

## **The Fullness of David**

### **Part Fourteen**

#### **(Mindful Intervention)**

We will start on the path to personalized mindfulness about our interventions, in a moment. First, though, we need a charter. Here is our charter.

*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 6:9-10)

In addition to our charter, we need some motivation. To gain motivation, let us search Scripture. One very good example of positive incentives that can incite one to be motivated to be mindful of their intervention in the world involves what may be thought of as being an addendum to the charter.

*All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth.*

*Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: For the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.*

*But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

*Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.*

(1 Corinthians 10:23-33)

This does not mean that we enter into a kind of "quid pro quo", "you do this, and I'll do that" relationship with the LORD. A certain young man of Job's day taught us about

the futility of following this pattern of expectation of adulation.

*Elihu spake moreover, and said,  
Thinkest thou this to be right, that thou saidst, My righteousness is more  
than God's? For thou saidst, What advantage will it be unto thee? and,  
What profit shall I have, if I be cleansed from my sin? I will answer thee,  
and thy companions with thee.*

*Look unto the heavens, and see; and behold the clouds which are  
higher than thou. If thou sinnest, what doest thou against him? or if thy  
transgressions be multiplied, what doest thou unto him? If thou be  
righteous, what givest thou him? or what receiveth he of thine hand?*

*Thy wickedness may hurt a man as thou art; and thy righteousness  
may profit the son of man.*

(Job 35:1-8)

Rather than expecting pats on the back from God, we need to follow the course of singular obedience to God. Once we do that we will be able to move more freely in the peace that comes from yielding our will and preferences over to the ordinances of the LORD. In the Old Testament days, a certain patriarch of the people of Israel chastised a certain king of Israel into an understanding of the need for yielded obedience as the prelude to peaceful and, maybe even, prosperous, abiding in the earth.

*And Samuel said, When thou wast little in thine own sight, wast thou not  
made the head of the tribes of Israel, and the LORD anointed thee king  
over Israel? And the LORD sent thee on a journey, and said, Go and  
utterly destroy the sinners the Amalekites, and fight against them until they  
be consumed. Wherefore then didst thou not obey the voice of the LORD,  
but didst fly upon the spoil, and didst evil in the sight of the LORD?*

*And Saul said unto Samuel, Yea, I have obeyed the voice of the  
LORD, and have gone the way which the LORD sent me, and have  
brought Agag the king of Amalek, and have utterly destroyed the  
Amalekites. But the people took of the spoil, sheep and oxen, the  
chief of the things which should have been utterly destroyed, to  
sacrifice unto the LORD thy God in Gilgal.*

*And Samuel said, Hath the LORD as great delight in burnt offerings and  
sacrifices, as in obeying the voice of the LORD? Behold, to obey is better  
than sacrifice, and to hearken than the fat of rams. For rebellion is as the  
sin of witchcraft, and stubbornness is as iniquity and idolatry.*

*Because thou hast rejected the word of the LORD, he hath also  
rejected thee from being king.*

(1 Samuel 15:17-23)

To point us in the direction of positive preparation for obedience, Jesus Christ told us

about the procedure that we need to perform to ready our mind to yield to the ordinances of God. In the history of king David (especially, when he was on the run), this is a pattern that David applied to his life, in the LORD.

*Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature?*

*And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.*

*Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?*

*Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

*Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.*

*Sufficient unto the day is the evil thereof.*

(Matthew 6:25-34)

Of course, David was not the first citizen of Israel to understand the requirement for, and benefit of, yielded obedience. In a time of the early days of the Old Covenant, the LORD told His people, the mixed multitude of Israel, why mindful intervention, in the world, as infused with obedience, produces beneficial motivators. As the priest stood *upon mount Gerizim to bless the people* (and *upon mount Ebal to curse*), the LORD announced a powerful set of incentives. Among these incentives is the following motivator.

*The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.*

*The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.*

(Deuteronomy 28:7-8)

So powerful are the incentives that; for the congregation of Israel, their impact on the world would enhance the reputation of the nation. In time, as the congregation became transformed into a nation; this is the type of mindfulness that the remainder of the world would develop about its intervention in the affairs of the nation:

*The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.*

*And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.*

*The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.*

*And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.*

(Deuteronomy 28:9-14)

Through the revelation of the in-store blessings for the nation of Israel, the LORD provided an introduction to the power that Israel would retain, by being mindful of its intervention in the things of the LORD, first, and, too, in the things of the world. As we study the fullness of David, we also see the same sort of blessing as being available for the individual. It is available for the individual, in accordance with how we are mindful of the impact of our intervention in the world.

