

## **The Fullness of David**

### **Part Thirteen**

(Present Restoration)

In the matter of present restoration, we must be ready to play our part. We should all be aware of the restoration that involves the offended, and often unwilling, participants in our variance from the way of the LORD; but it goes beyond that. There is restoration that needs to be done for the ones who may have cooperated with us in the offense. For instance, as pertained to Naboth, there was a need for restoration in the lives of these *men of his city, even the elders and the nobles who were the inhabitants in his city.*

*And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.*

*Then they sent to Jezebel, saying, Naboth is stoned, and is dead.*

(1 Kings 21:11-14)

Besides our self, the need for restoration includes those situations in which there is a need for intervention that is external to us. Such a situation was described by the apostle Paul, in a portion of his New Age sharing of the wisdom of God.

*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.*

*For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.*

*Let him that is taught in the word communicate unto him that teacheth in all good things.*

*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.*

*And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

(Galatians 6:1-10)

Of course, we must first take care of the times when it is our soul that needs restoration. Typically, this is the case when we feel the need to invoke that portion of the fullness of David that involves forgiveness for offenses toward the LORD. As examples of the need for personal restoration, we have studied some of the significant, recorded times of restoration that involve the offense of David in the matters of Bathsheba, and David in the numbering of the people. We, too, may find our self in a situation where we are an offense to the LORD--yes, this does personalize the offenses that we perform in the world. Thus, our first restoration must be directed at who (or what) we are now, in the present. Generally, we must apply the following Scripture.

*And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master.*

*And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*

(Luke 6:39-42)

The offenses that we perform in the world are not just limited to abstractions of transitory affect; they may also become fixed in our being, and operate as personal portions of our nature. Moreover, if we do not pursue present restoration, they can become debilitating weights in our soul. A portion of the prayer of king Solomon, at the dedication of the temple, describes one of the ways that we can pursue present restoration, of a personal nature. This type of restoration requires the intercession of God. As you read the following Scripture, it might be helpful to see your soul as being a type of temple. Then, as you read, and where you see a reference to the temple; think of your soul as being the subject of that particular Scripture. In this way, you can personalize the Scripture that sends this petition to the LORD: *That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there.*

*And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore*

*now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.*

*And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.*

*But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.*

*And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.*

(1 Kings 8:22-30)

Two phrases stand out in that portion of Solomon's prayer: "*supplication of thy servant*", and, "*when thou hearest, forgive*". In order to receive forgiveness, we must abandon our arrogance. Some of the actions and attitudes that are described above are voluntary: we can fix or control them in our self; but, what about the damage that they cause to others. Often the overflow of our offense, as it spreads its damage to others, even to bystanders; triggers reactions and actions that we cannot control. We previously mentioned this kind of damage, as we reviewed Moses actions at Meribah: "*must we fetch you water*", and, "*lifted up his hand*". Now, as we move away from the distant case of Moses, to the very near case of us, let us look beyond the damage that we cannot control. Let us look to the resolution of the damage that we can control; being ready to behave in a fashion such as is described in the following Scripture.

*Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

*Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

*Agree with thine adversary quickly, whiles thou art in the way with him;*

*lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

(Matthew 5:21-26)

To honor the Scripture, we need to be ready to participate with the LORD in accomplishing broad-based and present restoration, going far beyond concentrating on our own ease, while delivering only future promises to make amends. In such times of need, be ready to hear the LORD as He initiates the process, and as He also connects us with others who can participate too. Sometimes, we have to rest in the statement of the LORD to Samuel, as we are attempting to ascertain the best way to move into a more positive future, and as we accept the efforts of additional participants in the process of restoration.

*And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.*

*But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

(1 Samuel 16:6-7)

No, this does not mean that other people absolutely must be a part of our efforts in the restoration, and that, therefore, we must wait for their selection and survival. Sometimes, we have to let the LORD alone perform His transformative work in an individual. A powerful image of such a transformation, one that goes far beyond individual restoration, is described in a certain Scripture of the New Covenant. As seen in the Scripture, among the stages of such far-reaching transformations is this three phase process.

