

The Fullness of David

Part Sixteen

(Damage Reversal)

We continue, in this arena, with one who did not succeed at damage reversal: king Saul. However, before we continue, let us study the term damage reversal--what does that mean?

To give you an example of an opportunity to reverse the damage of pursuing excellence before one is ready to contain it; here is a New Age event that highlights the danger of doing so.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

And he answered and said unto him, Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

And he was sad at that saying, and went away grieved: for he had great possessions.

(Mark 10:17-22)

Of course, there is a Power that can fix anything, even our shortcomings. This truth was presented to the folks assembled around Jesus Christ.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

And the disciples were astonished at his words.

But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

And they were astonished out of measure, saying among themselves, Who then can be saved?

And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

(Mark 10:23-27)

However, even though God can repair any damage, there are some offenses that damage the reputation to a point of non-return: such is the nature of the consequential environment into which we were grafted by God, at the Beginning. The apostle Paul spoke of such a time of non-return.

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)

In such a fashion of non-return, king Saul damaged his reputation, in the sight of the LORD, by denying the unconditional authority of the LORD to be the ultimate source of command over Israel, and *there remaineth no more sacrifice for sins*. In that office of Israel, king Saul was a conduit for the energy of Authority, not a generator of it. Wherefore this was the extended consequence of the matter; it is a deep and permanent wound to king Saul's reputation:

And as Samuel turned about to go away, he laid hold upon the skirt of his

mantle, and it rent.

And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

(1 Samuel 15:27-29)

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Anyone who leads anything needs to consider the responsibility, the response and the recompense of that king, Saul, as being a potential portion for them (us), as well. Moreover, the weight of obligation that is illustrated above is only a portion of our responsibility, in the LORD. When we say, our responsibility; this expands the covered population to include all servants of the LORD. In whatever portion of responsibility and its associated authority we are given, we must all behave as if we have the weight of a king; for, this is our destination, in the LORD. In the Latter Day, our eligibility for serving God as *kings and priests* was revealed, *to the seven churches which are in Asia.*

*John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.*

*Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.*

*Amen.*

(Revelation 1:4-6)

Our eligibility for serving God as *kings and priests* was not limited to *the seven churches which are in Asia*; proceeding from that Day, started to stretch forth to *every kindred, and tongue, and people, and nation.*

*And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

*And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to*

*God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.*

(Revelation 5:6-10)

Because, one of these days, we may also stand as being kings, we must be careful about the practices we perform and the habits that we form. We must concentrate on our own greed, in addition to being extra vigilant about regulating the type of asset acquisition of the people that the LORD gives us charge over. To set the proper example for the ones that are watching us, we must continually press our soul to be constant in honoring the following Scripture. (The catastrophe that befell king Saul was directly linked to his absence of concern about this.)

*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

(Exodus 20:17)

As servants of the LORD, we must be both careful about the abstract and the concrete possessions that we have or crave, and discriminating in respect of the opportunities that present themselves to us. Going beyond careful and righteous discretion about the types of material possessions in our personal world, we must be especially vigilant about the matter of personally amassing numbers of things or spending too much time on numbering our possessions. Such number-crunching actions can lead to a feeling of self-sufficiency that is independent of, and resistant to, the pure way of the LORD. In the law of Moses, the LORD commanded kings to resist the siren call of, things.

*When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.*

*But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.*

(Deuteronomy 17:14-17)

Also, in the Law, the LORD provided a technique that will help us resist the siren call of, things. Though this is written specifically to a king; still, it is also applicable to members of the congregation, too. This technique is a very good way to minimize the damage that can sneak up on us, as we travel through the world. This technique is, too, an excellent balm for reversing damage that comes from our willful disobedience; once

we have truly repented of our error.

*And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.*

(Deuteronomy 17:18-20)

Sometimes, kings are not able to retain these concepts in their worship of the LORD. Such was the case with king Solomon; who, though he was the wisest man of his day, was still undisciplined in the way of continuous devotion to the LORD. After a brilliant beginning, king Solomon lost sight of the requirements that are placed upon a soul that tries to walk in the fullness of David. In time, king Solomon had a lapse of concentration on this commandment of the LORD . . .

