

## **The Fullness of David**

### **Part Six**

(Eyes Open)

As David stood at the threshingfloor of Ornan, God opened David's eyes to his need to mend his way, in the LORD. Thus, with his eyes opened, David set out to make things right, by making amends to the LORD God because of his error in commissioning an unauthorized census

*And David went up at the saying of Gad, which he spake in the name of the LORD. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground.*

*Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.*

*And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.*

*And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.*

*So David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.*

*And the LORD commanded the angel; and he put up his sword again into the sheath thereof.*

*At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon. But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.*

(1 Chronicles 21:19-30)

David's full acceptance of his part in the matter of the judgment that fell on Israel would not have happened if the LORD had not opened David's eyes, thusly.

*And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand.*

*And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.*

*And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.*

(1 Chronicles 21:15-16)

You may wonder why David saying to Ornan, “*Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD*”, is an attempt to make amends to the LORD, and thereby receive the pull of the Hand of God to remove David from the Mud in which he was wrestling. To give you understanding about the connection of David's open eyes to the process of making amends with the LORD, look once more at David's declaration to Ornan that followed the request: *I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.*

To give you a greater understanding of the more comprehensive reach of the words, *nor offer burnt offerings without cost*, we quote from a portion of the Law of God, as it was presented in the law of Moses.

*And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.*

(Leviticus 6:14-18)

In preparing for the act of delivering his offering, which was of the nature of a sin offering, king David had started a process that would continue with certain events of mud wrestling in matters that illustrate his attachment to kingly prestige. At a certain time, the LORD showed king David that this match was surely an important part of David's path to

perfection, in the LORD. On a certain day, the LORD reminded king David that God's perfect way is still, and forever will be, the controlling factor in reality.

On a certain day, David was reminded that there were tasks for which he was still insufficient. As a reminder of his frailty, as regarded perfect execution of the ordinance of God, on that day, which was like the day of completion of the punishment of the people for the census, *David was afraid of the LORD that day*, too. In this way, the LORD again declared--by action of His Word--the supremacy of His commandments. This is a lesson that we all need to keep in mind. In the following Scripture, please note that the requirements of the LORD stretch across both those that are the captains and the ones that are their lieutenants.

*Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.*

*And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.*

*And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day.*

*And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom the Gittite.*

(2 Samuel 6:1-10)

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Going a step beyond just the action of making amends, we need to be sure that we set this action in the context of permanence, with open eyes as to our need for being consistent and continual. For, making amends is not a, for this time only, thing; we must continue this behavior, as a means of conquering the lingering lure of the mud. As a

beginning of this understanding, David did declare that his eyes were open, in one of his most potent times of error and wrestling with the lingering lure of the mud: *after he had gone in to Bathsheba.*

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

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

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

(Psalm 51:1-6)

Making amends must produce a future commitment to continued avoidance of the sort of behavior that is surely an affront to an individual, or to God; for, this is the only way to show that we now see clearly, and that we will continue to strive to do so. As pertains to God, there are many entries in the Bible, in the book of Psalms, which announce the permanent nature of David's repentance before the LORD. Among those entries is the following: it is a request from David to God; asking the LORD to empower David to continue his, now clear, forward strides, as in the LORD.

*Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities.*

*Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*

*Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.*

*The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

*Do good in thy good pleasure unto Zion: build thou the walls of*

*Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.*

(Psalm 51:7-19)

Now, hear this: the Divine is not the only place that David directed his repentance (we summarize the collective concept of making amends and turning away from mud wrestling because ones eyes have been opened, in the word, repentance). In a natural sense, David established his repentance about the matter of Uriah's wife, Bathsheba, to her, too. The way he did that was to ensure that Bathsheba's loss of her husband, and the challenge of her having to endure David's travails and missteps, produced a legacy that would bring honor to the house of David, as it was enhanced by his relationship with Bathsheba.

First, king David needed a reminder that Bathsheba's presence and activities were indeed participants in establishing the legacy that was ordained of the LORD. Both David eyes and the eyes of history had been opened to the fact that surely Bathsheba was a part of David's service to the LORD. The reminder told David that his legacy was embodied in Bathsheba's son, Solomon.

*And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. And Bathsheba bowed, and did obeisance unto the king.*

*And the king said, What wouldest thou?*

*And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.*

*And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.*

(1 Kings 1:15-21)

After having received the reminder, king David was given a sort of confirmation from the LORD, telling him that this was, in fact, the ordained course of the legacy. The confirmation was embedded in a prophetic reminder, which told David that he need to do

some more things to seal his previously declared choice. The choice that needed to be sealed was the one that had been set before both Bathsheba and the LORD. The confirmation was an affirmation of the words that Bathsheba had said to the king: *thou swarest by the LORD thy God*. The confirmation was done in a way that fulfilled a method of proof, as it is written in the Law of God: *At the mouth of two witnesses, or three witnesses*.

