

The Fullness of David

Part Twelve

(Measured Means)

"I've got to fix this, and I've got to fix it now," may not work. The, now, portion of it may have to be discarded; that is, unless you replace the word, fix, in the, now, portion, with the phrase, start to fix. As you look at the fullness of David, you will see that the repair of a certain one of David's offense was done by measured means. Take a look at this span.

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The beginning:

*And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.*

*And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.*

*And Nathan said to David, Thou art the man.*

*Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.*

*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 12:1-12)

From somewhere in the process of repair, here is just a portion of the measure of the span: *forty years*.

*And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou?*

*And he said, Thy servant is of one of the tribes of Israel.*

*And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!*

*And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.*

*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 15:1-12)

Here is a specific confirming point of the judgment that resided in David's household,

as result of the offense involving Bathsheba, against her husband, Uriah:

*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)

Then, after the evidence of the damage and discord of David's house was revealed, David had to spend some time in hiding. The hiding allowed David to meditate on the need of his soul for the redemption of the LORD, and for recovery of its compass in the LORD. In time, the LORD'S ordinance of recompense was satisfied, and then, David had made amends sufficiently for his offense. The mending of the relationship was not just a matter of adjusting the mode and tone of worship of the LORD, but also a matter of preparing David for true and faithful service to the LORD. Among the measures of quickening that David had to endure is this event of necessary humbling.

*And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left.*

*And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.*

*Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.*

*And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?*

*And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.*

*And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.*

(2 Samuel 16:5-13)

Once the time of restorative quickening had been satisfied, David was able to begin the process of returning to his former place of service.

*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.*

*And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.*

(2 Samuel 19:9-14)

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Here is another example of measured means in action, in recovery from an offense of a certain man, which he directed at the LORD. It is a recovery that was required, even though the man did not directly refer to God as being the target of his adversarial behavior.

At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

(Daniel 4:29-35)

Indeed, in a certain sense, the man, Nebuchadnezzar, could be said to have been ignorant of the required behavior that would have prevented him from sending an offense to the LORD. However, after the measured means of correction were applied to him, this ignorance was overlaid by wisdom. The worth and necessity of the enlightenment, as a constant part of our interaction with the LORD, was confirmed during an episode of correction of a king, in a, from then, future time. In that future time, while speaking to another king, a prophet of the LORD described both the education that came to the king and the power of the example that flowed from a, then past, episode of the life of king Nebuchadnezzar. The explanation of the lesson that sprang from king Nebuchadnezzar's experience and the indication that the past king was ignorant of his affront are a combined part of the life (and death) lesson of king Belshazzar.

This is the beginning of the lesson:

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

(Daniel 5:1-6)

This is the end of the lesson:

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing:

MENE; God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balances, and art found wanting.

PERES; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

(Daniel 5:22-31)

That a near immediate judgment was brought to king Belshazzar, while measured means of correction was visited on king Nebuchadnezzar is an example of the application of a form of the use of measured means in the judgment that precedes correction. I indicated that it is a form of measured means because the measure, in this case, is one of graduation of correction, which itself can be applied in a measured fashion. Jesus Christ explained this to us.

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

(Luke 12:42-48)

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Let us go back to one of the first uses of measured means of the LORD. In this case, there were two parts. Part one is a separation of, what we now refer to as, the wheat from the chaff--for instance, the righteous from the sinner--so that no harm comes to the wheat of the LORD.

*And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.*

*And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.*

*And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.*

(Genesis 6:13-18)

Part two is the wiping clean of the place that was formerly occupied by the chaff. This prepares the way of the kingdom of man for renewal and strengthening of the forward march toward oneness with the glory of God. In this way, the wheat of the LORD has been measured, using the container of a new reality, in the LORD. As it is measured, it passes through a time of quickening for service. Typically, the work is done by a process, rather than as instantaneous action.

*And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.*

*In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.*

*And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.*

*And the waters prevailed upon the earth an hundred and fifty days.*

(Genesis 7:10-24)

After the cleansing, comes the blessing; which, too, uses measured means, of releasing the thing that we need, over a course of time. The blessing that we received through the man Noah is a part of the LORD'S extended refreshing of our path into the future. Instead of seeing the deliverance of the LORD as an event, we are taught that it is an ongoing process that will continue to everlasting. It is good that this is done, lest we move too much distance away from the completion of the matter, and lose sight of what the LORD brought us through.



