

EXPOSED!

Abuse in our Churches

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All scriptures are from the 1611 King James Bible.

Introduction

Using stories from the Bible this book looks at real events that have occurred in Israel's history that are placed in the pages of scripture to help prevent future events, and to educate believers as to the proper conduct to be taken by individuals, churches, or Synagogues which find themselves dealing with the subject of abuse in their midst.

The Bible does not sweep stories under the rug, and pretend like they will go away if we just ignore them. Time does not heal all wounds. Sin should be exposed and dealt with, or it will grow and there will be more victims. We should be loyal to principles in the word of God, and not flamboyant personalities that attract followings.

This author has never been a member in a church where any sexual abuses has happened by a staff member or church member that I was made aware of, so why am I writing this? Perhaps, that very reason is a good enough as many churches that I have talked with don't want to stir up old memories. We are to be loyal to precepts found in the word of God and not to a person.

Predators are always looking for places, like churches, kids clubs, kids sports where they can be around children, so they can pursue their lusts. Many people are afraid to say things when they happen to them because of their age, and they fear no one will believe them.

Don't believe that abuse against minors is the only sin that should be exposed in a Church. If Pastors are using their position to manipulate adult members of their congregation, then that needs to be dealt with immediately as well.

With a position of leadership comes an expectation and responsibility to look after those that the leaders are supposed to be there to protect and strengthen, not to prey upon.

The main reason for sex

Genesis 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Without sex between a man and a woman mankind would cease to exist. Man was not to have sex purely for the sake of how good it feels, but was to seek to replace himself and his wife with the next generation that would do the same.

Every living being had to do the same thing in order for its species to survive. Man was to find an help meet (fit), a woman, and they were to stay together to aid the children's growth to adulthood so they too could raise their future families, and replenish the next generation.

Genesis 2:18 And the LORD God said, *It is not good that the man should be alone; I will make him an help meet for him.* 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. 21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.* 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

When I said earlier that I was never a member of a church that was part of a cover-up of abuse, what I did not say is that I was as a young college student requested to go to two meetings that occurred very close together.

The first of those two meetings was an emergency meeting which happened in the early 90's in the Chicago area where preachers from all over the country came to support a preacher who was accused of adultery, and covering up a family member who had done the same many times more.

The second of the two meetings was in Southern Michigan, and it was a Church which had three members arrested and jailed for allegedly abusing kids in the bus ministry. I went because I was a young dumb college kid that could afford to go to these meetings which the Pastor of the church in the Chicago area had encouraged all who stood for truth to show our support.

I went because I thought I was standing on the side of right verses wrong, but I was on the wrong side, and was manipulated by these men in the movement I was in. I later found out with just a small amount of investigating that you could search YouTube and google and find things others did not want you to know. I had been lied to, and manipulated by "men of God."

Chapter One

David tarried still at Jerusalem

2nd Samuel 11:1 And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

How did King David, a man after God's own heart, fail? He is human, just like you and I are, which should serve as a warning to all of us. That is not an excuse for David not to answer for his sin. David would answer for his sin. Not like some may want, but he answered for them.

David fell because of many reasons: He was not where he was supposed to be. He was supposed to be leading his country in its war with the country of Ammon, but he was tarrying in Jerusalem. David had set himself up to become an offender.

Why did you tarry in Jerusalem? Why didn't you go forth to battle like the other kings did? Why did you have to destroy lives, and reputations? Why did you take an amazing family and turn it into a dysfunctional mess? Why did you embrace the bosom of a stranger David?

Proverbs 5:15 Drink waters out of thine own cistern, and running waters out of thine own well. 16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets. 17 Let them be only thine own, and not strangers' with thee. 18 Let thy fountain be blessed: and rejoice with the wife of thy youth. 19 *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. 20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? 21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

Why didn't David rejoice with the wife of his youth? He let the stress of his job get his eyes off the LORD. He should have prayed for God's strength the moment he saw Bathsheba like I am sure he did when he saw a Bear and a Lion come after his father's flock. He became the predator and Bathsheba was the prey.

Chapter Two

The offense is born

2 And it came to pass in an eveningtide, that 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.

Where was David's wife(s)? Why wasn't he with one of them? If he was with the love of his youth, he would not have been on a rooftop looking upon other women late at night.

In Israel the roof top is flat, with a short wall all the way around it, and it was used as an additional room with a view, because it hardly rained in Israel except in the winter months.

