

The Fullness of David

Part Seven

(Lemon Softening)

Redemption:

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Create in me a clean heart, O God; and renew a right spirit within me.

(Psalm 51:2, 7, 10)

Our motivation for pursuing the remission that comes from the LORD is that we have an extended stake in the matter. In the day in which I am living, there is a lot of talk about how some of the, so called, financial messes, as being blamed on various politicians, are damaging the future potential of the next generation; particularly, as this next generation is expressed in the structure of the family. Beyond concern for financial messes, we need to be doubly concerned about the spiritual messes that we create inside the financial messes that absorb our attention.

Also, we need to have spiritual concern especially for the next generations, as they are wrapped into the structure of the family. In our handling of these and other such high profile matters, we have an opportunity for either committing an affront to the next generation or delivering great benefit to it. The message from the LORD God is clear as to His will for such potentially god-spawning matters.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

(Exodus 20:4-6)

Even if you have repented, and seem to think that you can walk away from your sin; if you choose to invoke the David comparison, you must be ready to endure life with a dysfunctional family--again we say, think beyond the biological image of family. Below, we will think through a few of the highlights of that type of family dysfunction, in the life of David. (Speaking for those ones of us who have ever been in the corporate world, we

know that what you are about to read can easily be applied to the ambitious portions--executive, managerial, and managed--of that particular, man-constructed family, too.)

First, here is the prophetic pronouncement. As you read this, and other portions of the rebuke for this matter, substitute the word, opportunity, in place of the word, *wife*; and, too, substitutive the word, opportunities, in the place of the word, *wives*. Additionally, you might find it useful to mentally insert the word, slander, where you see the expression, *the sword*.

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. 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 12:9-12)

The fulfillment of that prophecy gives us clear evidence of the dysfunction of king David's family. The message of the dysfunction begins with an extra-family inoculation that introduced a virulent strain of duplicity into the body of David's household; or did it . . .

Rather than saying that the duplicity was introduced into the body of David's household; it might be more correct to refer to the event as an being sourced in an extra-household stirring that roused the spirit of duplicity that was already active in David's household. Keep this in mind, when you think that you just must commit carnal sin with some good looking thing--whether it is a person or an object, or even a concept.

What sort of concept might we perceive as being good looking? One example that comes to mind is the little white lie--which looks good when we only see the immediate personal fulfillment that it **might** bring, or give. The target of the extra-household inoculation, Amnon, discovered that a concept can be a very beautiful-thing, when its objective is personal, selfish pleasure. The concept Amnon discovered is this: uncontrolled lust. We, too, may look at an objective that is an abomination to the LORD, and see it in a way that we should not, when we are in the lead-in to personal fulfillment.

And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.

But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtle man. And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me?

And Amnon said unto him, I love Tamar, my brother Absalom's sister.

And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

(2 Samuel 13:1-5)

The message of the dysfunction that was festering in king David's family starts to raise its family shaking volume during a most egregious affront of one member of the family of king David against another member.

So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes. And she took a pan, and poured them out before him; but he refused to eat.

And Amnon said, Have out all men from me.

And they went out every man from him.

And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand.

And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

(2 Samuel 13:6-11)

If the request, "*Come lie with me, my sister*", had been the end of it, recovery could have been accomplished, in time, and a dysfunction could have been treated with spiritual remediation. However, that is not what happened. The message of the dysfunction that was festering in king David's family continues with disgraceful behavior of one member of the family of David toward another member of the family. Moreover, the disgrace was

an unnecessary one, and one that shed a bright light on the decay that was in the soul of a son of David.

And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her.

And Amnon said unto her, Arise, be gone.

And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me.

But he would not hearken unto her. Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her. And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

(2 Samuel 13:12-19)

To end this message of dysfunction that was festering in king David's family (there are more that are included in Scripture), the unity of the family of David began to deteriorate, on the inside. (However, as we will see later, the inside decay was not long in expressing itself as an outside act of destruction of family ties; both in a spiritual, and a physical, sense.)

And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing.

