies, and  
he that soweth discord among brethren.*

(Proverbs 6:12-19)

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In the case of king David and the census, the cancer spread to the people of Israel, too. The people of Israel did not escape the impact of David's affront to the LORD.

In the case of king David and Bathsheba; Bathsheba did not escape the impact of his affront to the LORD. Though it may be rapidly scanned, since it is not really stressed in the Bible; nevertheless, we know that Bathsheba, too, lost a child as a result of the offense. The people that have experienced such a loss know that this is no small matter.

In consideration of both the sticky situation that befell the people of Israel, as well as the lingering emotional baggage of Bathsheba, we must be careful about the situations into which we allow our self to be inserted. Sometimes, these situations will push us into

a sort of mud wrestling match with our own principles. This is a matter that we will explore further, in the next installment.

Whenever we try to discard the effects of prior error, we need to be mindful of the fact that even after our attitude has been adjusted and realigned back toward righteousness, in the LORD, still we have an obligation to conquer our lingering, back-of-the-mind pressures, too. Surely, we are aware that we must resolve matters with the person (or people) we brought into the offense (yes, David did do that). However, before we can do that, we need to tackle the matter of our own preparedness for actually facing what we have done, and evaluate our level of readiness to take steps to put it behind us. This will require intervention from the LORD, as one of the apostles of God, of the New Age, described.

My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.

(James 1:2-8)

When we continue we will see that when one has behaved in the iniquitous pattern of David, one has some homework to do: mud wrestling. This is necessary homework; for, the alternative to doing it is not a pleasant one. To prime your mind for that topic; consider a kind of wrestling that we must do in the area of our possessions. This sort of wrestling prepares us for contact with those ones that may feel offended by their place in society. Sometimes, even, they may raise a cry to the LORD because of a perceived offense of God, as we wrestle with the question of appropriate reaction to their petition. The first step will be an internal one, which will prepare us for accomplishment of external obedience to the LORD, as Scripture describes.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD

against thee, and it be sin unto thee.

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

(Deuteronomy 15:7-11)

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**-- Next, in The Fullness of David --**  
Mud Wrestling

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