

The Fullness of David

Part Ten

(Preceding Commitment)

Yes, we can move our self through the grace that God allowed to king David, and receive the blessing of forgiveness; but, wouldn't it be nice to think the matter through prior to needing the exceptional grace of the LORD, as pertains to forgiveness? Wouldn't it be nice to consider the way that we are going, before we have to plead with God for forbearance of our failings? Yes, I know that we have access to the blessing that David spoke of in this Psalm . . .

A Psalm of David.

The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

(Psalm 23:1-6)

Yes, we will have the LORD'S forgiveness, when we are sincere in our repentance; however, before there is a need for repentance, there is another way that we can go. The other way is to show that we have a measure of commitment to the way of the LORD that precedes any thoughts or actions that we do. The apostle Paul tells us of this way of worshipping God through our service to the LORD. Please add this habit of blessed human interaction to the words that you have hid in your heart.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

(1 Corinthians 13:1-7)

~~~~~

Scripture tells us that there is a precedent to any voluntary action that we take: this truth applies even when we independently move ahead after being forced to do so, involuntarily. However, when coercion is present, there is a certain amount of mitigation of personal responsibility. For, though there is a precedent to an involuntary action; it is not a precedent that is a part of our balance sheet. To understand the difference, consider the following Scripture.

*If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.*

*But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: For he found her in the field, and the betrothed damsel cried, and there was none to save her.*

(Deuteronomy 22:23-27)

To gain a foundation in understanding the type of voluntary action that is placed on your balance sheet, and as an introduction to the concept of a precedent to that action, think of your life as being Genesis based.

*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

*So God created man in his own image, in the image of God created he him; male and female created he them.*

*And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

(Genesis 1:26-28)

As we consider the, "*Be fruitful, and multiply*", portion of our lives, let us think about the evidences of this activity. To break this down for you, here is another way of thinking of that passage: we must multiply by bearing fruit. In that way of thinking, the fruit is a preceding requirement for us to say that we have multiplied. That is, the fruit becomes the public evidence of our multiplication. Wherefore it is the fruit that broadcasts us, to the world.

*Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*

*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.*

*Wherefore by their fruits ye shall know them.*

(Matthew 7:16-20)

The fruit is the evidence of a preceding commitment, and as we said: this evidence is apparent in the world. Furthermore, the fruit that demonstrates our commitment is a loud voice of soul-announcement in Heaven. Thus, the fruit is a multi-facet, multi-level, and even, multi-dimensional, broadcast of our self.

*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

(Galatians 6:7-8)

We need to select those enhancements to our walk in the LORD'S way that remove disruptive static from the broadcast.

*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:*

*For where your treasure is, there will your heart be also.*

(Matthew 6:19-21)

Too often, we behave as the scribes and Pharisees of the time of transition to the New Age: we broadcast an approximation of righteousness, as a means of giving the public an awe-motivating image of our piety. This is true for all levels of interaction with the LORD that are of an aberrant nature. Yes, this does, too, rise to the level of the elite of the church of God. The apostle Paul described this behavior.

*Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

*Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*

(Ephesians 6:10-13)

Jesus of Nazareth, the Son of God, had many words of wisdom about the form and disposition of the images that are produced by approximate piety. Among these are many sets of words, mixed with the Word of God, which, combined, make up discussions about the error of approximate piety. We think it is important for you to know about the one that involves the highest form of worshipper that had been ordained for the congregation of Israel. To give you an idea of how high this collection of individuals is, consider the fact that they were called to be the image (or vicar, if you will) for the Word of the LORD God. Also, this collection of individuals has a charter that spans from the time shortly after the exodus of the congregation of Israel from Egypt, on to now.

*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 the Latter Day, we were introduced to an expression that summarizes the highest level of interaction with the LORD God, as His Word flowed in the nation of Israel. That is, it was supposed to be the highest level of interaction; however, as you will read, there were some flaws in the implementation of the calling.

*Then spake Jesus to the multitude, and to his disciples, Saying  
The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do;  
but do not ye after their works: for they say, and do not.*

(Matthew 23:1-3)

The flaw: *but do not ye after their works*. It is a flaw because the priests were supposed to be points of light in the performance of righteousness; however, they were not. Does this mean that the congregation was, then, able to ignore the authority of the seat of Moses? No, it does not mean that. The seat of Moses is a sure place in the LORD. The authority of the seat is secure, even when the reputation of the servant that sits in it is not; as was the state of degradation of some of its occupants in the day of the Lord Jesus Christ.

*For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi.*

*But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.*

*But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.*

(Matthew 23:4-12)

Our authority is what allows us to produce the messages that reflect the LORD'S will for the world. However, the message that we produce is only a part of the flow of the power of God in the earth. The earliest churches of the New Age were given words of wisdom that used an example of their time as a way of making a certain point: we refer to this as having preceding commitment. Preceding commitment and the proper practice of our calling are as important as, if not more so than, our performance.

*How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets.*

*For God is not the author of confusion, but of peace, as in all churches of the saints.*

(1 Corinthians 14:26-33)

It is not enough for us to express our sorrow over our error after the deed is done; we need to take prior steps to divert our life's course away from error. Before we reach the point of performing actions that require forgiveness, we need to be committed to expressing perfection, in the LORD. In the expression of the perfection that is of the LORD, by ordering our steps to follow His way, we are assisted by a commitment to proactive thought. The evidence of this commitment is seen as we practice thinking of the impact that our present actions will have on our forward movement in the LORD. This is a time when actions that precede a publicly visible and sensitive outcome must be structured for a future benefit, as a commitment of the servant of the LORD.

Indeed, it is true that we are creatures of God's ordinances--some may say that we are trapped in them. This means that in most other cases, the future is handled from the Kingdom of Heaven, without consideration of human activity. However, since there will be times when we have responsibility for bringing about a positive outcome, in righteousness; we need to expand our mind, to view our self as a part of Heaven's control, and we need to recognize that, therefore, we will be included in the Ordinance. At such times, our mind must be focused on the part that we play in the development of the potential for future benefit. At such times, proper care about our impact on the future involves placing positive offerings of behavior, as unto the LORD, in the stream of our history. Then, we will fulfill this commandment of the Father, as it was presented to us by the Son . . .

*Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

*Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

(Matthew 5:13-16)

Yes, this does mean that we hold a responsibility for the lives of others of the race of man, and that we will be held accountable for our actions, or for our inaction. Additionally, we must be mindful of the fact that there is no formula that we can use to either identify or isolate which ones of the members of mankind are the targets of our prior actions.

In an episode of the life of the apostle Peter, we were taught a lesson in this type of