So Tamar remained desolate in her brother Absalom's house.

(2 Samuel 13:20)

The rape of David's daughter, Tamar, by his son, Amnon, seems to contain an action that would surely cause a father to take a strong measure of personal responsibility, but this did not occur.

David's reaction:

But when king David heard of all these things, he was very wroth.
(2 Samuel 13:21)

In his reaction to the rape, king David did not seem to respond in either an aggressive or a serious way to the damage that was done to his daughter. Why do I say that?

According to the law of Moses; such a one as Amnon, who committed such an act of violation, was eligible for punishment that included having his life terminated. Here is the relevant commandment:

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

(Leviticus 18:1-9)

Here is the prescription for such action, as declared in the Law of God: *the souls that commit them shall be cut off from among their people.*

Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which were before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

(Deuteronomy 18:24-29)

In Israel, such things were executed under the supervision of the priesthood. Therefore, as you read the following, and consider the place of the priesthood in meting out punishment; you may think that Absalom was absolutely wrong in this, his vengeful reaction.

And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee.

And he pressed him: howbeit he would not go, but blessed him.

Then said Absalom, If not, I pray thee, let my brother Amnon go with us.

And the king said unto him, Why should he go with thee?

But Absalom pressed him, that he let Amnon and all the king's sons go with him.

Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

(2 Samuel 13:22-29)

In a sense, it may be said that Absalom overstepped his limit of responsibility; for, Scripture declares what the ultimate source of authority is as pertains to this level of disposition of vengeance in response to an offense.

To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever.

If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

(Deuteronomy 32:35-43)

In fact, there is specific Scripture that tells us to avoid vengeance of affronts to our self. This may also be extended to cover perceived affronts to other people that are important or precious to us.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

(Romans 12:17-21)

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We took you down this line of thinking for the sake of anyone who might try to shield their actions from human reaction against them. Sometimes, among these people are the ones that throw the following Scripture at others, as if it were that shield mentioned above.

*Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?*

*Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.*

(Matthew 18:21-22)

We need to be very careful about how we approach God's ability to accomplish His will. We need to stay away from a, God must do it Himself, mentality. Above, prior to the inclusion of the text of 2 Samuel 13:22-29, we said, "may also be extended", because sometimes the avoidance of vengeance may not prevent aggressive action; as fits the requirement of the LORD. Sometimes, there is a measure of retribution that may be required, even though it may seem, to some, to be vengeance. The line that we must walk is indeed a fine one, as pertains to our actions of vengeance. We must be open to the LORD'S involvement of humans in God's vengeance, always keeping this in mind: the precision of the LORD'S empowerment of human instruments of His vengeance, as retribution, is subject to the exactitude of the LORD.

Saul, the king of Israel, learned about the exactitude of the LORD, in two parts: the mission and the misstep.

Saul the king's mission of retribution:

*Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night.*

*And he said unto him, Say on.*

*And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.*

(1 Samuel 15:16-18)

Saul the king's misstep of, reputation and the desire to preserve it:

*Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?*

*And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.*

*And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from*



*being king.*

*And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.*

(1 Samuel 15:19-24)

In the assignment that the LORD gave to king Saul, we see the potential for an ingredient such as this: in the performance of God's vengeance, it is also true that the LORD uses human swords to accomplish His Law. Let us relate this to Absalom's act of vengeance against Amnon, which is recorded in 2 Samuel 13:22-29. Also, consider the fact that anyone who violates the commandments of the LORD may experience God's vengeance in a fashion that is delivered by His human representative.

To be sure; to prevent any confusion about the appropriateness of Absalom's behavior, one way for Absalom to have been spared the weight of avenging his sister's offense, would have been for king David to have done so. As declared in an earlier time, in the priesthood; there is another family matter that is, itself, a warning that could have been brought to mind to handle this matter. It involves missed opportunity for intra-family correction of violations of the Law of God.

