

The Fullness of David

Part Fifteen

(Forward Fixations)

Here are some added thoughts to assist you in deciding whether you want to allow your indiscretion to be excused, so that you can continue **your** life as **you** want to live it. Yes, it is true that king David was given a pass--sort of--as pertains to the ultimate judgment that could have been dispatched from Heaven.

And David said unto Nathan, I have sinned against the LORD.

And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

(2 Samuel 12:13-14)

We say, sort of, because, as you see, above; the total package that could have been king David-extended did not escape.

At this point, I will shift the flow, just a little; in that, I am reminded of an attitude of a certain king, when he received some news of a similar type as that which was spoken to king David. In the case of that other king, the LORD told him of consequence that would come upon his descendants. It was a similar message to the one that king David had received, telling him about the generational downsizing of the family dynasty. The warning was given to the other king, as a preview of the fulfillment of a declaration of consequence that the LORD set in the king's family's life-line.

The core action of triggering a consequence occurs when one drifts from positive family values, and sets the consequence of an action into forward motion in time, for the next generations. Scripture tells us about the trigger, and about the bullet of recompense that goes forth.

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed,

The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

(Exodus 34:5-7)

In a similar situation of, at that time, present error; the LORD told that other king, besides king David, about future events that would occur as a consequence to his extended family. Here is the, at that time, present error:

At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee?

And Hezekiah said, They are come from a far country, even from Babylon.

And he said, What have they seen in thine house?

And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them.

(2 Kings 20:12-15)

This is the, to be visited, future consequence:

And Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

(2 Kings 20:16-18)

Finally, here is a particularly unusual response--in my opinion:

Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken.

And he said, Is it not good, if peace and truth be in my days?

(2 Kings 20:19)

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Whenever I read the concluding sentence in 2 Kings 20:19, it strikes me as being interesting that the king seems to have taken a very selfish--in a family values way--

approach to the news of coming consequence. Specifically, the king said: *good, if peace and truth be in my days*. However, for a king--or any other leader of the people--there is an added weight of obligation that needs to remain in the forefront of their consideration of service to the LORD. When king David had a chance to bypass the thought of personal responsibility for error, and leave the weight of the LORD'S judgment as an action against the people; instead, he showed the mark of a great leader. At that time, king David petitioned the LORD to consider the option of bringing the full weight of the error on him, David.

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

(1 Chronicles 21:17)

Moreover, it seems that the LORD acknowledged David's offer of personal sacrifice; wherefore the LORD placed a compensatory burden directly on David.

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

(1 Chronicles 21:18)

This burden was placed on David to stop the continued forward flow of consequence to any other generation. Thus, a measure of discomfort and pain was eliminated for both David's family and for the entire nation of Israel. This was pain that could have flowed from the consequence of David's offense to the Law of God. Now, please understand that in this mitigation, it is still according to the mercy that the LORD shows toward *thousands of them that love Him*.

*Thou shalt not make 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 waters beneath the earth: Thou shalt not bow down thyself unto 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 showing mercy unto thousands of them that love me and keep my commandments.*

(Deuteronomy 5:8-10)

As seen above in 1 Chronicles 21:18, and in accordance with God's gift of mercy, the LORD gave king David an assignment that would show David's true repentance of his error. Think about it for a moment: as long as the earth still contained that geographical location, there would for ever be a line of knowledge that would tell all generations of

Israel what David had done wrong; it is a line that would run even after the altar no longer stood, and continue to move forward as long as the tale of the past existence of the altar persisted. This is the same tale that we just read about, as it was presented and preserved in Scripture.

In like fashion as the image that is invoked by *the threshingfloor of Ornan the Jebusite*; though we may think we are moving past the atonement that is required of us, there will still be some hint of the line that we started by our error. This hint will still be there, when the physical, psychological, or even sociological effects of the error have waned. So, we need to think beyond our self, onward to the next generations; for, it is the welfare and the progress of the next generations that are two of the ever enduring reasons for our service to the LORD.

*Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.*

(Deuteronomy 4:9-10)

As in the time of the initial election of Israel as the peculiar treasure of the LORD, the commitment to the children, *thy sons, and thy sons' sons*, must be empowered by the LORD'S evidences and reasoning, not by human, situational logical contrivances of the collective carnal mind--also known as, man's law. As did the children of Israel, we, too, have Moses' reminder, on this matter. The first part tells us of the Authority that commands our compliance:

*And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.*

*And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.*

(Deuteronomy 4:11-14)

The second part is the command itself:

*Take ye therefore good heed unto yourselves; for ye saw no manner of*

*similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.*

(Deuteronomy 4:15-19)

Family values--this is a convenient thing to use as a reason to be careful about our current activities, but there needs to be more. Family values need to be maintained as only a part of the pavement that we are laying; the pavement on which future generations will walk to a new or a greater understanding of the LORD. The other lessons and directives of Scripture must, too, be incorporated as necessary seeds for the ideals of our life. All our life must be thought of as being lived as a kind of duplicate image of the purpose of Scripture. We need to live a life that can stand in a strong and righteous inspirational spirit for the next generations, as Scripture has endured as a force for inspiring the generations that have been born since its sealing.

*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*

(2 Timothy 3:14-17)

We do not want to attach our self too tenaciously to the fullness of David; for if we do, we will repeat errors of the same sort as those that flowed with him through life. It is my opinion that king David would be among the first ones to tell us not to emulate either his behavior, or his initial zest for intrigue and his tendency to practice cunning behavior, such as is seen in the following episode of his life.

*And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.*

*And all the men of Israel, when they saw the man, fled from him, and*

*were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.*

*And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?*

*And the people answered him after this manner, saying, So shall it be done to the man that killeth him.*

(1 Samuel 17:22-27)

It is my opinion that king David would remind us that there is a measure of truth in his brother's statement about him, which was said as David was about to confront Goliath. It is my opinion that king David would also remind us of his dismissive reaction, which could have been a bit more contemplative and caring.

*And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.*

*And David said, What have I now done? Is there not a cause?*

*And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.*

(1 Samuel 17:28-30)

David had bold words about his right to participate in the very delicate matter of the battle with Goliath and the Philistines. This seems to be a matter that can best be served by seasoned military personnel. Still, David was brought to this place to glorify the LORD. The glory shines in a minimalist approach to victory. In this battle, the LORD showed the world that *the battle is the Lord's*. This can be true of all battles into which the saints of the LORD are drawn. (However, even though David speaks boldly, here; it is not until later that David truly lives up to these words of his, which he gave in answer to Goliath.)

*Then said David to the Philistine,  
Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will*

*give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.*

*And all this assembly shall know that the LORD saveth not with sword and spear:*

*for the battle is the Lord's, and he will give you into our hands.*

(1 Samuel 17:45-47)

In time, David truly understood, and accepted as fact, that *the battle is the Lord's*. However, for much of the early "famous" period of king David's presence among the children of Israel, David gives us the impression that he thought of the battle as being his to win. This, in my opinion, caused king David to convince his self that it had a self-sufficiency that trumped, what may be called, fate. In other words, David seemed to think that he was absolutely sure and solid in his present place of control of his life, and that, moreover, he had a locked-in and absolutely, continually positive destiny. Is this a thought that you allow yourself to hold, as you think to violate the LORD'S Law, or to move just a notch to the left or to the right of it? If so, think through these words of king David; for, often you will have to recite the underlying tone of them, in some form, on your own behalf.

*To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.*

*Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*

*Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.*

(Psalm 51:1-6)

Yes, we must try to consider all consequence, before we act. But, too, after we have strayed, we must also be ready to accept the consequence of our lack of strength in the LORD. To do this, we need to return to an evaluation--not, an imitation--of the fullness of David, and see how the connectedness of life was stressed in his life. For king David, we see more of his time being spent on afterthoughts, than on his premeditation toward perfection in the LORD. Wherefore we get to see that, though king David was not killed for his actions, had he been able to see the future of his family, before committing the offense against the way of the LORD, then David might not have experienced any joy, sense of completion, thoughts about cover-up, or other such thinking about success, as a result of his variant decisions, such as the one that motivated him to go in to Bathsheba.