He saw a woman washing herself: One sin can easily lead to another, and it often does. He saw, lusted, then coveted her for himself, then he enquired after her, thus leaving his first bit of outward evidence of a future crime.

James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

David was Israel's Shepherd (King), and Bathsheba was an innocent sheep. An incident like this could happen to anyone. It could happen to you. We are all born sinners. We must choose to resist temptations.

David was drawn away with his own lusts, and enticed. Don't believe the lie that some people are born bad, or they inherited their perverted desires from their family. David came from a great family, and David loved the LORD and his country.

All people since Cain and Abel (Adam and Eve's first children, were born sinners, and we all choose to sin when we are first drawn away of our own lusts and then allow ourselves to be enticed into the sin. David chose to look upon Bathsheba because she was very beautiful to look upon and began a journey which ruined his own reputation.

It wasn't Bathsheba's fault that she was beautiful to look upon, or that she was bathing herself on her roof top, that was a customary thing in those days. They did not have indoor plumbing. Do not blame the victim people.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover

the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

David should have immediately left his rooftop overlooking Bathsheba's rooftop, and spent some time alone with God confessing his lustful staring at the unsuspecting Bathsheba, but instead he continued to allow his lust to grow, and he acted upon it by enquiring who she was.

What king David didn't think about because he was blinded by his lust, was that he unintentionally let others know that he was having a weak moment, and they should have tried to encouraged David in another direction, but they assisted in his downward spiral instead.

Where was the offense born? Not with Bathsheba, it was born in David's heart.

Jeremiah 17:5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. 6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. 7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. 9 The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Chapter Three

Others became aware

3 And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

David enquired of a few people who she was, after he had pointed her out, because it says, **And one said. Is not this Bathsheba**, and he, or she, lists two more things about Bathsheba, thus informing us that they knew her well. It was probably a couple of handmaidens. I guarantee it wasn't his wives that he was asking who Bathsheba was.

What should have been the proper response of his staff (handmaidens and servants)? To remind David of his own wife and children. I am grateful that the maiden(s) mentioned that she was the wife of Uriah the Hittite, but even that didn't stop David.

The very statement of the word wife should have halted David in his tracks, it did not. David was past the point of caring who she was, he only knew that his flesh wanted her. He did not focus on his own family, nor did he focus on the information that she was the wife of another.

The servant even gave David the name of her husband, Uriah the Hittite, but that did not stop a lustful man as it should have. Uriah was no stranger to David, he had fought alongside king David in recent days, and he was known as one of the 30 mighty men of valor in Israel. See 1st Chronicles 11:10-41.

David had allowed himself to dwell on his lustful thoughts, and he had already committed adultery in his heart, and now he was determined to do it in his flesh, which would destroy Bathsheba and Uriah's marriage.

Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

David should have fled from the scene, he did not, he tarried. These staff members (possibly some of David's maidens) should have spoken out instead of remaining silent, they did not! Church members, if you see something, say something.

Chapter Four

The victim is taken

4 And David sent messengers, and took her; and she came in unto him,

Bathsheba was taken from her home in the darkness of the night, and she was taken from her husband for the rest of her life. The messengers did not come announcing David's intent.

The knock probably came at the door soon after Bathsheba had finished her bath, as she was getting ready for bed, maybe she was even writing her brave husband a letter telling him of her love for him who was fighting for her, their country, and their future family. How proud she must have been of him (a mighty man of valor 2nd Samuel 23:8 and 1st Chronicles 11:10 & 41.

As she opened the door it was not a neighbor needing some food for an unexpected visitor, but the messengers (servants) of the king, in official outfits denoting who they were representing. Bathsheba probably thought there was bad news concerning her husband on the frontlines of battle, but that was not the case.

David employed his staff to participate in his sin. He could have just disguised himself as a commoner and snuck out of the castle, but sin loves company, because it gives the sinner power over his staff because he can say you all were in on this at one level or another, so it's best for everyone involved that we just cover this up.

That of course is not how their support is usually acquired, the abuser will often claim, This is what is best for the church as a whole, and for our community, because if we all go down for this who will reach our town with the gospel? We are the only ones who can save our city.

The scriptures say the messengers took her. You did not refuse the king's summons, and the last thing she ever would think was that her beloved king would have evil intentions for her that evening since David was loved by his people.