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First process - consideration of the collective:

*For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*

*For we know that the whole creation groaneth and travaileth in pain together until now.*

(Romans 8:19-22)

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Second process - the needs of the individual are highlighted:

*And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

*But if we hope for that we see not, then do we with patience wait for it.*

(Romans 23-25)

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Third process - God's forces intervene for restoration:

*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

*And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

(Romans 8:26-27)

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However, even though *the Spirit also helpeth our infirmities*, we have the obligation to remove any sense of, shall we say, competition toward iniquity, from the ready excuses we use to bypass the consequence (or consequences) of any of God's Law that we have violated. Moreover, the word, violated, is not just at the level of legality as described in the restorative commandments; the ones that are of the form, "Thou shalt not." The word, violated, is also applicable whenever we act in a fashion that does not recognize the need of another person for stability in their lives, too. The standard that has been set for us, which must be accepted willingly as a check of our actions, is clearly stated in Scripture.

*If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

*For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of*

*the law.*

(James 2:8-11)

Please do not stop at the word, *adultery*, or the word, *kill*; go beyond that, to include this, at least . . .

*Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.*

*And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.*

(Deuteronomy 6:4-8)

To prevent anyone from having a reason to consider us to be in violation of the way of the LORD, we must surely make amends for our error, presently. A necessary portion of making amends is for us to personally participate in present restoration. This is not a time when we can send a missionary or other emissary to do the work for us. Consider the sensitivity of this matter in the specific Scripture pertaining to providing restoration for the poor, in assisting them in achieving a measure of stability.

*For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.*

(Deuteronomy 15:11)

Also, as you think about the poor; realize that though our willing participation is not in reaction to an offense, but it can prevent one from occurring. This truth is as is taught to us in the following situation.

*If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.*

(Deuteronomy 15:7-8)

If we do not participate, we have placed our soul in an offensive position that will trigger a Reaction. Sometimes, we are violating another person by refusing to assist them in life. We must keep this in mind when we are interacting with the particular category of individuals that was ordained to be a constant in the society: the poor and needy. Maybe that can be viewed as two categories, but the concern for their welfare is of the same sort.

Now, as pertains to this category; if you have the means of assisting them, and you do not do so; then, you may find that you have been placed in the Hand of the LORD. One of the commandments indicates the disposition, by the LORD, of an individual or group that is the author such a refusal.

*Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.*

*Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto.*

(Deuteronomy 15:9-10)

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There is another side to the matter of seeking resolution of an error that you caused, or in which you otherwise participate: sometimes, there will be rules that man has established to prevent you from doing so. So, as you move toward an attitude of amending an error, realize that there will be times when you are criticized, and maybe even castigated, for being different from some arbitrary rule of man. Of course, we know that in the way of the LORD, we continue to pursue mending.

But what do we do when the arbitrary rule-maker insists that we need to mend our relationship with them, and that we dismiss, or even suspend, any other act of restoration? What do we do when they demand a reversal of our prior movement? Such situations as this have occurred in some folks' participation as a citizen of a nation, and, too, some folks' joining with others as part of a congregation. Joab faced this dilemma in the matter of the numbering of Israel, as David put forth his own set of rules about numbering Israel. Joab was, then, pushed to place the words of king David above this Scripture . . .

*Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)*

*And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field:*

*and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*

*Three times in the year all thy males shall appear before the LORD God.*

(Exodus 23:14-17)

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Maybe we need to discover a contemporary example that is of a sort as Joab's dilemma. So, let us look at a near term example. For instance: the conflict that the laws of the land triggered as they spawned an error of the requirement for strained obedience that was pressed into law during the civil rights movement in the United States of America.

In the laws of the land, during the civil rights movement in the United States of America, there were some people who were penalized for being biologically "shackled" with the attribute of being different from the majority race. Among these people are the, now called, Blacks, the Italians, the Chinese, the Irish, and some other groups of individuals that were marginalized because of a biological event over which they had absolutely no control. When this sort of thing happens to you, there is no reason for you to make amends to anyone. In this sort of situation, God sees the fact that you are moving in life as He ordained you to do. In this sort of situation, even if there is a man that says you must make amends to him, by providing a type of slave labor; it is the LORD that provides the solution, consisting of a recompense for both sides. Moreover, as God is exalted in such situations, the recompenses will surely produce a positive outcome, in the LORD. Such is the message that pertains to critical analysis of your service to God.

