

The Fullness of David

Part One

(Gifted Privilege)

There is, in the world of today, a group of people who think that they want to access the privilege of two of the servants of God, Moses and David, as far as the management of their indiscretions. In these events of the Bible, they see a way to lay claim to automatic dismissal of the consequence of their sins, as they expect to receive it from God. In other words, they say that they are entitled to forgiveness for a host of sins, now, because God apparently overlooked, in a sense, the sins of these men, of their respective variances from modern understanding of sound religiosity. Some will even go so far as to pray in the manner of the first of these two men, a *Pharisee*.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

(Luke 18:10-12)

One of the two men had the right attitude about our place in the service of the LORD, while the other one failed at being humble in God's sight. Rather than have you guess, here is the answer.

*And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other:
for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

(Luke 18:13-14)

Among these folks are the ones that think they can rely on the, seeming, forgiveness that was extended to Moses, as it is assumed to be present in this particular situation.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

(Exodus 2:11-12)

Now, there is no record that the LORD viewed this action as being one that required His intervention to cause things to move along as they had to. The most common way that these interactions of man with the LORD are elevated to far-reaching, across all time, "get out of sin's grip" authorizations are contrived into existence is this: by those people who want to read something into the narrative, applying a heavy dose of modern legality. One of the things that are read into the narrative is that Moses, even though he had committed a murder, was forgiven for that "sin". Yes, from a modern perspective, this may seem to be true; however, there is no mention in Scripture that Moses was subjected to chastisement by God for this action as a judgment that one would receive for a violation of God's Law.

As you study the actions of God's chosen ones, especially as they are recorded in the Bible; we advise you to be cautious about condemnation or censure. You need to be cautious because there are various times in Scripture when the LORD required the removal of a human obstacle (by way of their death). Moreover, we cannot require that Scripture be a comprehensive record of authorizations of this sort--or any other--as sent, by the LORD, into the soul of one of God's servants. Yes, the LORD has made his will known through such action; in that, there are indeed times when the authorization is done by declaration, among which is the following:

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

(Exodus 23:20-24)

"How can you be so cold about the loss of human life, as happened when Moses slew the Egyptian," you ask. Well, in the course of what Moses had to do, there was a requirement that he be castigated by his people, the Israelites. This was accomplished by the negative reaction to Moses by his brethren, in direct relationship to the death of a human, the Egyptian.

And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

And he said, Who made thee a prince and a judge over us? intendest

thou to kill me, as thou killedst the Egyptian?

And Moses feared, and said, Surely this thing is known.

(Exodus 2:13-14)

In hindsight, from certain events of the wilderness journey of the congregation of Israel, we may also view this as the beginning of Moses' election to make life and death decision: the need for this portion of God's authority will become apparent, later. This authorization is a part of the privilege that the LORD gave to Moses, so that he could bring about societal advancement. The authorization is a gift from God that must be cherished, and invoked only at the LORD'S command. The authorization is not either a right or a natural attribute that operates according to our will. Therefore, we refer to the latitude that the LORD allowed Moses, as being a gifted privilege. The gifted privilege was not reserved for Moses, only; it is also a force of order that permeates other lives in the Bible. Among the other lives that it affected is David's.

The dispensation of gifted privilege, by the LORD, also spanned far forward in time, from Moses day, to the time of Jesus Christ. In the New Age, Jesus described an application of gifted privilege that was focused in a fashion similar to that of Moses.

When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not.

For Jesus knew from the beginning who they were that believed not, and who should betray him.

And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

(John 6:61-71)

Jesus taught us that gifted privilege does not yield to the logic of man; for, though one of the members of Jesus' audience was *a devil*; still, this human devil had a place in the service of God. In another discussion with his disciples, Jesus mentioned the gifted privilege that was waiting for this member of the group, as well as being held in reserve for the other eleven, and beyond.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

But many that are first shall be last; and the last shall be first.

(Matthew 19:27-30)

The following Scripture tells us of an even broader application of gifted privilege, of God.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast..

