



Hunger For Truth

January 15, 2013

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HUNGER FOR TRUTH
MINISTRIES

Proverbs 7:2 – Matthew 5:6 – John 8:32 – II Timothy 3:16-17 – Hebrews 4:2
“Let us Hunger For Truth”

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It is our desire that Hunger For Truth edifies, blesses and encourages you in your walk with the Lord. Thank you all for taking the time to read this and for your prayers for us. We greatly appreciate your comments and we praise God for each and every one of you.

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Thou Art the Man (By: Andrew Lacroix)

Text: II Samuel 11:1-12:12

David, by all means, was one of the greatest men to ever live. He was also an inspiration to many and modeled the Christian life well for the most part. He often besought the Lord, believed that God would answer his prayers, and was indeed a man after God's own heart.

However, as good as David often was, we all know that there was a time when he didn't walk with God. This is the story of David's fall. In this devotional, I'd like to break down our text and elaborate on a few verses in our passage. By the end of our study, we will have seen just what can happen to a believer when he or she doesn't walk as close to God as they ought,

how one little sin can wreak havoc for years, and why we must strive to not sin. As John told his believers, "My little children, these things write I unto you, that ye sin not..." (1 John 2:1a)

We will start with the very first verse: "And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab... but David tarried still at Jerusalem." Isn't David a king? Furthermore, isn't he *the* King? Shouldn't he be going into battle? This starts the sad tale of something small and perhaps innocent turning into a major spiritual crisis. David should be besieging Rabbah along with Joab. Herein lies the problem of people being where people shouldn't be.

The previous statement applies to the born-again Christian. Being at a place you shouldn't be is not only a bad testimony, it can get worse, and may result in a tragedy that didn't have to happen. In our world today, there are places a Christian should always avoid. One such place is the movie house (cinemaplex, theater, etc.). Not only does Hollywood offer a believer nothing, it is an enticement to sin. Movies and films of the such corrupt the mind with thoughts of immorality, foul language, drinking, drug usage, and violence, just to name a few things. The Christian has been gloriously saved from such, and to participate in these pleasures is not something we should partake of. Taking this into account, there should have been no Christians involved in the July 20, 2012 shooting at a movie theater in Aurora, Colorado. The shooting killed twelve and injured nearly sixty more. The accused in this case is a young man who thought it well enough to portray a character from the film that was airing that particular early morning (this was a midnight screening), and in this "film", the character often killed innocent people. Rare is the occurrence of a mass killer actually not taking his own life (almost every other instance the killer commits suicide), but he is nevertheless in jail awaiting trial. No Christian should be going to watch any Batman film or any movie at such a place. One news account reported that there were "Christians" taking their young kids and even an infant to the movie theater to see this. Are you kidding me? First of all, what business does a person have in taking a three-year-old to a midnight showing? They should be in bed, not the cinema! Secondly, the world has the definition of "Christian" wrong. (For more, I invite you to view the devotional "Christians", which was featured in a previous HFT issue.) Everyone here, whether tragically killed or surviving, will stand and give account before God that day, and if there were any Christians there (which I highly doubt), that ought to be a shame to them. Not only did they participate in sin, they may have enticed others to sin as well. Believers who are at places they should never be set themselves up for a bad situation that can cause irreparable damage.

Back to the story of King David. Was he sinning in not going to Rabbah with Joab? Not necessarily, but had he gone, this whole tragedy would have never taken place. In the next verse we see David having issues sleeping. The Bible says: "...David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon." This is the first sin. The Lord Jesus Christ said in His sermon on the mount, "Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery.' But I say unto you, that whosoever looketh on a woman, to lust after her hath committed adultery with her already in his heart." (Matt. 5:27-28). In 5:27