*And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.*

*But flesh with the life thereof, which is the blood thereof, shall ye not eat.*

*And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

*And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.*

(Genesis 9:1-7)

Moreover, as an example of the entire earth's ongoing need for service, as illustrated by the grace of the LORD with which Noah was surrounded, by God; even the creatures receive a blessing, according to the measure of God's grace that is applied to them. Individual man, up to the entire race of man, is not the only recipient of the measure of the LORD'S means of blessing. Indeed, mankind is one of the key means by which the creatures receive their measure of the LORD'S blessing.

*And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.*

*And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.*

*And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature*

*of all flesh that is upon the earth.*

*And God said unto Noah,  
This is the token of the covenant, which I have established between me and  
all flesh that is upon the earth.*

(Genesis 9:8-17)

Another example of the intervention of the LORD, in a measured fashion, happened in the day of the LORD. This particular event occurred at the revelation of the New Covenant; during the dawning of the New Age. As we know now, this was brought forth by measure; from the time of the Beginning, passing through the ministry of Jesus of Nazareth, the Christ. It unfolded as follows:

*Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

*And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.*

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

*And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

(John 3:11-19)

Moreover, as we consider the fact that we need to use measured means, as we make amends; we need to remember the tremendous sacrifice that was made by the Son of man, in reaching out to us. The memory should not be limited to the earthly portion of the sacrifice that made amends for the sins of the world, and accomplished our present restoration to fellowship with God. We should look up a bit higher, and across a broader span of Christ's preceding historical record; searching for the power of the LORD that opened the door for the mending of our relationship with God.

*Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not*

*God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.*

*No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

*And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*

*And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*

(1 John 4:7-16)

What; you say that your actions always follow the letter of the Law? You say that when you commit an offense, you are instant in going to the LORD for forgiveness, and you never need to avail yourself of prompting interventions of the LORD? You say that amending issues caused by you is a permanent part of your nature? Well, that is good, indeed. However, you might want to consider the following before you expect the LORD to just wipe the slate clean. The following Scripture tells us that recovery is not instantaneous, but rather, it is measured; in steps that *are ordered by the LORD*.

*The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*

*He is ever merciful, and lendeth; and his seed is blessed.*

*Depart from evil, and do good; and dwell for evermore.*

(Psalm 37:23-27)

You say that, that Scripture seems to be a very positive thing to have happen? Well, it can be positive if we only look at one side of the equation. The one side of the equation is that we may think that every step in the ordering that is done by God is a pleasant step. Such a thought might even seem to be reinforced by this Scripture that is of the New Age.

*And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

*What shall we then say to these things? If God be for us, who can be against us?*

(Romans 8:28-31)

Romans 8:28-31 may place our mind in an instantaneous mode, if we read it superficially. The thing that you may be missing, though, is the fact that there are words that have meaning in these Scripture. For instance, the word, *ordered*, in Psalm 37:23, above, does not indicate the nature of the steps that are contained in that set of events. There may be times when the steps that are a part of the order of our life are not at all pleasant. Many of the prophets of the Old Testament moved in these types of steps, of the LORD. Among these steps of the prophets is the following one.

*O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.*

(Jeremiah 20:7-9)

Also, in the matter of the, *all things*, in the phrase, *all things work together for good*, we must not neglect to notice the word, together. Consider this: there are some potions in medicines that contain ingredients that can kill you, if they are not positioned next to other ingredients. Also there are ingredients in medicines that will do you good when they are given in the right dosage, but that will kill you if there is even a minute variance from the prescribed dosage or the prescribed frequency of administration. In a spiritual sense, Moses discovered the applicability of this truth--firsthand, and with great turbulence to his soul--as an application to the Kingdom of God.

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The turbulence for Moses begins with a certain situation in which Moses performed the cure that was required for an organ of Israel. The organ was built up from the other children of Israel, besides Moses.

