

The Fullness of David

Part Five

(Mud Wrestling)

Have you ever been in a situation in which you just cannot get your mind to release from a principle or concept that you know is damaging to you? Have you ever been in a place where you know you should not be, but you lack the desire to leave? Have you ever heard a certain type of joke or story being told, and you know that it is outside of the proper thought process that you need to absorb, and yet you still do absorb it? In general, have you ever been immersed in something that just seems to hold you, in spite of yourself? When we are in these situations, it may seem to be akin to mud wrestling: no matter whether we accomplish a measure of victory, or not; we are still perceived as being dirty.

When we grab for God's forgiveness of our actions, as based on supposed historical precedent, we need to be very careful that we fulfill all the requirements that were placed on our chosen entity of history. We need to resist the urge to generalize the events of the Bible; instead, we need to carefully overlay the entire environment on our own. We need to ask questions about the appropriateness of the fit of the ancient event to the modern condition. Among the questions is this: just because a certain outcome is present in a historical even, does this mean that the historical event acts as a kind of formula for motivating the LORD to dispense forgiveness? Of course, these sorts of questions are neither needed nor appropriate for the consequential commandments of the LORD, except where repentance has been blended with the consequential commandments: Nineveh is such a blending.

And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the LORD.

Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in

their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

(Jonah 3:1-10)

In the case of Nineveh, they followed the commandment of the LORD, which they summarized as follows: *let them turn every one from his evil way, and from the violence that is in their hands.* Specifically, they wanted to trigger a consequence of non-destruction: *if God will turn and repent, and turn away from his fierce anger, that we perish not.* This is in accordance with a portion of the prayer of king Solomon, at the dedication of the first temple of God, in Israel.

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

(1 Kings 8:27-30)

The first petition that address the tendency of man to enter periods in which he must wrestle in the mud of striving to overcome the world is for the people of the community of Israel. The actions that need to be performed are from the commandments of the Law of God, and Solomon is petitioning the LORD for merciful consequences as a result of following the submission portion of the Law. Too, Solomon reminds us that there are burdensome consequences that will result if we are not submissive to the Law.

If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: Then hear

thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

(1 Kings 8:31-40)

The second petition that address the tendency of man to enter periods in which we must wrestle in the mud of striving to overcome the world is for the other peoples of the world.

Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

(1 Kings 8:41-43)

Even when we do petition the LORD in such a fashion, we must submit our fate to the dispensation of God, while we still do what is required for righteousness sake. Therefore, when we have strayed from God's straight path; whether God sends a feeling of forgiveness, or if He, instead, leaves us with thoughts of guilt; in both cases (and many others), there is a step that we still must take to return to righteousness. In such cases, we will have to do a little mud wrestling. Mud wrestling is very much different from air wrestling. Air wrestling is what Jacob did, when he was in the contest with the angel of the LORD.

And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

(Genesis 32:22-24)

We refer to this as air wrestling because, in the abstract, if God had dispatched an angel in full power, there is no way that Jacob could have prevailed. From a human point of view, the match between Jacob and the angel was "fixed". (Sorry about that.) The purpose of fixing the match was so that Jacob would be instilled with the confidence that he was indeed walking in the direction that the LORD had ordained for him. The match was solely for Jacob's sake, as is evidence by the fact that the angel did not leave the match with any lingering "reminder" of the event, but Jacob did: *Jacob's thigh was out of joint.*

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh.

And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name?

And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name.

And he said, Wherefore is it that thou dost ask after my name?

And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

(Genesis 32:25-30)

Now why do we use the expression, Mud Wrestling? Well, in a quick explanation: mud wrestling is where we are immersed in a captivating and dirty place, and yet we still try to get the LORD to endorse our present position and activity as being supportive of our attempt to retain righteousness. In the olden days, the prophet Isaiah had some word to say about the reality of such a place.

Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. As when the melting

fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

(Isaiah 64:1-7)

In the time of the wilderness journey of Israel, the LORD spoke of a similar kind of place. This, too, was a place of unclean things. This, too, was a place of our making, from which we pushed the LORD away. Let us be on guard of our self, so that we do not prepare a place of human laziness and lack of care in our spiritual behavior, such as is described in a physical sense by this Scripture. And if so, let us be sure to avail our self of the provision of the LORD for covering our behavior when *our righteousnesses are as filthy rags*.

And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

(Deuteronomy 23:13-14)

Even though this is Old Testament Scripture, the concept of mud wrestling (and, in the LORD, covering our messes of carnality) did not lose its applicability at the change of the Age. We still have a potential to slide into the mud of carnality and associated assumptive grasping for automatic forgiveness. Thus, if we are not vigilant about our prideful or ignorant behavior as pertains to the way of the LORD, we need to be ready to be drawn into mud wrestling. In the New Age, the apostle Paul kept the concept of mud wrestling alive, in this meditation.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

(1 Corinthians 2:11-16)

~~~~~

One of the ways that we rise up from the clutches of mud wrestling is by extending our hand to have someone assist us in the extraction. The LORD, in his wisdom, gave us a two part process to accomplish this. The second part of the process is, by far, the most pleasurable, and probably the most used (when any attempt to rise is made, at all) than the first part. The second part is described in the following Scripture.

*Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

*Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

*Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*

*Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*

(James 5:13-20)

~~~~~

Confess your faults one to another: the confession stage, though, requires the foundation of the first part of the process of rising from the mud, and discontinuing our wrestling match with the LORD'S requirement for perfection in our behavior. The first part is that we make amends for what we have done. An example of this behavior is seen in the words that a certain man of the New Age, Zacchaeus, spoke, as is written at the end of the following Scripture.