As Bathsheba entered expecting bad news, she was unaware and confused as to why David dismissed his servants at this time. Perhaps this is it, and the king wanted to tell me privately,

because her husband had fought closely by his side. Instead of Bathsheba receiving bad news about her husband, she received the unexpected advances, or demands of the king of Israel upon a married woman all alone.

Oh how I wish that Bathsheba would, or could have cried out Rape at this moment, but she probably froze as many women have testified in court that they could not speak out of shock and complete fear when they were cornered by their attackers suddenly.

There was not even a hint in this story that Bathsheba knew that David, who was alone on his roof, was watching her, or that she was intentionally trying to seduce the King with her beauty. People will try to put stuff in this story that is not there, to justify their own actions, or those of another.

Those staff members (messengers) were guilty at some point in the story, and they should have spoken up instead of remaining quiet!

Chapter Five

The crime is committed

and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

David laid with her, meaning David had sex with her, a woman he had never even met before, he had just laid eyes on her only a short while ago. David at least committed adultery with Bathsheba (possibly even rape, by using his position over her to get her to do something she would not have done under ordinary circumstances).

The middle part of this verse deals with Jewish purification rituals which is a different subject than what we are dealing with in this book, but it is mentioned here so let's consider it for a minute. David wanted to make sure Bathsheba was ritually clean.

Meaning, that it wasn't that time of the month for her, and that she had performed the purification rituals required at that time of the month before she could have sex with her husband again.

David wanted to make sure she was clean before he committed this act of adultery with her, so that he wouldn't be unclean himself. Basically he was afraid he might be defiled (catch something) if she was unclean.

What an interesting thing that David was worried about this, at this time. Some say that she was purified because she was washing herself and that was the greenlight David used to fulfil his lustful eyes/heart. That is how powerful lust is, it will override a person's common sense.

Notice that Bathsheba appears to have returned to her house alone. Where were the messengers that came and got her? She now has to sneak around hoping not to be discovered by her neighbors who will no doubt think bad things about her.

There was no concern for her safety, only a concern for not drawing any attention to the events of that night by sending soldiers to protect her. The less who knew the better for the offender.

Chapter Six

The conception of sin

5 And the woman conceived, and sent and told David, and said, I am with child.

More people eventually find out about David's desire for someone that was not his wife, and they participate in the crime, but "they were only following God's man, and his orders," or were they? No! They were not God's orders.

David had sent the messengers. Now, a half a dozen people probably know about this at this time, but they thought, David is our boss, and we could lose our jobs, or even our lives, so let's just keep quiet for everyone's sake.

They knew they were doing wrong, and they would soon have to be a part of a cover-up. If you participate in the aiding of a crime, you will be compelled to help in the cover-up. David's servants helped, and knew about the crime.

James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Notice that Bathsheba now "sent and told David" that she was with child. She didn't have a cell phone, so someone had to run a message to the king for her, perhaps a friend, or the maiden who had identified her to the king earlier.

What do you do when your king is the one who brought this upon you, or your Pastor, or your Teacher or Counsellor? You need to tell people and stop enabling the cover-up. Think for a second about the mind of Bathsheba. She is pregnant, and David is the father, not Uriah. What should she do?

She immediately contacts David, not Uriah, her husband. Perhaps she should have told her family, and then her husband as soon as possible. She didn't, but that's not the problem here. The problem is David, and his sin. Why does she tell David? She obviously wants the problem to go away, and for no one else to know about it, but that is not possible anymore.

She is probably thinking, "What will everyone say about her? What will her family and husband think?" While the bible is very clear about adultery, Bathsheba had some extenuating circumstances in her situation. Her situation involved the nations king/shepherd. See Nathan the prophet's parable in 2nd Samuel 12:1-5 later in this book.

She, and David could have both been taken out and stoned to death, if Israel's religious leaders had believed them to have both been the guilty in this situation. The law was very clear on this. It was also clear about what should have happened if she was innocent, and David was totally at fault. See the verses in Leviticus at the end of this book.

Chapter Seven

The cover up begins

6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. 8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a

mess of meat from the king. **9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. 10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? 11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.**

David does not tell Bathsheba his plan that we know of. He does not tell Joab either. Not yet. He is still trying to control the situation, but it is out of his control. Too many people know, and God also knows, that's enough.

David thinks, "This is not too big of a problem, I can fix it. I'll get Uriah to go home to his wife, and they will be intimate with one another, and everyone will think the child is Uriah's." Well everyone except for David's servants, messengers, David himself, Bathsheba, and let's not forget about God.