(Ephesians 2:8-9)

Let me make one thing clear: the gifted privilege that is of the LORD cannot be automatically applied to, nor can it be used as a justification of, aberrant and unrighteous behavior of modern times. Moreover, any condemnation that is rightfully applicable to events of modern times cannot be enlarged into an indictment of seemingly extreme actions that are in the flow of history, and that were done, then, as a means of moving the LORD'S will forward. The Scripture is very diligent about defining the parameters that surround a particular situation. Moreover, when Scripture does not declare the specific parameters, it may just be because there is no need for such delineation.

The LORD--especially, in the time of Moses and the prophets--was preparing certain nations to reflect His glory to the world. In that time, the world was a very hostile place, and needed very rigorous intervention to move it to submit to the LORD. Pharaoh is a prime example of the need for rigorous intervention, in preparing a nation to reflect God's glory, by pressing the LORD'S ordinances into the mind of the world that observed the LORD'S work in that nation.

And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he

shall let you go, he shall surely thrust you out hence altogether.

Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.

And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out.

And he went out from Pharaoh in a great anger.

(Exodus 11:1-8)

But Pharaoh was only the first indication of the world's need for intervention. In time, the LORD declared that there would be another sign to the world; one that would come through Moses' ministry; as flowing through the newly elected son of God, Israel.

And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in

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

And Moses made haste, and bowed his head toward the earth, and worshipped.

And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves:

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(Exodus 34:1-13 . . .)

We must always be mindful of the fact that we are standing in a completed product, now, while, the early days of the redemption of Israel from Egypt is a time of birth. Though extreme measures may be required at its birth; once a group, nation, or civilization has been established, there is no need for such extreme measures. The birth of a nation is much like the birth of a human; as is described in the first portion of Eve's travail.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

(Genesis 3:16)

Moreover, the birth of a Heavenly intervention, flowing into the kingdom of man, is, too, accomplished by travail, under God's authority--not by the greatness of man. Though, in the birth of a Heavenly intervention, there is no sorrow in Heaven; even though there may be sorrow on earth. In the latter day, in the *Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass*, there is a description of a time of earthly sorrow that accompanied the birth of a Heavenly intervention, which was directed through the nation of Israel.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

(Revelation 12:1-6)

In the formative years, before Israel became a nation, it was necessary to impress upon its soul that there is a precision to the will of the LORD; of such a sort that should not, ever, be tampered with. The consequence that fell on two of the sons of Aaron serves as a reminder of the danger of tampering with the perfection that is in the commandments and other directives of the LORD. The reminder is for the sake of anyone or anything that decides to test such waters.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.

Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.

And Aaron held his peace.

And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

So they went near, and carried them in their coats out of the camp; as Moses had said.

(Leviticus 10:1-5)

The lesson of the consequence that fell on two of the sons of Aaron is, too, a reminder for other associates that might feel an urge to ride a wave of variance.

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you.

And they did according to the word of Moses.

And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

(Leviticus 10:6-11)

In the formative time of any relationship with the LORD, there is a certain amount of freedom from a heavy weight of responsibility; but, not from obedience. In many cases, the freedom is accomplished by having a more responsible intercessor involved in the process. Before a child reaches the point of knowledge of good and evil, direct intervention is required in the life of the child, in order to instill discipline and secure obedience. Before a nation reaches the point of complete understanding of the good and evil of the relationship that it has with God, direct intervention by the LORD is required in the life of that child of nation-formation. By way of a statement about the little ones of the congregation of Israel, the LORD told us of His exemption for the early stage of our development.

And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

(Numbers 14:26-31)

When we seek to excuse any of our actions, as being forgivable under some standard of Scripture; we need to look for a mature situation of either an individual or a group. In the case of Moses' inauguration into service, he was not in a mature environment, as pertains to the knowledge of good and evil that is the driving force of our direct interaction with the LORD. Wherefore we cannot apply the same rules of a matured being to one who was, at the time of the Egyptian slaying, still at an immature level. Therefore, we must not try to use the, seeming, winking of the LORD at the behavior of Moses, as a standard expectation of grace for our variances from righteousness. We must look for another comparison. We must do this because of the change in conditions that the following Scripture announces, and in which we now abide.

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

(Acts 17:22-28)

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Whereas on the one hand, Moses' behavior during the killing of the Egyptian is not a valid standard for us to apply as from the early phase of nation-building for Israel; on the other hand, once the congregation of Israel had been forged into a nation, there was no such absence of understanding. The LORD, near the genesis of the nation of Israel, in an extension of the mixed multitude of Israel, provided a set of examples that expresses this truth.