Christ quoted Exodus 20:14. One of David's own sons, Solomon, may have had this event in mind when he said: "So he that goeth into his neighbor's wife; whosoever toucheth her shall not be innocent." (Prov. 6:29) Single men (I happen to be one) as Christians have it tough. Women are dressed very immodestly and even married women do the same. They dress as if they are for sale at the retail store. This is why Christian ladies should hold a high standard of modest dress both in the home and in public, as a testimony to God. No matter what women dress like, God's standard remains the same. If we lust after a woman, married or not, we have already committed the sin of adultery, and in God's eyes it is considered worse than stealing (cf. Prov. 6:30-35). Those that commit this: "...lacketh understanding: he that doeth it destroyeth his own soul." Right at that first glance the Christian has lost fellowship with God and needs to confess and forsake that sin before God Himself, claiming I John 1:9. Had David here turned around and asked God to forgive him, He would have done as such and David could go back to bed, forgiven.

However, David does not go back to bed. Instead, he questions a servant about just who she is. It turns out that this is a married woman by the name of Bathsheba. Bathsheba is married to Uriah the Hittite, who is currently out at war, besieging Rabbah, where David should have been. David then asks a servant to fetch Bathsheba to come into David's house. Uriah and Bathsheba live adjacent to David's place (v.2). Bathsheba does as is told, and David takes her and lies with her. This is a second sin for David. He asks an already married woman to come lie with him. However, Bathsheba doesn't appear to fight for the sake of her own marriage to Uriah, and that is a sin for her as well. As he finishes the act, Bathsheba returns home only to discover a short time later that she is pregnant with his child. This is an illegitimate child out of wedlock, and David has now committed three sins in a short time period. See what happens as a result of just an innocent look? By this time God must be shaking His head, in tears over the man after His own heart entangling in such sin.

Uriah and Joab come back from Rabbah, and Uriah is asked to give a report on the battle. After it is given, David orders him to go home and wash his feet. After Uriah left the house, a mess of meat followed Uriah. Is this a sign of a buyout? Did David attempt to cover up his and Bathsheba's sins with food? This very well could either be a cover-up or David saying, "well done, this is your reward." I doubt it is the latter, for Uriah was sure to find out just what David did with his wife. This is the fourth sin.

Uriah might have smelled the fact that David was up to no good. Just in case, Uriah spends the night outdoors. When David got word of this, the next day he confronts Uriah. David must be irate, for he knows that Uriah might have "smelled a rat". If David is indeed angry at Uriah for not returning home (of which Uriah did have a legitimate reason for not going to lie with Bathsheba), this anger was unbiblical, and therefore a fifth sin. Christians can be angry, if their anger is biblical. Paul told Ephesus, "Be ye angry, and sin not; let not the sun go down upon your wrath." (4:26) You can be angry at the sin of the world as long as you're not being hypocritical. You can be upset at your child for their rebellion, but you can not be angry long, for you need to seek restoration of that parent-child relationship. So David has committed five sins in a nine verse stretch. This can happen to any one of us. Christian,

please don't stray! Stay close to God!

Let's look at verses twelve and thirteen. David will commit a sixth sin in this passage. Here he wants Uriah to go home so bad he makes him intoxicated. This was done in the earnest hope of David and him alone that Uriah would indeed go home and lie with his unclean wife, but that fails. David by this point must be incredibly irritated, for twice he has tried to cover his own earlier sins by sinning again (once with the mess of meat as a buyout, v.9, and now making Uriah incapacitated, v.13).

Realizing that he is out of options, and Uriah could soon find out what happened between David and Bathsheba, David sins a seventh time. He writes a letter to Joab, who is still in the battle for Rabbah. In this letter he makes a simple declaration: Send Uriah to the front, withdraw, and make sure he dies. What's even colder yet is the fact that he sent this death letter for Uriah by Uriah's own hand. Uriah must have really trusted in David, as he could have very well looked at this letter and possibly averted the whole catastrophe. Uriah is not going to fall for David's cover-up, so now he is going to die for it. This is a commanded murder from David. Sure enough, Uriah is sent to the front and is killed, along with others.