The character of Uriah was not expected by David. It should have been. Did that make David rethink his evil plan of deceit to cover up his sins? No. He just became more desperate and took the next spiraling step downward into the clutches of sin, which is death:

James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Chapter Eight

Desperation sets in

David even tries to get Uriah to unwittingly be part of his cover-up:

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. 13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

Now David wants to make sure Uriah is drunk so that he will give in to his physical desire to be with his wife, but Uriah is not going along with David's plan, and even drunk he is making better decisions than a man with a big secret. David's desperation had set in, but desperation has many levels, and David would sink even deeper.

Imagine a Pastor shipping his own daughter off to a Christian Boarding school to keep his secret from spreading in his church, this has happened all too often. The daughter looks like the bad person while the incestuous father gets pity from his deceived congregation.

A short-term fix can postpone things for a while, but in this day and age, the injured are much more likely to tell their story once they are free from the control of their abusing parent. Hidden sin almost always guarantees that there will be other victims down the line.

Sometimes when someone speaks out against an abuser thinking, "Why did he single me out?"

they find out that they weren't the first. This can cause anger issues by the one who did speak out against the ones who knew about the abuser before their abuse, and they didn't say anything.

Chapter Nine

The pre-meditation begins

Pre-meditation is also called Malice aforethought in a court of law. Here David is so desperate that he has to resort to more drastic measures to keep his dirty little secrets. Now David would begin to plot the innocent war hero's death.

14 And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. 15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. 16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. 17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

Joab, at first, probably thought that Uriah had done something worthy of death, but after a while he began to figure out that something deeper was going on. Something terrible.

When the battle didn't go as well as Joab had hoped, and others were killed beside Uriah, Joab and David were now responsible for these deaths, and Joab's blindly following the desperate king had turned him into an accomplice to multiple murders at the hands of the Ammonites.

James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Joab should have refused this unlawful order, and exposed the king but he just went along for fear of losing his own position and possibly his life. There is no good excuse for either of these two men. Neither is any good excuse for you to participate in the cover up of sin.

Many Pastors have destroyed the reputation of many young ladies and their futures because the alternative of them being exposed as the pervert they are was not an option they would consider.

A man who will destroy a young innocent woman's reputation will also take the next step of murder if they have to, so they can keep on doing what they are doing in satisfying their flesh, which just gets hungrier and hungrier with each downward step.

To stay silent is to empower these monsters. Speak up, and help those that could be their next targets.

Chapter Ten

The predator is protected

18 Then Joab sent and told David all the things concerning the war; 19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, 20 And if so be that the king's wrath arise, and he say unto thee, Wherefore

approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? 21 Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also. See Judges 9:53

Joab made one bad decision after another while trying to figure out how to have Uriah killed in battle, because he got other men killed in the process.

These deaths would be on both David and Joab's hands. Joab under normal circumstances knew he would be in serious trouble for allowing the deaths of these men, but he figured David wanted Uriah dead so bad that he would overlook his bad decision making.

Now Joab and David would be forced to protect each other to protect themselves for their own crimes. Joab did not have to follow David into his sin against Uriah, he chose to. The easy path is often not the right path.

Chapter Eleven

The perpetrator enlists others

22 So the messenger went, and came and shewed David all that Joab had sent him for. 23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. 24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

The servant didn't wait to see if David would get mad at the news, David really only wanted to know one thing. The thing that was a little weird here is why would Joab, say to throw that comment about Uriah the Hittite in if David was mad, and why does the messenger throw it in after saying some of the king's servants be dead?

Why was Uriah any different? Perhaps Joab, and this messenger knew something about the situation between David and Uriah. No one wants to bare bad news to a dictator.

Chapter Twelve

The collateral damage is excused.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

David did not care for the collateral damage he had caused because he was in survival mode trying to protect his reputation. His reputation became polluted the night he watched Bathsheba from his rooftop.

David did not have cell phones or Televisions to pump similar scenes into his house as we do today so we should take heed to the fact that as David fell, so can we. And we should learn from David's sin that if we fall, we shouldn't allow ourselves to go the same route David did.

We should confess our sins, and forsake them before someone calls us out on them. David was forgiven and punished, and he did confess his sin to Nathan, but how much better off would have David been had he done it himself instead of waiting for God to send a prophet to his door to

force his confession.

