

## **The Fullness of David**

### **Part Eight**

(Soul Medication)

In the time of king Saul, someone was declared, in a quiet and prophetic way, as being eligible for the high place in society that was already occupied by some else (Saul). This was not a matter of conjecture about some, at that time, unnamed man. The declaration spoke of a sure thing for this man, since he would soon be placed in that high position by the LORD. Later, we discover that the man is David. In that position, David would have the authorization to perform activities in the name of the LORD; such as this one . . .

*And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.*

*And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.*

*And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.*

*When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead.*

*As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.*

(1 Samuel 13:3-8)

One of the lesson that David was able to review from Israel's history, taught him about the LORD'S precise instructions when one is authorized to lead his people, and about the danger of taking that type of authorization lightly. The lesson involves Saul, the first chosen king of Israel. It is the lesson that contains the prediction of the later elevation of David's societal stature.

*And Saul said, Bring hither a burnt offering to me, and peace offerings.  
And he offered the burnt offering.*

*And it came to pass, that as soon as he had made an end of offering the*

*burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.*

*And Samuel said, What hast thou done?*

*And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.*

(1 Samuel 13:9-12)

In the conclusion of this lesson, Saul was specifically mentioned, while David was only mentioned by allusion. Even so, the height of David's place had already been set forward, irrevocably in reality. Even though David was not mentioned, still there was surety that an elevation would occur. David's elevation in stature would definitely occur as Samuel prophesied, in the matter of king Saul's preemptive act, in haste. We would have to wait a bit before we would know the name that had been attached to the action in which *the LORD hath commanded him to be captain over his people*. Let this be your introduction to God's destiny--both negatively and positively flavored.

*And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.*

(1 Samuel 13:13-14)

Did the revelation of David's destiny in the LORD mean that he was ushered into automatic perfection, in the LORD? Did the establishment of David's destiny, by the LORD, mean that he would never entertain an evil thought? Moreover, would this power of good-only be given to him because he was elevated to a high place in society, by the LORD? Of course, not! In fact, some of the evil that David would do would be because of his being positioned in a high place in the society of Israel, in that day. In the initial part of David's rise, he became dizzy with the possibility of performance that is available to someone in such a position. This is true of many others of the servants of the LORD, too: when they drop their habit of gazing on the LORD, they become spiritually sick, and they start spewing forth spiritual wickedness, even from their high place

Not just individuals and groups, but, too, whole nations are susceptible to contracting such an illness of presumptive personal perfection. Both whole nations and individual servants that undergo such a decline require medication that only comes from the LORD. From time to time, the congregation of Israel rode downward into this sickened state. For

Israel and for the individual, the general image of the place of illness is described in Scripture.

*When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the LORD alone did lead him, and there was no strange god with him.*

*He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.*

*But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.*

*And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*

(Deuteronomy 32:8-21)

The evidence of the wickedness that resided in the high place known as “king David” was expressed in the following action.

*And Satan stood up against Israel, and provoked David to number Israel. And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.*

*And Joab answered, The LORD make his people an hundred times so*

*many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?*

*Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.*

(1 Chronicles 21:1-4)

Joab's question to king David localizes the source of the wickedness: *why then doth my lord require this thing? why will he be a cause of trespass to Israel?* Note; this is not a control that is issued from the entity known as, Satan. Instead, even though it is by Satan's persuasion, the place of origin of the wickedness is the soul of David.

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The indicators of David's need for soul medication are apparent in the historical fact that there were evidences of cracks that existed in the administrative ability of king David. Joab shows us that king David was not fully respected, as to his word; nor as a result of David's poor example was the LORD fully respected by the king's servants. In two other episodes of the service of Joab to king David, Joab decided that he had a better solution than the one that king David had given him. One of the episodes is the incident of Abner and Joab. In this case, Joab disregards--one might say, dismisses--David's authority, and exercises his own, in the destruction of one of David's alliances of honor.

This is the formation of the alliance:

*And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you: Now then do it: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.*

*And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.*

*So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth.*

*And David sent Abner away; and he went in peace.*

(2 Samuel 3:17-21)

The following describes the destruction, by Joab, of the alliance--in total disregard and disrespect of king David's word and reputation:

*And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.*

*And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.*

*And afterward when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner: Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.*

*So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.*

*And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner.*

*And king David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. And the king lamented over Abner, and said, Died Abner as a fool dieth?*

(2 Samuel 3:26-33)

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In a second episode of the service of Joab to king David, Joab decided that he had a better solution than the one that king David had given him, as recorded in the incident of Amasa. Once again, this is an expression of Joab's scorn for king David's authority to bestow honor. This is where David gives honor, in the form of a president's selection of an ambassador or a general, or a combination of the two offices, in one person: Amasa. This is the formation of the representation that was set forth by David, for the sake of a measure of peaceful coexistence in Israel.