Joab is unaware of the plot for Uriah's life. Had he known, he could also have stopped this train from derailing. He is only doing as he is officially commanded. Joab sets it up as such, so that Uriah would die, but others are involved as well. David theoretically should be charged for murdering these people as well. These people are the fall people, for they may not have necessarily died had Joab not sent these people up with Uriah. Sure, they may have died in normal battle, but this charge was unnecessary. Joab knew that if he sent Uriah alone, Uriah would "smell a rat" again, and David would be angry with him for not heeding his instructions. Poor Joab. Just doing what he was asked to do resulted in unnecessary deaths and destruction.

Joab sends a messenger back to David with a story to tell. He tells the messenger exactly what to say in the case of David being angry for the death of more than just Uriah. Joab also includes in this tale a reference to Gideon's son, the wayward Abimelech.

Although we know Gideon as the man who led three hundred to defeat the Midianites (Judges 7), he could be more known for having a bad end, like Hezekiah (cf. II Kings 20), and that resulting in both of their sons turning out bad. Abimelech would kill 69 of his brethren and declare himself the leader, save Jotham, who hid himself so Abimelech couldn't kill him, who then intervened. Abimelech would have been killed by a woman (Judges 9:50-54), but not wanting that to be an "epitaph", he asked his armourbearer to slay him. Manasseh was the most evil king, just like Abimelech was the most evil judge. In 55 years he killed more people than any other king. With the exception of one thing, these two were exactly alike as far as their reigns and their abuse of power. That one thing was Manasseh humbling himself and seeking God in the Babylonian captivity. God then saved Manasseh and used him to be the godly influence for Josiah, his grandson. God can save anyone, Amen, but fathers should heed what Solomon said: "Train up a child in the way he should go; and when he is old he will not depart from it." (Prov. 22:6)

This didn't go exactly as Joab expected it to. David said: "Let not this thing displease

thee, for the sword devoureth one as well as another...encourage thou him." (v.25) David commits the eighth sin. This can't be encouraging for Joab. He asked men to die unnecessarily! Note the sword mentioned here by David. Could this be a hypothetical sword? We'll discuss this further on.

Bathsheba heard about her husband's death, and she mourned for him. She all along probably knew he would die in battle, but she probably knew not that David of all people set up Uriah's death, covering both of their sins. It's not recorded in Writ, but I'd like to think that David didn't have the heart to tell her himself at this point. He was probably already making the wedding plans.

As soon as the mourning period ended (a week was usually given), he married her. This is sin number nine. David was already married to other wives (II Samuel 5:13). This was the sin of polygamy. It was rampant in the days of the OT. God warned the Israelites not to fall into this sin (cf. Deut. 17:17). It still exists today in some "religious" sects. God did use polygamists, but the warning of it needs to be heeded: One man and one woman for one lifetime is God's perfect ornament and standard.

Finally, their child, conceived out of wedlock, is born (v.27). That is the tenth sin of II Samuel 11. To recap, these are the ten sins:

1. David has a lustful look upon Bathsheba, a woman who is not his wife (v.2).
2. He desires her presence, despite both of them being already married (v.4).
3. He then lies with Bathsheba (v.4).
4. In an attempt to cover up his sin, David sends Uriah home with a mess of meat. That could be why Uriah "smelled a rat" and stayed on David's porch that evening (v.8).
5. David becomes angry at Uriah for not going home (v.10). This is the case of unbiblical anger.
6. Still looking to cover his wrongdoings, David adds to it by making Uriah intoxicated, in hopes that he, being in a drunken stupor, would finally go home and lie with his unclean wife (v.13).
7. The final cover-up is David commanding Joab to set Uriah at the front line of the battlefield to die. You could also conjecture that each man who was killed in that particular siege with Uriah didn't have to die, and that would be additional murders on David's call (v.15).
8. Covering up for the plot, David told Joab to be encouraged. Encouraging one when they have done something wrong, even unknowingly in Joab's case, is not only sinful, but it has to leave a bad taste in Joab and the messenger's proverbial mouths (v.25).
9. Asking Bathsheba to marry him, despite he already having been married previously and may have had other wives still alive and perhaps even with him (the sin of polygamy, v.27).
10. The child, conceived out of wedlock (v.5), is now born (v.27).