To give you more understanding of what it means to try to walk in understanding of the fullness of David, we will look at one of the forward fixations that David established in Israel. The following describes some of the resultant negative behavior that was a direct extension of the behavior of king David. In this episode of the life of the congregation of Israel, the people of Israel were fixated on the actions of a forward moving product of king David. The product that crossed into the next generations, after king David's reign ended, is David's son, Solomon.

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Solomon is the son that was born of the union between king David and the former wife of Uriah, Bathsheba. In time, Solomon demonstrated a kind of overspreading of his father's lustful behavior.

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

(1 Kings 11:1-3)

From the earliest days of the redeemed mixed multitude of Israel, the LORD had commanded the people of Israel not to pursue this course of action: *Ye shall not go in to them.* Rather, the children of Israel needed to for ever separate themselves from participation in life with the, then, inhabitants of the Promised Land. Of course, the Israelites coexisted in the cultural world of *the Moabites, Ammonites, Edomites, Zidonians, and Hittites*, but they were forbidden from cohabitating in unions with either their practices or their remnant. These unions included marriages, partnerships, cooperative ventures, and any other such union. In this matter, their instruction is of the LORD, as He declared . . .

But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

(Deuteronomy 7:5-6)

This is one of the LORD'S ways of saying that earthly things must not become so important that they drive us away from God.

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There is a very intense example of the burden of the people as pertains to varying from the commandments of the LORD. It teaches us about the danger of placing earthly things in a position that is above our continued immersion in the way of the LORD. As you read this, think beyond the physical death of Achan. As you read this, think about it as being a warning about the hazard of sending your reputation, as the elect vessel of God, to the place where it has *committed a trespass in the accursed thing*. Also, as you consider the potential for unexpected and unforeseen defeat, place your organizational relationships in the position that was occupied by *about two or three thousand men*, of the children of Israel.

This is the beginning of the matter:

*But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.*

*And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few. So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.*

*And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?*

*And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.*

(Joshua 7:1-11)

This is the end of the matter:

*And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.*

*And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.*

*So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.*

*And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.*

*And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day.*

*And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day.*

*So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.*

(Joshua 7:19-26)

Indeed, this is a very intense example of the burden of the people as pertains to varying from the commandments of the LORD. Moreover, the burden fell upon the congregation, even when the offense was performed by one person. The reason for congregational burdening is so that they will feel a sense of urgency about purifying their way, in the presence of the LORD.

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The forward fixations that may impact our lives must be controlled. Those fixations that enhance our relationship with the LORD will be empowered to continue their effects, forward. Those ones that divert--or should I say, try to divert--our attention from the

straight path of the LORD will be eliminated from serving as forward fixations for configuring our life, but they will continue as forward examples of reasons to constrain our behavior. It is as the LORD said, in this example of a reason for restraint of our self.

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)

The examples are not limited to congregational behavior and impacts; they are also formed from the lives of kings. In a later time than Achan's, but prior to king David's; king Saul lived through an example of the breadth of the LORD'S requirement that Israel not be found to have *committed a trespass in the accursed thing*. In the aftermath of a military campaign of king Saul, we learned that even though the people may have their heart set on accumulation of unrighteous wealth, it is the king's responsibility to be extra vigilant in preventing such a thing from happening.

This is the beginning of the matter:

Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul

came to a city of Amalek, and laid wait in the valley.

And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt.

So the Kenites departed from among the Amalekites.

And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

(1 Samuel 15:1-9)

This is the end of the matter, for that time:

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)

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As you ponder the power of those things to which you give life, you begin to see that there are forward moving consequences that firmly attach themselves to your future possibilities. The things that we do, work together to build our reputation. To a large degree, our reputation sets the borders of the box that surrounds us, and restricts our