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

(Luke 19:1-8)

A natural example of pulling ones self away from the wrestling match with guilt is this: *I restore him fourfold.* This is only a surface, philosophical seed; there is, too, theology that must be present in that attitude. The theology of the first part of the process of rising is highlighted in these words of the ministry of Jesus Christ:

Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

(Matthew 5:21-26)

~~~~~

Be assured that in the quest to escape from the mud wrestling match, we are not left to our devices alone. The LORD has provided ambassadors that will come to you, to tell you of your need for cleansing. In the Old Testament days, chief among these ambassadors are the prophets. The LORD described their service as being this: serving as the ambassador of the LORD, to deliver reminders of the need for cleansing. In the Old Testament days, Israel was a constant place of such service; for instance . . .

*The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,*

*From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.*

*And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said,*

*Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.*

*Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.*

(Jeremiah 25:1-7)

The behavior of the prophets set the stage for the general statement of how we must approach someone who is in a mud wrestling match. Yes, we must be ready to be the hand that pulls them out. In that case, we are trying to assist them in recognizing and correcting what is referred to as, a fault. As you read the following Scripture, please note that it uses a word of dominion. The word of dominion allows someone or something else to be the controlling point in the matter; rather than control being exercised by the one who is actually in the situation; such as, *in a fault*.

*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.*

(Galatians 6:1-2)





If you decide to grab for the example of God's longsuffering forbearance of the behavior of king David, in your attempt to use this portion of history as a template for your life; please ask yourself this question: Did king David slide into the mud, as evidenced by his actions? Of course, the answer is an affirmative one. Yes, king David was assigned to mud wrestling matches, as a consequence of his egregious behavior. In his behavior toward Bathsheba, here is the offense he committed against her that placed David in the mud.

*Then Joab sent and told David all the things concerning the war; And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, And if so be that the king's wrath arise, and he say unto thee,*

*Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall?*

*then say thou, Thy servant Uriah the Hittite is dead also.*

*So the messenger went, and came and showed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.*

*Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.*

(2 Samuel 11:18-25)

As much as it was almost, "too little, too late", to rise from the mud of destroying two lives, king David did try something. What David tried, though, pushed him further into the mud, in a selfish act of gaining a possession. This was not a totally selfish act; for, the LORD still protects the victim. In a round about way, David was put on a path that would restore a measure of wholeness and stasis to Bathsheba. To begin the restoration of Bathsheba to a place of wholeness, king David did the following:

*And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.*

*And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son.*

*But the thing that David had done displeased the LORD.*

(2 Samuel 11:26-27)

Though king David had made amends, of a sort, to Bathsheba, his mud wrestling match with consequence had just begun. There were many more events that were to unfold. Among these events are loss of prestige and the destruction of family unity. The following is one of the events in the series of losses and destructions. We will introduce it here, and go into more detail about it later. This is an event that added thickness to the mud.

*And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.*

*And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.*

*And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.*

*And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. And the king went forth, and all the people after him, and tarried in a place that was far off. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.*

(2 Samuel 15:13-18)

~~~~~

Let us evaluate another of the mud wrestling matches of king David. In his behavior in the matter of the census, king David made amends as is described in the following Scripture. Please note that the target of David's action of making amends is the LORD God Himself. During the air wrestling match of Jacob, we saw that the LORD, too, may become involved in our mud wrestling. Typically, the LORD'S intervention comes to help us recognize that we are in the mud, by opening our eyes.

So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil,

and said to the angel that destroyed, It is enough, stay now thine hand.

And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

(1 Chronicles 21:14-18)

In submission to the LORD, we must be ready to show our gratitude for the enlightenment that is of the LORD. When David's was given the view of his extraction from the mud that he had wallowed into, he was willing to believe that his mind's eye had truly seen the redemption of the LORD for Israel, in the matter of the destruction that the angel was causing; wherefore David showed his appreciation for the LORD'S intervention. However, David was also cautious about any sense of ownership of the redemption: for David, the redemption required an extreme amount of respect for the LORD that brought it to David and Israel.

And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon. But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.

(1 Chronicles 21:27-30)

When we are moving from the mud, to a place where we start to see the light of the LORD, we, too, need to be *afraid because of the sword of the angel of the LORD*; especially, when we are still wrestling in the mud of our errors. But more than fear, we need to yearn for the enlightenment of the LORD; and we need to yearn for it, no matter

how terrible it might be. Our need for open eyes, as David was given, is our next place of understanding of the fullness of David. To provide some additional perspective to God's eye-opening activity, as a means of educating us about our need to deal with the LORD directly; consider this eye-opening lesson, as included in the history of Israel.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee?

And he said, Nay.

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

(Numbers 22:20-33)

~~~~~

**-- Next, in The Fullness of David --**  
Eyes Open