*And, lo, while she yet talked with the king, Nathan the prophet also came in. And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.*

*And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.*

*Is this thing done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him?*

(1 Kings 1:22-27)

After having received the reminders, king David certified the course of the legacy, and, thereby, sealed Bathsheba's place in the ordinance of the LORD for the family of David, extended. Again, the LORD opened the eyes of the king, David.

*And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada.*

*And they came before the king.*

*The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.*

*Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.*

*And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too. As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.*

(1 Kings 1:32-37)



The anointing of Solomon as king was an extension of the repentance of king David, for the matter of Bathsheba. In this, we see that repentance is a linear process. No, our repentance is not a, one time fits all, behavior. Once we have pushed our self into the mud (or miry clay, as the saints of today like to call it), we must continue the wrestling match that will move things along in our lives. And we must do so with open eyes. Such was the requirement for the children of Israel, in their service to the LORD. As you read this, think beyond the physical specifics, and think to the general practice of resisting any temptation that entices us to damage, by compromise, our relationship with the LORD.

*When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.*

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

(Deuteronomy 7:1-6)

To continually practice obedience to the LORD is best. However, if we enter into a need for repentance, we must be no less dedicated to this service for the LORD; and for our self. Both obedience and repentance are measures of the faith that is a part of the fullness of David: this may mean that we have to endure a heavy portion of the LORD'S Hand. The law of Moses describes the dual weight of continually practicing both obedience and repentance. Moreover, the declaration of Moses, in the LORD'S name, tells of the great benefit that is available to us, now, as it was started, by the LORD, in Israel.

*The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But*

*because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

*Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.*

(Deuteronomy 7:7-11)

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After we have pushed our soul to pursue repentance, we need to go beyond that. Beyond repentance, we need to partake of the LORD'S blessed remission. In the current time, remission is a blessing that is identified solely with the sacrifice of Christ. However, remission is a required blessing that was available, too, in the time of Moses and the prophets, as is expressed in the Old Testament.

To begin, the LORD established a textual ensign that is the sign of the availability of remission: the law of Moses. Here is a message from that ensign.

*And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.*

*And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.*

*And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.*

*And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*

*And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you*



*concerning all these words.*

(Exodus 24:1-8)

Next, the LORD set Aaron as the advocate of Israel, for remission sake.

*And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;  
And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.*

*Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.*

*And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.*

*But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.*

(Leviticus 16:1-10)

In the Old Testament times, the LORD told us about a linkage that would occur between the form of remission under the Old Covenant, and the form of remission of the New Covenant. In this way, even then, the LORD opened our eyes to a new and better way of repentance. The new and better way is the way that we now access in pursuit of remission

*Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did*

*esteem him stricken, smitten of God, and afflicted.*

*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

*All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

*He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*

*Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

(Isaiah 53:1-12)

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Because the new and better way is of the line of David; it (he), too, is a portion of the fullness of David. David himself described the power and place of the new and better way of accomplishing remission; a way that is, too, of the LORD.

*A Psalm of David.*

*The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*

*The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

*The Lord at thy right hand shall strike through kings in the day of his wrath.*

(Psalm 110:1-5)

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Yes, remission is still active in the New Age of the New Covenant, as expressed in the New Testament. Moreover, the remission of the New Covenant has not disappeared from the world. The remission of the New Covenant is a permanent portion of the world that God has released in the earth. Therefore, the remission of the New Covenant is for ever of significance to the world, without end. In the invocation of the New Covenant, the LORD revealed the Living ensign that is the sign of the availability of eternal remission.

*And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.*

*And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.*

(Matthew 26:26-28)

Next, the LORD'S messenger introduced the Living ensign, Jesus Christ, as the advocate for the worlds for remission sake. These are the action of that messenger.

*As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

*John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.*

(Mark 1:2-4)

At the introduction of the time of the New Covenant, the LORD accomplished this, His words to Moses, in prophetic declaration of the duties of the Living ensign.

*The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.*

*And the LORD said unto me,*

*They have well spoken that which they have spoken. I will raise them up a*

*Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

(Deuteronomy 18:15-19)

At the introduction of the time of the New Covenant, the LORD, through God's servant and Son, Jesus Christ, opened our eyes to the Living linkage across the Covenants, for the remission of sin. This is the Living link to God, for remission sake, for both the Jew and the Gentile.

*And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*

*Then opened he their understanding, that they might understand the scriptures,*

*And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.*

(Luke 24:44-48)

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The blending of the Old Testament remission into the final practice of New Testament remission is a type of lemon softening of our being, which we need. Yes, there is soul medication that is needed; but the patient needs to be prepared, before the medication is applied. Sometimes, this requires an application of pressure on the spirit, to soften the soul; thereby, insuring proper penetration of the message. Sometimes, a human lemon must be softened, prior to making spiritual lemonade of their life. The lemon softening of the soul of man is what we will ponder at our next point of discovery of the fullness of David.

*For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood.*

*For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you.*

*Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

(Hebrews 9:16-22)

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**-- Next, in The Fullness of David --**  
Lemon Softening

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