Chapter Thirteen

The Offender is Honored

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. 27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

When the mourning was past: Israel has a set time of mourning for a family member. Usually a month. See Deuteronomy 34:8.

David sent and fetched her to his house, and she became his wife: He wanted to marry her before she began to show to continue his cover-up.

David comes out looking like he was doing a pregnant widow a favour by marrying her as he did with Abigail in the past, whose husband David killed. See 1st Samuel 22:39-42.

And bare him a son: The people began to become suspicious when their son was born seven months after she became David's wife.

But the thing that David had done displeased the LORD: David took her to be his wife. Throughout David's many battles he would ask the LORD if he should go up and fight this enemy or that enemy, but David didn't feel the need to ask God about this because this was another chance to cover up his sin before the people.

Four other times the Bible says the LORD was displeased, and death was always the result of his displeasure. See Genesis 38:10, Numbers 11:1, and Zachariah 1:2.

Chapter Fourteen

God's man gets involved

The LORD was displeased, but before he judged David, he gave him a chance to acknowledge his sin by sending him the prophet Nathan to confront him.

12:1 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. 2 The rich man had exceeding many flocks and herds: 3 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. 4 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.

David was the rich man, and his wives and concubines represent the many flocks and herds. Uriah was the poor man, and Bathsheba was the one little ewe lamb beloved of the poor man.

David is seen for what he is in Nathan's story, a man no longer led by the LORD, but one led by his flesh. He could have gone in unto one of his many wives or concubines that night, but he saw someone new.

If you have been assaulted by someone, or you know of someone who has been, and the offender is getting away with it because of your silence, for the sake of the next person tell someone.

David got tired of his other sheep (wives and concubines) and he was moving on to the next one, and became willing to kill to protect his secrets. Don't think that that will never happen, it happens all the time. Sin, when it is conceived bringeth forth death.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Chapter Fifteen

The guilty condemn the innocent

5 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: 6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

The victim is often blamed by the offender, and people were often sent away to boys and girls camps, to let the situation cool off, or for people to forget.

And he shall restore the lamb fourfold: This was a requirement under the law, but you cannot replace Uriah the Hittite, he was killed by David, even though he let the Ammonites do his dirty work, while others were involved in David's cover-up.

David could have killed Uriah with his own hands, but he hadn't sunk to that point yet, but if Uriah would have returned unscathed, he may have fallen off the roof of David's castle the next time they met.

This very thing has happened many times where someone tries to hire someone to kill someone else in a church and then has to do it themselves all because they didn't resist their fleshly desires in the first place.

And because he had no pity: David testifies against himself, that he had no pity. People who have secrets to hide can easily become someone they weren't. They can become murderers. Do not let it go on any longer.

Even if you are not being anywhere near your attacker/abuser tell someone in a position of authority around that person, whether its law enforcement, an assistant pastor, or a lawyer, tell someone so the abuser is exposed and can no longer do this to other people.

Chapter Sixteen

The godly expose the sin

7 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; 8 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. 9 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.

Thou art the man: You are the rich man that killed the little ewe lamb. You are guilty! You were the Pastor of the congregation of all Israel.

Pastor, a prophet of God is not going to receive a vision of your guilt under this present dispensation. It is up to you to make things right before you get caught.

Thou despised the commandment of the LORD, to do evil in his sight: He committed adultery. A sin punishable by death under the old testament law. He then committed murder by causing Uriah to be killed. He took his wife to be his wife.

Church members, if you notice something doesn't look right, say something. Ask questions. Don't turn a blind eye. You will be guilty for doing nothing as did many in this story.

Thou hast killed Uriah the Hittite with the sword: People abuse kill an innocent young girls chance of a normal life, through their selfishness.

Chapter Seventeen

The Offenders Punishment

10 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. 11 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. 12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

The sword shall never depart from thine house: A person who has abused someone in such a position of power should suffer for their offense. David suffered greatly, but he was spared death. He regretted his sin, but the effects of it followed him and his family long after he was in his grave, it affected the nation all the way to their captivity.

Thou hast despised me: I hope this book causes many offenders to finally confess their offences, to give their victims justice in this life, because if they decide to keep their secrets, they will face a holy God one day. They want everyone to think they are one thing, but secretly they are a sinner that needs to be incarcerated for their crime(s).

Pastors who molest those under their care have despised the LORD, and have taken the innocence of those they were supposed to have protected.