However, if our impact--whether mindful or not--does not enhance the awareness of the glory of the LORD, among mankind; then, we may feel the full weight of the declaratives that were made as the priest stood *upon mount Ebal to curse*. Here are a few of the consequences of unrighteous intervention; especially, when the unrighteousness is practiced by one who is mindful of their obligation to the LORD. The following are only a few of the declarations, and a small portion of the soul's potential pain.

*But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee,*

*and overtake thee:*

*Cursed shalt thou be in the city, and cursed shalt thou be in the field.*

*Cursed shall be thy basket and thy store.*

*Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.*

*Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.*

(Deuteronomy 28:15-19)

Please commit your soul to practicing righteousness; wherefore as a fruit of this behavior, you will discover an increased ease in being naturally mindful of your intervention in matters of the world and all its citizens, in the LORD. This is what we will focus on next. So, let us dig more deeply into “mindful intervention“.

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When we walk in any other way than the way of the LORD, we are denying the authority over, and applicability of, that way as the rightful center of our lives. This sort of behavior is a fearful thing, too; for, when we act in such a fashion, we are pushing the matter up the hierarchy of Heaven, to the throne of the Father. Actually, I should not say that we are pushing it; this might imply that there is a human engine that is moving things toward the Father. I should really say that we are activating a divine engine that has an absolutely direct line to the Father, and that will surely deliver the message of our need for corrective recompense.

*What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

*Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.*

*Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.*

*But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

(Matthew 10:27-33)

In a few of the previous sections, we looked at forms of intervention that, though the individual was surely mindful of their actions; still, the interventions were based on a negative. Such interventions involve one who is being post-active in making amends and

in providing present restoration, after the fact of error. We really need to go beyond that. Now; as we go forward, do not disregard the fact that we really do need to make amends for any egregious behavior of ours, as a beginning. Also, do not lose sight of the fact that beyond that, we need to participate in present restoration of stasis for both the environment and the person that we have disrupted. This dual recovery is not just a matter of personal protection, but it is an obligation for the furtherance of the Kingdom of God among man, and, therefore, for the benefit of the entire kingdom of man. But, we must go further, in a past sort of way.

After the dual recovery, of making amends and participating in present restoration, has been done, we need to lock in a positive habit that will precede dual recovery, and will eliminate the need for it. We need to immerse our soul in the positive practice of being ever mindful of our interactions. For, before we have a need to make amends and go on toward present restoration, we can eliminate the need for those activities. We can do this by ordering our actions according to positive mindful interactions. As we look at this more positive approach, keep this in mind: there is a strong link of one action to another in the Kingdom of God. In the normal course of life, it seems easy for us to recognize this link in the good things.

*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)

Typically, we are reasonably aware of the present-time to present-time link of one action to another in the kingdom of man, and in the Kingdom of God. We need to be no less vigilant in recognizing the link that present-time actions have to future potentialities--those seemingly detached outcomes in the kingdom of man. In David's case, the link was clearly declared to him, and a personal recompense was delivered to him as a result of his dishonor of the power of the link.

*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.*

*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 12:11-14)

Consider very seriously the statement: *thou hast given great occasion to the enemies of the LORD to blaspheme*. This is an intervention into the affairs of others, in the world. This is an example of negative intervention. This is what we, too, are doing when we perform actions without consideration of future consequence. This is the sort of thing that screams out for rehabilitation, on our part. We need to return to the place at which we are mindful of our actions' interventions.

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David's rehabilitation begins with him accepting the personal consequence of his actions, as it had an impact on his personality. This was demonstrated in David's acceptance, in certain cases, of an uncomfortable situation. In general, the uncomfortable situation occurred when he had to be pressed to think very deeply about the impact of his attitude on his broad reputation, as well as on his family. One such bout of forced contemplation was visited upon David during the time when Absalom, David's son, had driven him out of the kingdom. On a certain day, a man came to remind David of the fact that, indeed, the LORD did have a part in the displacement of David, as a recompense for the disgrace that David had brought upon the kingdom that was trusted to him.