unidentified, but spiritually broad, reach of our actions; some of which can be lethal. In a certain event of history, the apostle Peter seemed to drift from the task of being the light of the LORD.

*But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.*

(Galatians 2:11-13)

To help Peter return to his strong commitment to the Lord, the apostle Paul was directed, by the Spirit, to present an image to Peter that showed the skewed nature of his, then, wavering commitment to the more comprehensive way of the LORD.

*But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

*But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God.*

(Galatians 2:14-19)

This episode of Peter's life, with Paul's intercession, also shows us the wonder of God, in removing any excuses of confusion. That is, we are not left with an option that says we are confused, and so we should be excused for our misbehavior. Instead of leaving us with an excuse, the LORD stirs up the preceding commitment that we made to Him, to His representatives, and to His people. By expressing the commitment that Paul had to service, Paul pushed Peter to the point at which he was able to recollect and refresh his commitment to the more inclusive, new way of the Lord. The power of the commitment of Paul that was expressed to Peter is one that preceded, and took precedence over, all human-centered, all too convenient, excuses.

*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*

(Galatians 2:20-21)

The LORD did not leave Peter and Paul with a reason for discord between them. In time, the LORD directly intervened in the life of Peter; to declare (in a dark speech sort of way) that Paul's words to Peter were indeed of God. Along with the words of Paul, the LORD presented an example to Peter, telling him where his commitment must abide. It was presented to Peter by way of a vision.

*On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.*

*And there came a voice to him, Rise, Peter; kill, and eat.*

*But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.*

*And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.*

*This was done thrice: and the vessel was received up again into heaven.*

(Acts 10:9-16)

The LORD did not allow there to be a schism in the church because of the truthful communication of Paul to Peter; a communication such that it could be interpreted as being a condemnation of a head of the flock. Instead, the potentially abrasive communication was set in its place as a part of the inspiration of mankind, by the LORD. Indeed, this is the hallmark of the Christian faith: to be willing to restore a brother to a place of stability in the LORD. Moreover, the LORD did not “forget” to include us in the enlightenment; for, as further evidence of the calm that existed between Peter and Paul, we have these words of Peter that favorably refer to the work of the apostle Paul.

*Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.*

(2 Peter 3:14-16)

As a result of the constancy of the apostle Paul, in his commitment to the LORD, he



moved forcefully through his service to the LORD; in the Spirit, arriving at a most noble point in existence.

*I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*

*For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

(2 Timothy 4:1-8)

Likewise, as a result of the constancy of the apostle Peter, in both performing the work of the LORD and in correcting his behavior when the LORD directed him to, even when that behavior was subject to discussion; Peter, too, moved forcefully through his service to the LORD; in the Spirit, arriving at a most noble point in existence.

*Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.*

*For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.*

(2 Peter 1:13-18)

We, too, need to be mindful of our travel to this destination. It is not a matter of debate, as to the requirement to be cognizant of our responsibility, in the LORD; rather, it is a matter of command and of blessed self-interest (if you need that to move forward, in righteousness). The self-interest part was revealed in a portion of *The Revelation of Jesus*

*Christ, which God gave unto him, to show unto his servants things which must shortly come to pass.*

*And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*

*He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.*

(Revelation 2:8-11)

When we stray into error, we cannot automatically claim to be protected by a cloak of past performance. Protection is available only when past performance is steeped in righteousness commitment as a precedent to action. The LORD has declared that the present performance, as preceded by commitment to His way, is what judges us. When our present actions are for the LORD, and as we are energized by our commitment to the LORD; we will not commit the type of error that is condemned here: *the righteous man turneth away from his righteousness, and committeth iniquity.*

*But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live?*

*All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.*

*Yet ye say, The way of the Lord is not equal.*

*Hear now, O house of Israel; Is not my way equal? are not your ways unequal?*

*When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.*

(Ezekiel 18:24-26)

In a mirror image way; when we reroute our self, away from error, then we do have protection from past performances. Still, as a precedent to protection, commitment must already be in place. In the same place as above, the LORD declared this truth of the Kingdom of God.

*The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*

*But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.*

*Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?*

(Ezekiel 18:20-23)

Our current place is a result of our prior actions. If there is no present action in the LORD to correct past errors, then we will have to suffer the consequence of violating the commandments of the LORD. We cannot try to use a New Age cloak of the propitiation that is the body of Jesus Christ. We cannot say that the intercession of the Son of God gives us license to do whatever we want, as long as we return to the LORD in a time that is before death. The action-consequence aspect of life, which is highlighted in the law of Moses and the writings of the prophets, is still in full force and effect, even though the executions are now things that are rendered to Caesar. As pertains to the continuance of the weight of the Law and the prophets, as a constant force for righteousness; so, too, says the Son of God, Jesus Christ.

*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

*Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

*For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

(Matthew 5:17-20)

Scripture contains many testimonies of the ineffectiveness of grabbing for a cloak of forgiveness as a means of covering errant prior actions, with the thought of securing

remission in the present, instantaneously and without recourse. Borrowing from the testimony of one of the witnesses for the LORD, we ask that you do this: instead of following such a failed course of forgiveness, please structure your life according to the words of that servant of God, the apostle Paul. Yes, this is a repeat of the exhortation that was in a prior section--Scripture never grows wearisome, nor can we meditate on it too much.

*What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?*

*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

(Romans 6:1-6)

We are heading toward a noble destination; let us draw, along with us, as many of the member of the race of man as we can. In doing so, please boldly say that excuses are an impediment to progress; that, instead, we will draw upon inspiration, to structure all actions so that when they have passed into the place of the prior actions of our history, they will be a righteous voice for the glory of God, in the present. In that way, the preceding commitment of the current generation will serve as a generator of the light that pulls the next generation forward to higher places in God. This is the light that is a part of our challenge from Jesus Christ: *Ye are the salt of the earth.*

Let your preceding commitment to the LORD be your inspiration, to keep all the actions that occur after the commitment pure, in the LORD. You want to do this, so that you are in a place of readiness at which you can prepare the environment that will allow you to be able to maximally appreciate the object of your efforts, in the LORD; which object is, the next generation.

*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.*

*For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?*

*Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.*

(Deuteronomy 4:5-10)

Energize your actions, on earth, in the commitment that illuminates many others' life paths by that light which is of the LORD. Then, the LORD will make your work fruitful; fixing it to last even beyond the end of your days here.

*Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.*

*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:*

*And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

(Romans 8:12-18)