*And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?*

*And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back*

*to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?*

*And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.*

(2 Samuel 19:9-13)

Joab killed the representation of the king, and destroyed a potential ambassador for peace in Israel. Joab did this in total disregard and deep disrespect of king David's word and reputation.

*Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.*

*So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.*

*And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.*

*When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. And Joab said to Amasa, Art thou in health, my brother?*

*And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died.*

*So Joab and Abishai his brother pursued after Sheba the son of Bichri. And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.*

*And Amasa wallowed in blood in the midst of the highway.*

*And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.*

(2 Samuel 20:4-13)

Moreover, Joab did not restrict his contrary behavior to rendering revised remedies that were in spite of the king's word.

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In his violation of the sovereignty of the king, Joab's behavior is not just an issue (problem) for Joab; it is, too, an issue (problem) for both David as king and the nation of Israel as a representative of the glory of God to the world. Joab's behavior indicated that there was a sickness, of a spiritual sort, affecting the office of the king, and diluting his effectiveness as a leader. Therefore, in time, if this was not treated, the nation would start to decline, as well. Wherefore both king David and the entire nation of Israel required strong doses of the LORD'S soul medication.

Even though both David as king and the nation of Israel as a representative of the glory of God to the world had a great need for soul medication; because David was their captain, his action was the major catalyst for the, then, decay of the harmony of the nation. So, too, is true for any times of evolution of a harmonious space, in time, in the nation of Israel. In a nation or other organization with a centralized government, as it either avoids or escapes decay, the king of the people, as captain of the group, is at the center of the change.

As was king David's burden of responsibility, then; so, too, are leaders' responsibilities now. Moreover, whether we are leaders, or not; we must accept a certain David-like measure of burden. In our individual construction of our lives, as we grab for some image that is of Scripture, we must accept the burden of the pattern that we choose. Thus, the pattern's burden is the same burden of responsibility that we bear when we try to overlay that past patriarchal example over our life. This is true whether it be David's life, or some other of the ensamples of the Bible.

Of course, our ability to overlay anything on our life is governed by the will of the LORD, as revealed in the Law, the prophets and the apostles of God. To show us the conditional nature of our ability to practice patterning, at a certain time in the life of the nation of Israel, the LORD reinforced the knowledge of His authority over this area, by way of a change in a certain prior invocation of patterning. At that time, the LORD took away Israel's ability to cause someone else to serve as a forced recipient of a pattern that we had established.

*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.*

*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 18:1-9)

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Let us diverge from the ancient and purely biblical line of thought, for a moment. Those of us who are in the United States of America remember a certain incident where some members of the staff of a politician considered it to be in the best interest of their boss for them to go beyond the stated requirements of the boss. In that case, they took it upon themselves to provide their own solutions. If you get a chance to review portions of history of the nation known as, the United States of America, please look up these incidents: Watergate, and Iran Contra.

In a somewhat similar fashion to Watergate and Iran Contra, Joab decided that he had a better solution than the one that king David had given him to exercise. Whereas in Watergate, and Iran Contra, the President's men violated the law; Joab went a step further, and violated the Law, showing that he did not trust in the Law. Moreover, in the exercise of the prerogatives of the military man, Joab demonstrated, too, that he did not trust in the king's interpretation of the provision for protection that was for the sake of the office of the king, and, too, for all other portions of Israel. For, the provision for protection was, then, and still is, now, included in the Law. Also by the Law, this responsibility for providing protection for Israel was an integral part of the king's endowment of the wisdom to reign-- which is definitely, and only, from the LORD.

In the situation with the census, we might allow that Joab was somewhat blameless in his actions because he was under this restriction, of sorts: in the call for the census Joab was not given a choice in the matter because the results were directly visible to the king. In the case of the census, the king bore the full burden for causing this trespass of the Law of God. However, in other cases of defiance, such as in the following case, Joab did have a choice and still he proceeded in being defiant. In that respect, Joab highlights a weakness in David's administrative penetration. A part of Joab's, spirit of alternate choosing, may have been energized by the thought that he did not have to worry about being seen, or even discovered, by the king. As you read the following, consider whether some of your times of yielding to the "spirit of alternate choosing" occur because you allow yourself to wallow in the same realm of self-centeredness and perceived concealment.



