

## **The Fullness of David**

### **Part Nine**

(Prior, Consideration)

Let us review the source of many excuses in interpersonal relationships; especially, as they occur in the community of saints. Sometimes, to dilute their actions, some people only use a portion of the following Scripture: it is that portion which includes the deeply nested, and densely encircling, forgiveness of the LORD:

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

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

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

(2 Samuel 12:13-14)

Surely, for Christians, this is the powerful message that is at the center of the Gospel of God, in Jesus Christ: *thou shalt not die*. However, too often, there is a lapse of application of the portions of our soul's medication that points to the string of consequence that was waiting for the king. This is the string of consequence that was set in time, waiting for David to reach its time in existence; for, by a sinfully grievous action, David earned a string of consequence: *I have sinned against the LORD*.

Among the consequences that David earned (and that we, too, are eligible for when we similarly violate the Law of God are the following: personal discord of the soul; family disruption that is surely chargeable to your account; and searing anguish of the spirit that will neither be ignored, nor will it ever stay totally quiet. The latter one, anguish of the spirit, may go away, after a time, as we lean more and more on the LORD. But there will be periods of time during which we will feel the anguish and sense of loss returning, again and again. That is, as motivation to consistently maintain our walk in the LORD, a sense of loss will return when we are at all sensitive to the damage that we caused. David needed such motivation, and Nathan brought it to him, from the LORD.

*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; 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. 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.*

(2 Samuel 12:7-9)

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In the matter of Bathsheba, these are those portions of consequence that sensitized David's soul as to its need for constant vigil.

Personal discord of the soul:

*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.*

(2 Samuel 12:10)

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Family disruption that is surely chargeable to his account:

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

(2 Samuel 12:11)

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Searing anguish of the spirit that will neither be ignored, nor will it ever stay totally quiet:

For David, this occurred as we read, earlier, in 2 Samuel 12:13-14. However, in the matter of the esteem of a king, add the following to the weight of anguish that king David felt.

*And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.*

(2 Samuel 12:15)

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The argument that is used to provide mental ease, in the midst of error, iniquity and sin, is that even though David committed a grievous sin, still the LORD moved him on to excellence in God's service. We need to think beyond that drastic compression of the

time between the beginning and the end of that phase of David's life journey. For, on the way to that end, of achievement in the LORD; the LORD took king David through some very heavy episodes of adversity. Among these episodes is the following flow of consequential recompense; starting with the time when the son of David, Absalom, overthrows king David, his father.

First, Absalom stole David's legacy with the people of Israel. Of course, Absalom could not touch king David's legacy with the LORD. Even so, Absalom did bring about confusion in Israel, about the LORD'S mission for David.

*And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou?*

*And he said, Thy servant is of one of the tribes of Israel.*

*And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!*

*And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.*

(2 Samuel 15:1-6)

Moreover, Absalom started to work on moving David solely into the history of Israel, with no hope of future impact on the nation. To do this, Absalom started to terminate and seal up not just David's reign, but also David's life. Death is the terminator of all our earthly endeavors; and after that, only the catalytic portions of our, at that point fixed, works on earth will move forward. However, even the forward movement of our works is dependent on their continued presence in the flow of time. A New Age apostle preached about the catalytic ability (or not) of our works.

*According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.*

*Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

*If any man's work abide which he hath built thereupon, he shall receive a reward.*

*If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

(1 Corinthians 3:10-15)

Though he could not succeed in affecting the true works of David, Absalom still tried to be the force against them that caused the works of David, in Israel, to be tried *by fire*, as Paul described, above.

*And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.*

*And the king said unto him, Go in peace.*

*So he arose, and went to Hebron.*

*But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.*

*And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.*

*And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.*

(2 Samuel 15:7-14)

After usurping his father, David, Absalom sets out to kill him. This is an inaugural event in the transformation that David needed to make in his life. David needed to move away from the privileged state of mind that does not acknowledge the righteous limits that must be imposed on our behavior. David needed to move to a state of understanding in which he was ever aware that; not just his life depended on the LORD, but his daily living, too, depended on God's grace in his life.