David's own son Absalom would take David's concubines and lay with them on the rooftop so that all would know that he despised his father. Absalom's sins where atrocious, but they were directed at his offender father. He was mad that nothing was done when his sister was raped.

Chapter Eighteen

David is sentenced

13 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. 14 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.

I have sinned against the LORD: When a Pastor/Elder/Bishop commits adultery there are consequences found for him today in the Pastoral epistles. He is no longer qualified to Pastor a church, period.

What should the pastor do once he has committed such an atrocity? Sell the church and keep the proceeds for himself? Don't be shocked, it has happened before. Pastors who have total control over their congregations, and the mother of the abused remains quiet (standing by her man, while rejecting her own children that she was given to protect)

Adulterous Pastors for the last two millennia have gone back to this story of David and Bathsheba who lived in a totally different dispensation (the Law) and try to say, "See David committed adultery and he was allowed to stay king, so I can stay as pastor."

Wrong pastor, you are not king David, living under the law, you are a pastor that has certain qualifications laid out for you to be a pastor. David had six wives at the same time so he would definitely not qualify to be a Pastor.

The LORD hath put away thy sin: Some like to use this story as their justification for staying on as Pastor after a terrible situation, and that is because when David acknowledged his sin, God gave him mercy.

David was made many promises by God, and they were the only reason God spared his life at that time. God did what he did only to honour his own word, not because David's sin was put away, not forgiven. David had some consequences to pay for his sin.

Chapter Nineteen

Absalom and Tamar

2nd Samuel 13:1 And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

Amnon was the firstborn son of David through Ahinoam the Jezreelitess, while Absalom was David's third son from Maachah the daughter of the king of Geshur. See 2nd Samuel 3:2-3.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her. 3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man. 4 And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. 5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand. 6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand. 7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat. 8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes. 9 And she took a pan, and poured them out before him; but

he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him. 10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. 11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister. 12 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. 13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee. 14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

Amnon raped Tamar, she did not give her consent to Amnon. He thought he could do as he pleased because of who he was. He forced her!!! Today, I listened to a Baptist pastor in California who blames Tamar for not running screaming to her daddy for help. A man whose church and school are no stranger sex abuse scandals.

David was her daddy, but he did not live down the hall from where Amnon raped her. She lived near where Absalom, her brother lived. David's wives didn't all live down the hall from one another. This Pastor again said, she should have said no. She did! Read verse 12 Pastor. She said, **Nay, my brother, do not force me. Do not thou this folly.** This Pastor was blaming Tamar for having a dialogue with him.

Amnon had taken hold of her. He was stronger than she, and he forced her, and lay with her. He was trying to get her to go along with him and she was physically and verbally resisting him. Read your bible Pastor.

15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. 16 And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her. 17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her. 18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her. 19 And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying. 20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house. 21 But when king David heard of all these things, he was very wroth.

Absalom finds out the truth and tries to calm his sister, and to not let her, nor anyone else know the plan for his half-brother Amnon's future murder for his crime. David, while wroth did nothing concerning this manner because he was guilty in the past of similar crimes.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar. 23 And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons. 24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. **26** Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? **27** But Absalom pressed him, that he let Amnon and all the king's sons go with him. **28** Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant. **29** And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

Since the government wouldn't act because David was the government, and he was guilty of the same thing basically only worse, Absalom took the law into his own hands. We should not follow Absalom's example, but we should always, always, always, seek justice for the victims of such crimes.

30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. **31** Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. **32** And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. **33** Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead. **34** But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. **35** And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is. **36** And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore. **37** But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day. **38** So Absalom fled, and went to Geshur, and was there three years. **39** And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

David's own son Absalom went in unto ten of his father's concubines and slept with them (had sex with them) in the very spot David first saw Bathsheba washing herself, so that all of Israel could see he despised his father.

2nd Samuel 16:20 Then said Absalom to Ahithophel, Give counsel among you what we shall do. **21** 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. **22** 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.

How dysfunctional David's family had become after David's sin, and understandably so. The fruit didn't fall far from the tree with Solomon either. Solomon had 700 wives, and 300 concubines, and they turned his heart away from God when he was old, and Israel suffered greatly because of this sin.

Chapter Twenty

Incest in the Bible

Incest: Is when two people closely related to one another involve in sex between one another (For example: A father with his daughter(s) that God has entrusted to his care). It is illegal in most countries for multiple reasons. It can cause severe emotional stress on the family, especially if one of the involved was a minor.