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The king told him to do it:

*And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.*  
(2 Samuel 18:5)

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Out of David's sight . . .

*And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.*

*And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? And I would have given thee ten shekels of silver, and a girdle.*

*And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me.*

(2 Samuel 18:9-13)

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Out of his mind; Joab's:

*Then said Joab, I may not tarry thus with thee.*

*And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.*

*And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and*

*cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.*

(2 Samuel 18:14-17)

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Yes, it is true that the end result of Joab's rogue behavior was positive for the kingdom of Israel; however, the fact that these measures occurred, can be interpreted as showing God's releasing of His Hand from king David; as God also did in the matter of the census. In the death of Absalom, the LORD had shown that king David needed to fix some lapses in his relationship with God.

Neither David nor Joab could say of their own accord that the positive outcome that they saw was, in fact, a part of the best path of service to the LORD. There was some obvious lack of righteousness in the lapse of control that David had over Joab: some soul medication was needed for Israel, the collected nation. The indication that the LORD was not a part of Joab's decision, and that there was a tension that had arisen, producing a lack of continuous peace for the nation of Israel, is seen in the "death bed" edict of David, about Joab.

*Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,  
I go the way of all the earth: be thou strong therefore, and show thyself a man; And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.*

*Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.*

(1 Kings 2:1-6)

By that order of king David, the family of king David was continuing onward in a measure of disarray. It is as the LORD said, through His representative, Nathan: *Behold, I will raise up evil against thee out of thine own house.* So, even in king David's absence, his son Solomon continued in the discord that was the recompense of king David's prior

actions. When we establish a need for soul medication in our organization (or our self), we need to continue our openness to the LORD, across the generations. Furthermore, we need to prepare our successors--the next generations--to do so, as well. Solomon had to clean up behind David, for the administrative nightmare that still had not been resolved.

*Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar. And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar.*

*Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.*

*And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth.*

*And he said, Nay; but I will die here.*

*And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.*

*And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.*

*So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.*

(1 Kings 2:28-34)

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When you start to invoke the image of David, as a means of moving yourself away from accepting responsibility for your error, you need to think deeply about what you are doing. Maybe then, you will discard this thinking. Maybe, too, if you honor the LORD, fully, in your entire life, you will do as Scripture teaches us, in words that were sent through the mouth of David. In that way, you will limit your need for radical, disruptive application of soul medication.

**BETH.**

*Wherewithal shall a young man cleanse his way?*

*by taking heed thereto according to thy word.  
With my whole heart have I sought thee: O let me not wander from thy  
commandments. Thy word have I hid in mine heart, that I might not sin  
against thee.*

*Blessed art thou, O LORD: teach me thy statutes.*

*With my lips have I declared all the judgments of thy mouth. I have  
rejoiced in the way of thy testimonies, as much as in all riches. I will  
meditate in thy precepts, and have respect unto thy ways. I will delight  
myself in thy statutes: I will not forget thy word.*

(Psalm 119:9-16)

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There is a clear alternative to placing the soul in need of unplanned or unexpected medication. Before you go down this route, take some time for prior consideration of the action that you are about to perform. The alternative is not pleasant: hear it, and fear.

*Enter into the rock, and hide thee in the dust, for fear of the LORD, and  
for the glory of his majesty. The lofty looks of man shall be humbled, and  
the haughtiness of men shall be bowed down, and the LORD alone shall  
be exalted in that day. For the day of the LORD of hosts shall be upon  
every one that is proud and lofty, and upon every one that is lifted up; and  
he shall be brought low: And upon all the cedars of Lebanon, that are  
high and lifted up, and upon all the oaks of Bashan, And upon all the high  
mountains, and upon all the hills that are lifted up, And upon every high  
tower, and upon every fenced wall, And upon all the ships of Tarshish, and  
upon all pleasant pictures.*

*And the loftiness of man shall be bowed down, and the haughtiness of  
men shall be made low: and the LORD alone shall be exalted in that day.  
And the idols he shall utterly abolish. And they shall go into the holes of  
the rocks, and into the caves of the earth, for fear of the LORD, and for  
the glory of his majesty, when he ariseth to shake terribly the earth.*

(Isaiah 2:10-19)

Prior consideration of our actions, and not basing them on a human example, is the best route, always. We will explore this further, when we return.

*In that day a man shall cast his idols of silver, and his idols of gold, which  
they made each one for himself to worship, to the moles and to the bats;  
To go into the clefts of the rocks, and into the tops of the ragged rocks, for  
fear of the LORD, and for the glory of his majesty, when he ariseth to  
shake terribly the earth.*