David was not the only sinner here. Bathsheba should have been faithful to her

husband and not left for David in the first place. She could have rightfully turned down David, saying she was already married. She also should have bathed in a place where she couldn't have been viewed by others. Nevertheless this one last fact remains: **HE WASN'T SUPPOSED TO BE HERE IN THE FIRST PLACE!**

Enter Nathan, the prophet (12:1). He gives a hypothetical story of a poor man with one lamb and a rich man with many, who easily could have spared one or two for a weary traveler (v.4). Yet he takes the poor man's only lamb. David here responds with anger, and tells Nathan the sinner in this case should surely die and the lamb should be restored fourfold (more on this in a future devotional). Nathan responds to David's judgment with a judgment meant for David: **THOU ART THE MAN.**

Nathan tells David all God did for him and if only he would have prayed and asked God for such other things, God would have responded favorably. Yet David did great wrongs. Nathan brings up the sword mentioned in 11:25. He said that David used it to kill Uriah so he could have Bathsheba as his own. This sword is not hypothetical, then, but rather it is a cover-up for it being: "the sword of the children of Ammon" (v.9). The sword will now go upon the house of David as a reminder of all of these sins.

Finally, let's dig in verses eleven and twelve to close. Nathan prophesies that David will endure some major judgments. First, the Lord allowed David's own to raise up evil against him. God is not the author of evil, but here He specifically allowed Satan the open door to tempt and tear apart the family of David, and we'll see more of this in a future devotional. Secondly, his wives will be turned over to others, such as Absalom, and this was not done secretly, unlike David's sins with Bathsheba. David has several children who turned out bad as a result, and we will see this in a future devotional as well.

David had opportunities to repent before the whole sequence of sins even started. If you spot a fire when it is yet small, it can be quenched very easily. If a fire has gone on unnoticed for a while, you may need the heavy artillery to put it out, and the damage is costly. As M.R. DeHaan once stated, "Sin will not ravage your house if you kick it off your doorstep." Well said.

Psalm 103 (By: Craig Glickman)

As I am struggling with illness, the Lord led me to this passage which blessed and encouraged me and gave me hope in this physical trial. This a great Psalm of God's mercy, possibly written when David was older in age, summarizing God's dealings with him.

Vs. 1-2 – "To bless" carries the meaning of "to praise." This psalm thus expresses thanksgiving and praise to the Lord for the benefits and blessings that He bestows upon believers. We must never forget God's goodness to us (cf. Deut. 8:12-14; 2 Chron. 32:25) or fail to be thankful for His blessings showered upon us through the Holy Spirit.

Vs. 3-12 – The fall of Adam into sin led the human race into the universal experience of sin, sickness and death. In contrast, the psalmist lists God's blessings for His people: forgiveness of our sins, healing for our diseases, and best of all the gift of redemption and eternal life! Forgiveness is the first and most

important gift we can receive from God. Through it we are restored to God and redeemed from destruction (vs. 4). Healing of diseases that come to us because of sin, Satan and the effects of the curse can also be cured by God, who is the Great Physician, if it be His will.

Vs. 13 - God shows mercy to those who truly fear Him. The fear of God is a redeeming fear that motivates us to turn away from evil, to keep God's precepts, and to seek the Lord's nearness and grace. The fear of God is best defined as this, "an act of God's grace that gives you and I the right response of obedience and faith to who and what God is." The blessings that God gives to those who fear Him are:

1. His mercy, lovingkindness and forgiveness – vs. 11-12, 17; cf. Is. 1:18; 38:17; Jer. 31:14
2. His fatherly love and compassion (vs. 13-14)
3. His faithfulness and goodness to their children (vs. 17)