It is also illegal because of the increased medical abnormalities that can occur in their offspring if one becomes pregnant from an incestuous act. Incest is usually perpetrated by an older male upon a younger female, but that is not always the case.

Incest also occurs when brothers and sisters engage in sexual activity, or other close relatives. The most famous story in the Bible is that of Lot, and his two daughters. This story is about two daughters who intentionally get their father drunk, so they can become pregnant by him.

Lot made some dumb decisions in his life that effected his family negatively like moving to Sodom and raising them there, but in this story, it is the daughters who pre-meditated the act of incest for the reason of having an heir to Lot's belongings.

The Story of Lot

Genesis 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; **2** And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. **3** And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. **4** But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: **5** And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. **6** And Lot went out at the door unto them, and shut the door after him, **7** And said, I pray you, brethren, do not so wickedly. **8** Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

I have two daughters which have not known man: This could be Lot lying, or he could have been telling the truth in that they were married, but they had not come together yet because it was during their betrothal period.

9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. **10** But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. **11** And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. **12** And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: **13** For we will destroy this place, because the cry of them is

waxen great before the face of the LORD; and the LORD hath sent us to destroy it. 14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. 15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. 16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. 17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. 18 And Lot said unto them, Oh, not so, my Lord: 19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. 21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. 22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

Zoar: In Hebrew means little.

23 The sun was risen upon the earth when Lot entered into Zoar. 24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; 25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 26 But his wife looked back from behind him, and she became a pillar of salt. 27 And Abraham gat up early in the morning to the place where he stood before the LORD: 28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. 29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

Lot and his daughters

Genesis 19:30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

There is not a man in the earth to come in unto us: They were outcast in the area.

Preserve seed: Preserve their family lineage by having children by their father.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor

when she arose.

Remember that the law of Moses was not given yet for another four hundred plus years with its strong forbiddance of such things between close family members.

36 Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

While the situation above is not the same as what usually happens today, the law of Moses has plenty to say about incest between family members.

Leviticus 18:6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD. 7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. 8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. 9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. 10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. 11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. 12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. 13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. 15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. 16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. 17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. 18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time. 19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. 20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

God's word has a lot more to say about the subject briefly covered in this book. This book hopefully serves as a wake-up call to some sleepy church members who are turning a blind eye to what is going on in their congregations, and to Pastors and staff members who care more about their salaries than they do about God.

To any who have been abused in a church, don't be angry at God, he is on your side. He is as angry as you are. He will deal with those who get away with what they are doing in this life, in the next. I know we want justice today.

We want God to strike someone dead on the spot, preferably the moment they commit such atrocities, but we live under the dispensation of grace, not the law or Moses. God did strike some people dead immediately in the Old Testament, the gospels, and even early Acts, but he is not doing that today. God does remember their sins, and he will not forget the deeds done by these men.

Chapter Twenty-one

The rape of Dinah

Genesis 34:1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. 2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

And defiled her: She would no longer be considered pure for someone else to marry. Both men and women were to keep themselves pure (virgins) until their wedding night. Those who did not were considered defiled. They were not fit to marry someone who had remained pure.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. 4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. 5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

This implies that Jacob expressed his outrage concerning Shechem's defiling of Dinah to his sons, but nowhere did he plan what Levi and Simeon were about to do to the Hivites.

6 And Hamor the father of Shechem went out unto Jacob to commune with him. 7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

To wrought folly: Meant to have pre-marital sex with, or without the consent of the other party. Of course without consent was much more grievous of a sin.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. 9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. 10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. 11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. 12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. 13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: 14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: 15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; 16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. 18 And their words pleased Hamor, and Shechem Hamor's son.

To be circumcised: This cutting away of the flesh began with Abraham, Jacob's grandfather.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

He was more honourable than all the house of his father: Shechem did not rape Dinah as far as scriptures record. Shechem did not have any good role models in his family's house to teach him better, they were all a bunch dishonorable men and women.

He found her attractive and had premarital sex with her, and wanted to marry her. In his family/tribe dynamic that may have been okay to do, but as we learn in a few verses they as well as Judah's family all believed that the daughter belonged to the father until a dowry was paid and she was given to her future husband in marriage.

20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, 21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. 22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. 23 Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. 24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. 25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. 26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. 27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. 28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, 29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. 30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. 31 And they said, Should he deal with our sister as with an harlot?