*And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left.*

*And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.*

(2 Samuel 16:5-8)

This was a, so to speak, Mindful Intervention, of the LORD, using a human instrument. The Intervention, of the LORD, set the stage for David's mindfulness about all his future interventions, as king. For the LORD, the "Mindful Intervention" moved David closer to renewed life. For king David, then, his intervention was required in order

to save a life.

*Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.*

*And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?*

*And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.*

*And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.*

(2 Samuel 16:9-13)

This was not just an idle moment, waiting for weakness to subside so that personal vengeance and vindication could be achieved. Again, in the Scripture that chronicles this time of David's life, the LORD opened a window into the type of soul that truly accepts the consequence of its actions. To illustrate David's acceptance of personal responsibility, we see that David had indeed pushed any thought of vengeful gratification out of his mind. In that environment and with that attitude, David was not waiting for a time when the opportunity for payback would be presented to him; for, there came a time when king David could have revenged the behavior, and possibly vindicated himself; but, he did not do that.

*So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good.*

*And Shimei the son of Gera fell down before the king, as he was come over Jordan; And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold,*



*I am come the first this day of all the house of Joseph to go down to meet my lord the king.*

*But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?*

*And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?*

*Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him.*

(2 Samuel 19:15-23)

You, too, must be ready to apply this same type of understanding to the consequences that come into your life. Also, you must understand that there is only one king David: that is to say, the leeway and withholding of consequential damage that king David received from the LORD were for the sake of the future of all mankind, of that day and beyond. Can you truly say that the LORD should allow your action to stand because you are a focal point of the future of mankind?

Some readers may think that the LORD looked the other way, as David practiced licentiousness. Instead, one should consider the fullness of David, and know that there is a progressive molding of his character, moving him to the point at which he was truly mindful of his behavior, in ordering his intervention into the fate of Israel. David was the image that was to be sealed in the minds of the people of the nation, as a representative example of the interaction of our self with the Living God. David's example shows us how we may be blessed with a return to righteousness, in the LORD, in a powerful and direct, God-empowered manner.

Let us not use the examples that are contained in selective portions of the life of David, to build a pattern of logic that gives us a license to practice iniquity; especially not, with one other. Actually, let us go even further. Let us not use the examples that are contained in selective portions of the life of David, as an excuse for us to perform a single act of iniquity toward anyone or anything. We must not think that we will be secure if we place our self in the Hand of the Lord, and expect God to send forth a defined-by-you, watered-down forgiveness, without consequence. For, if we wait until the Hand of the LORD is upon us because He rejects our aberrant expectation, then we may not feel comfortable with the resulting environment.

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As you think about placing your self in the position of being a type of king David, be mindful of the following Scripture passages.

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First, from the witness of the Old Testament:

*To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.*

(Deuteronomy 32:35)

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Second, and in support of the first; from the witness of the New Testament:

*Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

*He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.*

*It is a fearful thing to fall into the hands of the living God.*

(Hebrews 10:22-31)

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We know Him THAT has both designed and activates judgment; as He said: *To me belongeth vengeance, and recompense.* Moreover, we have a clear statement of the heavy weight we may bear if we provoke Him: *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation.*

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The LORD tells us about the proper positioning of our self, which we must accomplish should we come to the point of looking for Him to place our sins in the vacuum of forgetfulness--this is the vacuum of forgetfulness that we do not control; it is of the LORD'S doing, alone. Let us, therefore, strive to be an example of the type of communion with the LORD of which Paul wrote in Hebrews 10:22-31, as we eliminate the need, at all, for an escape from error. Let us do this by being ever mindful of our interventions, both with mankind and in the world.

*Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

(Jeremiah 31:31-34)

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When we return, we will provide further memory aids for you, in your decision about testing the waters of being a type of king David. For now, consider the following extensive narrative, of the LORD God. The following narrative will help you to better understand that your present recompense and consequences will not, necessarily, be a duplicate of past historical events.

*The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*

*But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;*

*He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.*

*If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.*

*Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.*

*As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.*

*Yet say ye, Why? doth not the son bear the iniquity of the father?*

*When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. 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?*

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