Vs. 14 – God pities His children because He knows their weaknesses and infirmities. Even the most faithful, devoted and diligent believers stand in need of His compassion. As a father has deep compassion for his children when they fail, suffer, or are mistreated, so also the heavenly Father hurts when His own are hurting. In the midst of trouble, failure and struggle, we must not think that God is aloof or uncaring; rather we must remember that His eyes look on us with compassion, and He will help us according to our need (Luke 7:12-13)

Vs. 15-16- Our days are indeed numbered. Time is short. We need to live for the Lord now and not put self, worldly pleasures, etc. before our walk of faith with Him. What is your life, it is even a vapor. Let's surrender all and live for Him. Are you and I living by faith or circumstances?

Vs. 17-18 – God's great mercy is indeed from everlasting to everlasting! It is hard to fathom just how merciful and gracious He is. Our finite minds can't begin to comprehend the deep, deep love of Jesus. This mercy is special to a believer that fears Him. And to those that fear Him, keep His covenant and remember His commandments to do them, these blessings can be bestowed upon children's children.

Vs. 19-22 – The LORD is holy and high and His ways are so far above ours. He is worthy of all blessing and praise! His kingdom rules over all (vs. 19, Ps. 47:2, Dan. 4:25). His angels praise Him (vs. 20, Ps. 148:2, Mat. 6:10). All His hosts bless Him (vs. 21, Gen. 32:2). All His ministers, that do His pleasure bless Him (vs. 21, Heb. 1:14).

“Alone” (Part #18) (By: Craig Glickman)

This is the continuation of a long, yet informative study on every appearance of the word “alone” in the Bible. This word appears 106 times in the King James Version. For sake of space, I will show only the reference but I encourage you to take your Bible and read the passages.

Acts 5:38 – In this passage, the apostles are preaching to the council (vs. 29-32) and Gamaliel gives his advice. In our passage, Gamaliel says “Refrain (*keep away*) from these men and let them alone.” Their first imprisonment, after the healing of the lame man, Peter and John had been warned to speak no more in the name of Jesus, but they kept right on proclaiming the Resurrection of Jesus, God kept on doing great miracles and their were many more who came to know Christ. The rulers stood aghast at the expanding power of Christ. They rearrested the apostles, and, except for fear of the people, and restraining influence of Gamaliel, would have stoned them. Peter defies the rulers (vs. 29-32); and the apostles, though they were scourged, kept right on proclaiming the good news of the gospel, and rejoicing in suffering for the cause of Christ (vs. 41, 42).

Acts 19:26 – In this passage, Demetrius causes an uproar at Ephesus (vs. 23-41). He is upset over the ministry of the apostle Paul and how not just alone at Ephesus, but throughout all Asia minor the gospel

was preached! Paul had led many away from idolatry to faith in Christ. Demetrius was a silversmith who made false gods (silver shrines for the goddess Diana – vs. 24). Paul's preaching of the only True and Living God turned many away from these idolatrous false god's made by Demetrius as they realized their are NO gods which are made with hands.

Emotions in The Bible (By: Craig Glickman)

There are many verses and passages in the Bible that relate to emotions and feelings of man and our Lord Himself in trials, suffering, affliction, and of course peace and joy. The following is an ongoing study of passages that have convicted, comforted, edified, encouraged or blessed me through hearing messages, devotions and studies over the years. I hope this is a blessing and help to you and I, and that the Lord may be honored and glorified in this series of studies on emotions in the Bible. Each issue, Lord willing, will have a verse or passage in the Bible covered. I am excited and privileged to do this. Praise God! I intend to break each passage down into the following: **Passage, Emotion(s), Cause, Effect, What does the passage say?, What does the passage say to you and I?, What should you and I do about it?, How do you and I stay accountable?**

Passage: Psalm 100:4

Emotion(s): Thanksgiving and praise

Cause: Thankful and praising God no matter the circumstances

Effect: Realizing that God is the source of every blessing

What does the passage say?: Thankful people sing the praises of God. The Bible says, "Serve the LORD with gladness: come before his presence with singing." If you are truly worshiping with thankfulness, then you will serve with gladness. Heartfelt singing is the natural overflow of a thankful heart.