What Levi and Simeon did was a gross sin! They had a whole tribe wiped out for the sin of one man. While the house of Shechem was not very honourable, it is not right to punish everyone for one person's sin. God punishes, and then curses both tribes in Genesis 49 for their collective actions against Hivites.

Chapter Twenty-two

The Law in Israel

Warning! This story, when compared to society today, will seem like some sort of fairy tale from a land far far away, but I can assure you that it still happens today, even in the U.S.A. especially in some Jewish communities.

Deuteronomy 22:13 If any man take a wife, and go in unto her, and hate her, 14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And

the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. 20 But if this thing be true, and the tokens of virginity be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

The tokens of the damsels virginity: The tokens were the blood that stained a sheet where a young maiden had lost her virginity on the night of her wedding night.

The sheet was kept by the parents as legal proof of that she was indeed a virgin on her wedding night when they gave her away to the groom, they were saying that she was indeed a virgin because her hymen remained intact until that night.

To give away your daughter meant to give away a virgin. Believe it or not, this practice still goes on in many areas, especially in Torah observant Jewish Communities.

We are not under the law of Moses today and no one would be allowed to go and stone someone for losing their virginity before their wedding night, but as I just said, in some middle eastern countries today this does still happen.

I found not thy daughter a maid: The word maid is used often to mean a young virgin. Not someone who cleaned your house.

Premarital sex was considered folly in Israel, and those both male and female alike could be stoned to death for playing the whore (or whoremonger) in Israel. It was considered evil and something that must be put away throughout the nation.

Today, premarital sex is promoted by the media and encouraged by Hollywood.

Adultery

22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. 23 If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; 24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. 25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: 26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: 27 For he found her in the field, and the betrothed damsel cried, and there was none to save her. 28 If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; 29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days. 30 A man shall not take his father's wife, nor discover his father's skirt.

Fornication, Marriage and re-marriage

1st Corinthians 7:1 Now concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.* **2** Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. **3** Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. **4** The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. **5** Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. **6** But I speak this by permission, *and* not of commandment. **7** For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. **8** I say therefore to the unmarried and widows, It is good for them if they abide even as I. **9** But if they cannot contain, let them marry: for it is better to marry than to burn. **10** And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: **11** But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife. **12** But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. **13** And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. **14** For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. **15** But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace. **16** For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

Misused passages of scripture:

Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. **16** But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. **17** And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. **18** Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. **19** Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. **20** For where two or three are gathered together in my name, there am I in the midst of them.

This passage of scripture needs to be used in its context, not out of it. Does any think that Tamar should have gone back to Amnon and told him, her fault with him? I hope not. Do you think if she did, that he would be truly repentant?

Had Amnon lived he would most likely continued on in his same sinful ways, and he probably did for those two years. He probably thought he got away with it. My half-brother doesn't care, my father can't say anything because everyone knows about his sins.

If Tamar had brought a witness to the events that led up to the moment when they were excused from his room, what would Amnon have done? The same thing he had been doing for the past two years.

He would have continued on as if he had done nothing wrong, and he would have begun to

accuse the victim of lying about him. If Tamar would have tried to bring this before the church, it would never have made it because she did not have two or three witnesses to the rape.

If she would have brought her father (King David) before Amnon to confront him how would David have responded? Not like he did when he judged the fictitious man in Nathan's story. David had too much to lose. His first-born son for starters (the heir to the throne usually).

Current and former Pastors that are guilty of crimes against women, should publicly repentant, and suffer the consequences of their actions.

Take responsibility for your sins in this life, instead of fighting against your victims using loop holes in the law to continually besmirch your victims. They may never get justice in this life, I pray they do, but they sure will in the next.

What about 1st Timothy 5:19?

1st Timothy 5:19 Against an elder receive not an accusation, but before two or three witnesses. 20 Them that sin rebuke before all, that others also may fear. 21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. 22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

I listened to an old sermon on You Tube today, from a well-known evangelist using these verses today to defend a fallen preacher, threatening the congregation of the church he was speaking in to disregard accusations against an elder, because the accuser was a minor, the accuser was not acting biblical, he rambled.

Then he spoke of restoration for the preacher, to restore him if he was really heart broken, "Don't touch the LORD's anointed," he said, They are not the LORD's anointed!

That title is reserved kings, prophets, and the Messiah, not Pastors. When a Pastor sins in such a way, if he were a man of God at some point in his life, that ended when he started down his slippery slope.

The End