*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*

(1 Peter 2:11-12)

No, our handling of the laws of the land is not as straightforward as our service to God. There will be some points of justified contradiction that have to be analyzed in the light of Scripture. To get your mind ready to consider these contradictions; for now, hold the following, seemingly contradictory, associated Scripture in your heart.

*Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.*

(1 Peter 2:13-16)

Later, we will explore the situation where obedience to the law of man may actually be a camouflaged, subservient act of making amends for thoughts or expressions of disagreement with the Law. Additionally, as we pursue that study, we will learn who and



what is recompensed by God for any confusion that this causes. As a useful mental stimulant for the time of that study, mentally store Joab's dilemma during the census.

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The intensity of the LORD'S intervention when we are in the right, should give us a clearer picture of the importance of restorative behavior when we are not right. There may come a time during which we are not right, and when we will have the opportunity to see the need for restoration, up close and personal. This is the time when we need the restoration of our mental well-being that comes from finding someone to allow us to make amends, rather than them destroying us because of our error.

Yes, this does mean that those individuals that try to use the example of David--by using their *liberty for a cloak of maliciousness*--are in danger of being destroyed by someone else for their actions, if they do not go beyond the action that make amends for their behavior, and proceed on into the territory that houses the calm of restoration. Consider the word, reputation, when you think of this opportunity for destruction. Refresh your mind with this portion of Scripture from Matthew 5:21-26, along with the wisdom that accompanies it: *Agree with thine adversary quickly, whiles thou art in the way with him.*

To give you some incentive for avoiding the cascading destruction that can come from neglecting the obligation to restore calm, now; here is some motivation for us to make amends, as a precursor to us needing to participate in society as based on our reputation. In this lesson of history, we were taught about the importance of maintaining a strong reputation.

*Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?*

*Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.*

*Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.*

*But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into*

*prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.*

*Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

*So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

(Matthew 18:21-35)

Taking the matter a step above the damage that can be done by man; let us look at the hazard of falling into the Hand of the LORD as a result of our actions in the kingdom of man. Jesus Christ told us both how to set our soul aright and what happens when we do not extend the gift of God's peace in righteousness, by setting things right with the people that surround us.

*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.*

*For if ye forgive men their trespasses, your heavenly Father will also forgive you:*

*But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

(Matthew 6:9-15)

What does this have to do with present restoration of someone else? Well, when we perform actions that are affronts to someone else--such as, a violation of a woman, without concern for consequence, on either side--we are effectively saying that they owed us something. This is a common practice of some men who take a woman out for dinner, and then expect her to, as they say, "put out". The payment for dinner is perceived as establishing a debt that can only be paid for by sex. In such a case, even if we have seen others perform this action, and, in some warped state of mind, we actually do think that this is a normal part of the way of the world; still, we need to forgive the woman any perceived debt of sex that may have arisen. This is true even when we have reached the basement level of thinking, at which we believe that unregulated sex is a normal part of

the culture of our time.

In case you do not know what **regulated** sex is, here is the word of God on the matter.

*And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*

*And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

*Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

*And they were both naked, the man and his wife, and were not ashamed.*

(Genesis 2:21-25)

When we are establishing debts for another person, as based on actions that we perform on their behalf; we are denying the way of the LORD, and of God's Son, the Lord Jesus Christ. In such cases, we are saying that we either cannot or we will not commit our life to being transformed to the image of the Son of God, Jesus Christ. This is the image that we saw throughout Scripture; obscurely in the Old Testament, but clearly in the New Covenant. Jesus Christ's earthly life and continued presence is the image that we should walk in as we move through the kingdom of man. For, the Way, as it is embodied in the life of Jesus Christ, is the engine that drives our ability to respond in righteousness, after the fact of error. When the LORD is our guide, our response is to practice our devotion to God, by making amends and exercising our love for one another in the kingdom of man, in the Love of God, as we participate in present restoration.

*But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

(Matthew 20:25-28)

Once we have moved the blame out of our life, we will have the opportunity to give some things, of a positive nature, back to our surroundings; for, we will have processed as much of the actions of restoration as are necessary to put us back into a position of stasis with the LORD. This is what we will look at next. For now, absorb this template for being mindful of your intervention, as it was applied to the world in the early part of the New Age.

*When they therefore were come together, they asked of him,*