~~~~~

The destination of our life in the LORD is a glorious one; keep this in mind as you consider whether you want to commit your self to activities that would ever require you to invoke the fullness of David. Instead of practicing a course of imitation, the destination of our life in the LORD should be the glorious one of, continual constraining meditation .

..

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name

shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

(Revelation 22:1-6)

However, the destination that was set by the Son of God, in Jesus Christ, is a *destination*; it is not necessarily, our current state. In other words, we will fall short of the mark, sometimes; in those cases, it is time for us to make amends: this we will explore in the next installment of this study. Please; as you wait, consider the reason and incentive to practice prior consideration of any action you are contemplating, as being based on the preceding commitment that should slow down thoughts of iniquity. When we are mindful of our commitment to the LORD, and yet we still stumble into offensive behavior toward another person, let us move, without delay, to the place at which we are blessed with the opportunity to make amends. This is a major step in the return to peace with God.

A portion of the Old Testament history of the children of Israel provides motivation for us to seriously consider the matter of, as they say, "Getting right with the LORD." In the same fashion as the children of Israel learned to respect and fear the LORD, we must do likewise. There is much more at stake than just our pleasure, pain, or, even, our reputation in the world. The target of this activity, of mending fences as unto the LORD, may be the corporate reputation of your family, company, or other congregational structure, in addition to your self. Let us place the following Scripture firmly in our hearts, so that we will have this reason to make amends readily available. This Scripture is a constant reminder that we must not provoke the LORD in this fashion. Wherefore this Scripture is a key help for us in avoidance of the catastrophic and unwavering judgment of the LORD, as reported here.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.

And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the

LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary.

Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth.

And they went forth, and slew in the city.

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

(Ezekiel 9:1-11)

~~~~~

**-- Next, in The Fullness of David --**  
Post, Amends

~~~~~