*And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?*

*Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.*

*And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the LORD.*

(Judges 2:1-5)

The expectations that one provides seasoned service increases at maturity--this is a most significant point for the modern individual that would attempt to justify their actions based on an immature standing in the LORD. The reason we can say that there is no longer an option to use immature metrics is because we have entered the era of full individual and group accountability. While speaking to the Athenians, at the dawn of the New Age, the apostle Paul told us about our more weighty position in the Kingdom of God.

*Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

(Acts 17:29-31)

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In the current day, we must be ready to experience the consequences, as well as the blessings of restoration, of our actions of iniquity, sin and variance from the true path of the LORD. In the current Age, the ones that carry the burden of righteous conformance are not just the angels of Heaven; they are, too, us.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that

which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

(Ephesians 4:11-16)

Yes, there is a blessing in falling and rising: however, this is not a recommended route to grace, even though it is available to us when we stumble.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

(Ephesians 4:17-24)

Still; that we must be ready to experience the consequences of our actions does not register with some of the people of the LORD; for, they try to attach themselves to an externalized example of extreme forgiveness. Such an attachment ought not to be done; for, even when the attachment is made to an example that is of a most mature nature, it is still an external example as relates to personal accountability. Chief among the external examples that are borrowed is that of king David. There are some times in the life of king David when he, being a definitely mature servant of the LORD, decided to vary from the true path of the LORD. If we dare to use these times, we must be able to answer a type of question that was posed to two brothers of the time of Jesus.

Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou?

She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

They say unto him, We are able.

(Matthew 20:20-22)

As you try to gather an understanding of the grace that God extended to David, and merge it into your own life's situation; visualize David standing before you and asking you, *Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?*

We need to be very careful about what we ask for: this is true in the natural world, and it is exceedingly true in the Kingdom of God. We also need to be careful about the allowances that we release into the world--by way of allowing others to expect forgiveness based on some thought that we have about the history of the Bible.

To bring this out of the abstract and move it to the concrete rock of an example, consider the following action of a present-day member of the congregation of servants of God. There was a certain man that thought he could abuse his wife, and afterwards use Scripture to justify that action. After the abuse of his wife, the man said to someone, "God will forgive me because He forgave David." Moreover, the abuse that the man heaped on his wife was of a similar nature to a certain abuse that king David tried to press into the heart of God (we will get to that in a moment).

In the general case, people such as the individual mentioned above, are trying to apply an automatic and assumed cleansing process for their filthy rags of sin, which is expressed in the filthy rags of self-righteousness. In these cases of assumed cleansing, the rules of gifted privilege are absent from the thought process of this sort of individual. Key among these missing rules is one that is expressed in the following Scripture.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

(Galatians 6:1-5)

No, we cannot demand that the LORD provide us with gifted privilege, as by giving us the same treatment that was afforded to someone else: *every man shall bear his own burden*. Each person will receive the portion of grace (or not) that is ordained for their place in the advancement of the Kingdom of God, as their devotion (or apostasy) is illustrated in the kingdom of man. We each have our place in the work of the LORD.

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Some of us are blessedly allowed to take a somewhat more quiet place, as is done by being a member of the largest mass of children of God; known as, the congregation. Others of us are pulled from the congregation, to stand before the LORD in a specific calling. Especially, in those situations where we have a specific calling, we must be constantly aware that this does not give us any additional license to obtain either blessings, or forgiveness, from the LORD. We refer to this as responsibility preparation: when we continue, we will explore this more.

*The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.*

*Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*

(Ezekiel 18:1-4)

As preparation for what is to come; ponder the separation that God has declared, in the gifted privilege of receiving a negative response as from the LORD. In that regard, consider this: we must accept our place in service, and we must accept it in the fashion that is described in Scripture. As described in Scripture, we must be ready to sit in our place of worship, as seen in the following description of responsible service for the LORD; and, for mankind, too.

*For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.*

*If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body?*

*But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more*

*abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

(1 Corinthians 12:12-26)

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-- Next, in The Fullness of David --
Responsibility Preparation

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