*Moreover Ahithophel said unto Absalom, Let me now choose out twelve*

*thousand men, and I will arise and pursue after David this night: And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.*

*And the saying pleased Absalom well, and all the elders of Israel.*

(2 Samuel 17:1-4)

Oh, by the way; you are still in the mode of seeing your self walking in David's place, aren't you? After all, this is the pattern that you were thinking about setting your life into, isn't it? Well, before you fix your mind in that decision, please continue reading, here.

As a result of the episode with Absalom, David was a constant example of a servant of the LORD that clearly understood the power of prayer. After weathering those trials, David's life became a living testimony to the fact that prayers of the sort that are in the Scripture presented below are surely one that he needed to send to the LORD, often. Moreover, the following prayer of David has an expansiveness that still stretches forward in time; since, tribulation of an intensity that David endured is indeed possible for each one of us. Wherefore we all need to keep this prayer close, in heart; particularly, in the portion where we say, *Give us this day our daily bread.*

*After this manner therefore pray ye:*

*Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven.*

*Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.*

*And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever.*

*Amen.*

(Matthew 6:9-13)

There are many other events of the life of king David that moved him from the point of the offense that he caused to befall Uriah, to the place of being able to fill the position that the LORD placed in David's household, and in David's self. David himself told us what was set in his lifeline by the LORD.

*Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD?*

*And what can David say more unto thee? for thou, Lord GOD, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.*

(2 Samuel 7:18-22)

The following is a comprehensive description of the destination that the LORD had ordained for David, as he served as the captain of God's people, Israel. It is a destination that is designed to stay *as frontlets between your eyes*, for us, today; as it was designed to be for David, in his day, as he moved from tending the sheep of the land, to the point where he tended the sheep of the LORD, in Israel. It is, too, a summary of the ordained position rest, in the LORD, for the nation of Israel.

*And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.*

*And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee. For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.*

*And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.*

(2 Samuel 7:23-29)

Is this the same sort of place you want to go, in this life? If it is, you might want to add some prior thought to your consideration of the Scripture that you are willing to apply to your life, before you proceed to the point of imitating any error of a citizen of the Bible. For, to get to this destination, you will be required to take into consideration the needs of your fellow human, prior to any fixation on your own.

*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.*

(Galatians 6:1-3)

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Yes, the LORD can recover you from any misstep, but why would you want Him to? Moreover, as pertains to the example that is contained in the life of king David, there are some additional questions you must ask. Chief among the questions that must govern your absorption of the leeway of David is this one: Are you really ready to endure the fullness of David, so that you can say that you have fallen and been lifted up as king David was?

As an additional thought in forming your answer to that question, consider this one: Do you still think that king David was able to just bypass his iniquitous act, and move on with his life? For, if you do think that king David was able to just bypass his iniquitous act, then it is time for some additional insight on consequence.

Consequence is a part of the stream of life that is just as immutable as the grace of God. In fact, consequence is the way that we come to understand the grace of God. Consider the following positive impact of consequence, in the life of the apostle Paul.

*And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me.*

*And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.*

*Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*

(2 Corinthians 12:7-10)

The presence of grace as an outpouring over consequence is an especially potent motivator; when we accept the consequences without squirming, and without trying to find a convenient escape. Yes, there is an escape, but it is not one that is manufactured by us. Moreover, the escape is preparatory, not reactionary. The escape that is available, prior to our action of--well, of any sort--is revealed in the following Scripture.

*Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.*

*Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

*Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.*

*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

(1 Corinthians 10:1-13)

I repeat; the escape is preparatory: *with the temptation also make a way to escape*. In at least two temptations--with Bathsheba and with the census--David ignored the need for prior consideration of his behavior; thus, he was pushed into a reactive mode, and fell into the dominion of consequence. This was not a total waste of this portion of the lifeline of David; for, David did receive a life lesson during this time. In that time, David either received anew or further enhanced his knowledge of the human propensity to rest in carnal weakness. Let us see how David reacted to his enhanced or newfound knowledge of his, and our, human propensity to weakness, as it pushes us into submission to, or acts in instigation of, folly that is of the flesh.