What does the passage say to you and I?: When you realize that God is the source of every blessing, that from Him comes every good and perfect gift; and, when you finally understand how fortunate you are in light of what you and I deserve (the lowest hell), it all comes into perspective. No matter how bad things are in your life, you can say, "I have a great God and He is the true source of every blessing." Just imagine, dear believer, what your life would be like without Christ!

What should you and I do about it?: I believe that the most beautiful thing about giving thanks to the Lord is that it reflects the attitude of my heart. We can never thank and praise God enough for who He is and for all He hath done for us! He is so worthy, more than worthy of our thankfulness and praise!

How do you and I stay accountable?: Let us be always thankful, praise Him in song and look up to heaven and into the book daily and often and you and I will be a thankful and praising child of God.

Only Jesus Saves! (John 14:6)

Do You Want True Riches?

“Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” (II Corinthians 8:9)

Man's Riches

1. “Riches certainly make themselves wings; they fly away as an eagle toward heaven.” (Prov. 23:5)
2. “What shall it profit a man, if he shall gain the whole world, and lose his own soul.?” (Mark 8:36)
3. “How hard is it for them that trust in riches to enter the kingdom of God!” (Mark 10:24)

God's Riches

1. “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23)
2. “Forgiveness of sins, according to the riches of His grace.” (Eph. 1:7)
3. “An inheritance incorruptible...that fadeth not away, reserved in heaven for you.” (1 Pet. 1:4)

:) Children For Christ :)

Memory Verse: Psalm 103:3 – “Who forgiveth all thine iniquities; who healeth all thy diseases;”

MATCH THE 'ITES

Use these verses to help: 2 Samuel 15:12, 1 Kings 17:1, Gen. 38:2, 2 Samuel 11:6, 1 Chron. 21:15, 1 Samuel 11:1, Ruth 1:4, Gen. 14:13, Exodus 4:14, Judges 11:1

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|---------------|--------------|
| 1. Gilonite | A. Uriah |
| 2. Tishbite | B. Araunah |
| 3. Canaanite | C. Mamre |
| 4. Hittite | D. Aaron |
| 5. Jebusite | E. Elijah |
| 6. Ammonite | F. Ahithopel |
| 7. Moabite | G. Shua |
| 8. Amorite | H. Jephthah |
| 9. Levite | I. Nahash |
| 10. Gileadite | J. Ruth |

<p>“If you would rather have Jesus than anything than you should be willing to give up everything for Him.”</p>	<p>“What's settled in heaven can not be unsettled on earth.”</p>
<p>“In the cross, sin is cursed and cancelled. At the cross, grace is victorious and available.” <i>G. Campbell Morgan</i></p> <hr/> <p>“What you or I believe should effect how you or I behave. Is it just an intellectual belief or an eternal reality?”</p>	<p><u>Praises</u></p> <ul style="list-style-type: none"> • Praise God that He is the Great Physician who can heal any illness or disease. <p><u>Prayer Requests</u></p> <ul style="list-style-type: none"> • Salvation of Wendy and friend Ben, Jacob, Sybil and Bernice (Family of Craig Glickman) • HFT Editor Craig Glickman (illness) • Lacroix family and friend Rick (Salvation) • Rusty and family, Jose, Rudney (Salvation) • Job situation for Craig Glickman (current shift, day shift, new job)

Hunger For Truth is a bi-monthly e-newsletter publication edited by Craig Glickman and Andrew Lacroix who are members of Heritage Baptist Church of Norwood, MA where the Pastor is Steve Hathaway.

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Thank you for reading this. I praise God for all my dear brothers and sisters in Christ and I greatly appreciate your prayers. May each and every one of you be richly blessed as we serve our precious Lord and Savior Jesus Christ.

His Servants,
Craig Glickman Andrew Lacroix
Prov. 3:5-6 1 Thes. 5:18