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them,

Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

(Numbers 20:6-11)

In reviewing the performance of the action that the LORD commanded Moses to take, please note that the action of, *speaking ye*, is not the same as the action of, *he smote*. They are a different mixture of the ingredients of the medicine that illustrates God's glory. Moreover, the stirring that was done by the prod of, *must we*, is a totally different action than the shaking that occurred when *the glory of the LORD appeared*. As opposed to the forgettable spark of, *must we*; the power that flows when *the glory of the LORD appeared*, reaches into the soul and commands a response. When a substitution is attempted, as Moses tried to do, the consequence for the one trying to make the substitution will not be pleasant. This is one of the hard lessons that Moses and Aaron received from the LORD.

And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

This is the water of Meribah, because the children of Israel strove with the LORD, and he was sanctified in them.

(Numbers 20:12-13)

Moses clearly understood the inappropriateness of that attempted spiritual replacement of the medicine of the LORD, by substitution a remedy that was of man. Moses knew that the LORD was justified in restraining a portion of His grace: Moses knew that the LORD was justified in withholding it from Moses and Aaron. Moses' understanding of the fact of his error prompted him to ask for a reprieve from a justified consequence, rather than claiming forgiveness as based on any promise of the LORD'S.

And I besought the LORD at that time, saying, O Lord GOD, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works,

and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

So we abode in the valley over against Bethpeor.

(Deuteronomy 3:23-29)

However, in that certain situation, only Moses and Aaron erred in the application of the cure that was of the LORD, as it was directed toward the people of the nation. Therefore, in that case, the LORD did not allow the other organs of Israel to die (the priesthood, the mixed multitude, the captains of hundred and so on, and the other selected prophets). Instead, the LORD indicated the recompense that would befall the errant organ, Moses and Aaron; for, Moses and Aaron had, in this situation, bypassed the means of spreading the glory of the LORD that had been measured out by God, and that was to be applied to the congregation of Israel. By the behavior of Moses, the means that he used, to sway the hearts of the children of Israel toward yielding to the LORD, did not match the precise dose of awe inspiring wonder that had been declared by the LORD. Thus, in their variance, they had brought about the need for some form of correction that would involve their most precious possessions: their lives.

Aaron was the first portion of the errant organ to feel the sting of ignoring the measured means of satisfaction of the people of the LORD, as it was prescribed by the LORD, at Meribah.

And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

Take Aaron and Eleazar his son, and bring them up unto mount Hor: And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

(Numbers 20:23-29)

After Aaron received the recompense for his attempt at bypassing the measured means of satisfaction of the people of the LORD as it was prescribed at Meribah, Moses was next. Thus, as a result of an attempted substitution of instantaneous awe, in the place of measured reverence; a significant organ of the children of Israel did not survive to walk in the Promised Land.

And the LORD spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

(Deuteronomy 32:48-52)

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In our study of that event of Moses' life, we see a most intense example for the ages. In that case, there was no way for Moses to take that certain next step that is required before we can look for a pleasant position of rest in our own actions. Instead, Moses was under involuntary (of sorts) control of the LORD, as is stated in the Scripture of Psalm 37:23-27, referenced above: *The steps of a good man are ordered by the LORD.* Even so, Moses still received the benefit of the Scripture that is a part of Romans 8:28-31, also referenced above: *all things work together for good to them that love God, to them who are the called according to his purpose.* That portion of Scripture is even more evident for the people of Israel: Joshua was the instrument that accomplished the good. The step that Moses was not able to perform is the step of invoking the measured means that Scripture prescribes for making amends for ones actions.

It is easy for us to think our way to the discovery of an act by which Moses could have done penance for his revelation of his variance from the LORD'S direct command to him, but how could Moses fix the damage that was done to the collective mind of Israel? To fix such damage is, generally, not a part of a human's portfolio of capabilities. The reason that Moses could not take that step is because Moses could not control the impact that his action had on the children of Israel. In the extreme, the impact on the children of Israel and the remedy that was required to eliminate the damage were of a similar sort as

is described in this Scripture . . .

*Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.*

(Exodus 34:12-16)

In the milder case, the incident may have been a means of quickening for Israel, such as is described in the following Scripture.