Folly that is of the flesh is the weakness that is evidenced by the corrupt portion of David's nature; and of ours, too. In case you think that the preceding statement about David--which also indicts you and me--is too strong, please read his words.

*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)

Before continuing, let me dispel a notion: no, the above Scripture, “*Behold, I was shapen in iniquity*”, does not give you a means of discounting the damage of your iniquity. Another scribe of Scripture had words to say about the unavailability of such a discount as that.

*But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.*

*Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*

(1 Corinthians 8:9-13)

Before we indulge our self in a violation of the LORD'S way, we need to refresh our mind with the memory of our special calling in the LORD. Then, in activation of this calling, we must attempt to avoid error. The vigilance about bypassing error must be placed at the same level of esteem as our zeal for personal salvation.

*See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.*

*Rejoice evermore.*

*Pray without ceasing.*

*In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

*Quench not the Spirit.*

*Despise not prophesyings.*

*Prove all things; hold fast that which is good.*

*Abstain from all appearance of evil.*

(1 Thessalonians 5:15-22)

The need for prior consideration of our responsibility in, and accountability to, the LORD is clear. These weights on us bear down as is revealed in the Living Word, Jesus Christ, who is, too, the Son of God. The Lord Jesus Christ set the destination to attain to; first, for every one who believes on his name, and beyond that, for all mankind.

*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

*For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*

*Be ye therefore perfect, even as your Father which is in heaven is perfect.*

(Matthew 5:43-48)

*Be ye therefore perfect:* to reach that destination, you must be willing to do as David did: David established a prior attitude that must be held close, as a consideration for all contemplated courses of action. This is not a reactionary attitude that is pressed into a prayer for mitigation of damaging consequence, such as the reactionary prayer that is included here . . .

*A Psalm of David, Maschil.*

*Blessed is he whose transgression is forgiven, whose sin is covered.  
Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

*When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drouth of summer.*

*Selah.*

*I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin.*

*Selah.*

*For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.*

*Selah.*

(Psalm 32:1-7)

This must not be a token offering to the LORD. The offering that is sent to God must not be stale and lifeless, as is the case in many of our religious formulas. The LORD is not impressed by our token offerings, even when those offerings are an approximation of the requirement of the Law of God. In the Old Testament history of Israel, there is an episode of such a failed approximation by the congregation. It was a prior action that was done in consideration of the power of God to bless. However, this was a prior action that was not done in consideration of the obligation to walk in the perfection of righteousness. It was a prior action that was, actually, a demand for the LORD to pay Israel a kind of wage, for services rendered--*ye offer the blind for sacrifice, and, ye offer the lame and sick.*

*The burden of the word of the LORD to Israel by Malachi.*

*I have loved you, saith the LORD.*

*Yet ye say, Wherein hast thou loved us?*

*Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.*

*Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.*

*A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name.*

*And ye say, Wherein have we despised thy name?*

*Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee?*

*In that ye say, The table of the LORD is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.*

(Malachi 1:1-8)

The LORD rejected the approximation of conformance with the law of Moses that we sent to God by the Israelites of Malachi's prophecy. Though; in the rejection of the practice, the LORD did not include a rejection of the persons.

*And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.*

*Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.*

*But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.*

*But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.*

(Malachi 1:9-14)

Rather than reject the person, the LORD identified the behavior that needed to be purged from the soul: *cursed be the deceiver*. There is no excuse for attempted approximation; for, the law of Moses also contains the commandment that tells us to never try to present an approximation. Wherefore we have no excuse for being a deceiver, either in offerings or in other interactions with the LORD.

*Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God are alive every one of you this day.*

*Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.*

(Deuteronomy 4:1-6)

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One of the great strengths of the law of Moses is this: prior to action, we have the wisdom to give full consideration to the requirements of righteousness, as they are set forth in the Law and in the prophets. The consideration of our planned action, prior to their performance, is a major source of our strength to serve the LORD. However, there is a preceding activity that we must perform, which we will explore when we return. For now, consider this as being an introduction.

*Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And then the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.*

*Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.*

*For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;*

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(Deuteronomy 11:16-22 . . .)

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**-- Next, in The Fullness of David --**  
**Preceding Commitment**