*And there came a man of God unto Eli, and said unto him,*

*Thus saith the LORD,*

*Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?*

*Wherefore the LORD God of Israel saith,*

*I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.*

*Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.*

*And this shall be a sign unto thee, that shall come upon thy two sons,*

*on Hophni and Phinehas; in one day they shall die both of them.*

*And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.*

(1 Samuel 2:27-36)

With that example in mind, king David could have ordered the delivery of the recompense that is of the law of Moses; however, king David did not do so. David did not do so because he was not of a mind to fully perform the rigorous requirement of the Law of God. It seems as if king David was thinking more of the fleshly side of his existence, and the grandeur of retaining his sons, than he was thinking about fulfilling the requirement of the Law of God, and doing so for the reason that the LORD requires it. In this episode of Scripture, we can learn some useful things from David's shortcoming. One of the things that we can learn is that it is not enough for us to slowly endure life; rather, we must be aggressive in our devotion to fashioning our life in righteousness. It seems to me that it was well said by the apostle James.

*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)

Faith requires that we adjust our notions about personal fulfillment. The apostle Paul lived in one of the adjustments that we, too, must make.

*Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

*Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.*

*But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.*

*I can do all things through Christ which strengtheneth me.*

(Philippians 4:8-13)

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Our service to God, our zeal, requires that we tune our ears to, and fix our minds on, the great benefit of doing it as the LORD requires.

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God are alive every one of you this day.

Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

(Deuteronomy 4:1-8)

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Both operations of the soul--fulfillment and zeal--are components of the squeezing of this life, as one squeezes a lemon to soften it. We must let our spirit--in communion with the Spirit of God--both persuade and remind us that the squeeze is of the LORD. Wherefore we must abide by the rule of the Law. This we must do, even when our family is in line for discipline that is of the LORD. Surely, David was aware of this.

*If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left.*

*And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.*

*And all the people shall hear, and fear, and do no more presumptuously.*

(Deuteronomy 17:8-13)

David's need for a catalyst to fully serve the LORD reminds me of the answer that Satan gave to God, in the matter of Job's suffering. As you read the following; note the weight of these words: *touch his bone and his flesh.*

*Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou?*

*And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.*

*And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.*

*And Satan answered the LORD, and said, Skin for skin, yea, all that a man*

*hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.*

(Job 2:1-5)

To bring this type of pressure to bear on David, and to touch his bone and his flesh; the LORD released the following reminder of David's need for perpetual repentance. The lemon still was not soft enough; so, both more, and different types of, pressure were applied. Among these pressures is this one.

*And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.*

*And the king said unto him, Go in peace. So he arose, and went to Hebron.*

*But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.*

*And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.*

(2 Samuel 15:7-12)

To touch his bone and his flesh, the flow of time saw the fulfillment of a prior prophetic warning that had been delivered to David. It is the warning that we read, above, from 2 Samuel 12:9-12. As you will already read, in the Scripture that is just above this text, it took more than forty years before the LORD brought the fulfillment. The latter portion of the more than forty years is described in these words of Scripture: *And it came to pass after forty years, that Absalom said unto the king.* This should provide food for thought for those folks who think that they have escaped recompense because there seems to be no immediate reaction from the LORD.

*And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.*

*And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?*

*And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.*

*Then said Absalom to Ahithophel, Give counsel among you what we shall do.*

*And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.*

*So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.*

(2 Samuel 16:15-22)

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The softening of the lemon that was the household of David was substantially complete in the sabotage of David by his son, Absalom. It is now time for the progressive application of soul medication, to get David ready for extended service to the LORD. The application of soul medication, as illustrated in king David, for the sake of anyone who would use his example, is what we will walk through, after a moment or two of preparation.

Strong soul medication was required for David, in that there was also a seed of discord that remained in king David. This seed of discord opened him up to persuasion by the spiritual wickedness that is for ever present around, and relentlessly presses, our soul. The apostle told us about the place of this wickedness (and in this case, it is not in the workings of the entity known as, Satan). For such an ambivalent one, as David was, still; soul medication is the prescription that is of the LORD.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

(Ephesians 6:10-13)

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**-- Next, in The Fullness of David --**  
Soul Medication