*If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.*

*Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.*

(Deuteronomy 13:1-4)

In a certain sense, Moses had essentially elevated himself to the stature of being the god to the people, for the sake of quenching their thirst. There may have been some members of the mixed multitude that said, "Well, if Moses can get away with short-changing the LORD by his actions, then we should be able to do so, too." Ah, isn't this the kind of statement we are making when we try to apply the example of king David to our lives?

Such an attitude of comparative licentiousness, as described above, will not turn out well, in any situation. Therefore, the attitude that produces comparative licentiousness was not allowed to take root, in the time of Moses. Neither will such an attitude be allowed to take root, now, even if we do invoke comparative licentiousness by trying to superimpose David's life over our own, in part. To push this practice out of our list of accepted behaviors is our aim; therefore, let us look at some more events of the time of Moses. Specifically, let us look at an event of the life of Miriam and Aaron. It is a mirror image behavior, of sorts, to comparative licentiousness.



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The lesson of Miriam's and Aaron's proud rebellion illustrates the steps that God can order for anyone, to handle such matters. In their case, it was comparative virtue that they tried to invoke. As you will see; comparative virtue can be equally as dangerous as comparative licentiousness.

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?

And the LORD heard it.

(Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation.

And they three came out.

And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

And the anger of the LORD was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

(Numbers 12:1-10)

In either comparative licentiousness or comparative virtue, the means that we use for justification are not those ones that have been measured by the LORD God. Instead, the means we use for either comparative licentiousness or comparative virtue are hastily contrived by the mind of man, or in reverence to contrived conventions of man. In the comparative virtue of Miriam and Aaron, God vetoed their imagination of a right to comparative equivalence; an imagination that was raised from in the earth when Miriam, with Aaron, tried to equate their individual positions, in the LORD, to that of Moses. By trying to make such a comparison, Marion had lifted her self up, as if she expected to have the same liberties. It was only by the intervention of Moses that she was given a

chance to return to a place of stasis in the LORD.

And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

(Numbers 12:11-16)

Likewise, when you try to stand in the place of another servant of the LORD, be sure that you have other saints around you to present your case to the LORD, once you have failed in equating your self or your circumstance to another person or circumstance. Also, in any attempt to equate yourself with any portion of the fullness of David, remember that, unfortunately, David is not available to intervene for you in any exercise of comparison with him, as Moses was for Miriam (and Aaron, too). Unless . . .

Record the following Scripture, but note that it includes an action that may clash with the pride that got you into the quagmire, in the first place. As you read it, do not think of the words, *sick*, and, *faults*, as being only applicable to physical, or even mental, illness.

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)

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In the interventions of the LORD, there is a measure of present restoration that we must perform for the sake of someone else. This is necessary when we do not wait to pursue reconciliation; but instead, we make amends before the LORD has to intervene to force us to do so. In this case, we are not tardy about starting to apply measured means to make the one we have wronged whole. Restoration is one of the required means that we must bring to bear to make the other one whole.

So, too, present restoration is required for us personally, even when we are too stubborn to reach out our hand to someone else. In such cases, the LORD selects the instrument of our present restoration, from his ordained resources on earth. Some earthly vessel is included, at this time, since the process of restoration is a cooperative matter in which the LORD includes aspects of the kingdom of man, along with portions of the Kingdom of Heaven. Among the portion that may be included from the Kingdom of Heaven is angelic intervention.

In the following Scripture, note the restorative spiritual balm that the LORD applied to the soul of king David, giving special attention to the inspiration that David received from the intervention that the LORD sent through His Heavenly angel. In the following Scripture, the LORD first sends the angel to place inspiration in the environment of the variance from the straight way of the LORD.

*So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.*

*And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man.*

*So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand.*

*And the angel of the LORD was by the threshingplace of Araunah the Jebusite.*

(2 Samuel 24:13-16)

Then, after the angel had provided inspiration to David, the commandment of the LORD comes to David to start him into active participation with the restoration. This is a type of thing that we need to be ready to do, so that present restoration can be achieved in the one or ones that we have wounded by our unrighteous act. We will look further at the matter of present restoration when we return.

*And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.*

*And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.*

*And David, according to the saying of Gad, went up as the LORD commanded.*

(2 Samuel 24:17-19)

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-- Next, in The Fullness of David --
Present Restoration

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