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

(Deuteronomy 7:1-4)

In time, king Solomon's experienced (voluntarily) a lapse of concentration on those family values that are a part of the commandments of the LORD, which extend forward to the next generations. In that respect, king Solomon seems to have absorbed a portion of the attitude that his father, David, had about family values of his, then, present day. The behavior of king Solomon degenerated to the level of a like-kind behavior as David expressed in the matter of Bathsheba, Uriah's wife. The arrogance of privilege was a lingering legacy of David's.

The arrogance of the privileged was a legacy that was embraced by king Solomon. In that embrace, the arrogance of the privileged prompted an intervention of the LORD that was not positive for the extended family of Solomon. It did not have to be that way; the forward motion of the habit of arrogance could have been stopped at Solomon's house.

By returning to the meditative posture that the LORD requires of His servants, the damage could have been reversed. There is a core practice that is prescribed for anyone who strays into a closet of willful disobedience. The core practice is described here:

*Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.*

*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness.*

(2 Timothy 2:14-16)

The legacy that we send forward has a potential to raise an even heavier condemnation from the LORD; especially, when we, as David did, send forward a legacy of clinging to philandering, as a privilege. Such, too, is true of any unrighteous and careless spawning of a behavior that is contrary to the way of the LORD, as His way was presented to us in the Law and the prophets. As we let bad habits go forward to the next generations, the environment has been set for a like-kind consequence as that of the sin of king David, in the matter of Solomon's mother, Bathsheba. We need to forcefully disavow such behavior, as we teach the next generations. There is some evidence that king David did not do this, as evidenced by the sprouting of a damaging seed of unrighteous arrogance in king Solomon. As you read the following; think of those carnal principles and practices to which you have wedded your self, and to which you cleave as to a wife or husband.

*For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.*

*Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.*

(1 Kings 11:4-8)

If we do not turn to the LORD for insight on how to serve Him, we will continue to aggravate our situation. Then, as our iniquity reaches a point of extreme distance from the LORD (by our movement away; not, by His), the LORD will correct us. In this respect, the LORD sends forth an example type of damage reversal. To repair the wounds that we have inflicted both directly and indirectly, the LORD will begin the process of

reversing the damage we have caused in the world. Among the first things the LORD does is to remove our authority to stand as a representative vessel for spreading God's blessings. Since it was king Solomon who moved away from the LORD and since it was he who did not press forward to return to the LORD; the LORD moved Solomon (of his latter days) from, any more, being the light of the LORD. This same thing will happen to you if you persist in justifying your behavior, as based on David or any other forgiven servant of the LORD; those that are either presented in the Bible, or seen in the world that surrounds it.

*And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.*

*Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.*

(1 Kings 11:9-13)

Solomon points us to the need for damage assessment about those things upon which we fixate. Solomon's father, king David, had an advantage over his son, in that regard. After his conflicts of conscience, David did come to the place at which he had an image of what his legacy would be. The beginning of the world healing, damage reversal of the image that David had presented to the world had to come from David. After all, it was David who had *given great occasion to the enemies of the LORD to blaspheme*. However, the recovery was not dependent solely on king David. Sometimes, we will have to send the work forward to the next generation.

The spreading forth of the power that reversed the damage of lingering negative memories--the jeopardy in which king David had placed the nation--required an overwhelming counter-example to the ones of the times of drift of David. To overshadow the behavior of king David, the counter-example would begin at his generation; reaching full visibility in the next. The inclusion of the next generation beyond king David's, as pertains to the things of the LORD, was done in this fashion . . .

*And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.*

*And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.*

*And it came to pass that night, that the word of the LORD came unto Nathan, saying,*

*Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?*

*Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies.*

*Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.*

*And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*

*According to all these words, and according to all this vision, so did Nathan speak unto David.*

(2 Samuel 7:1-17)

At the time leading up to the departure of king David from his earthly shell, he passed on certain instructions on continuing the building of Israel. At that time, king David passed to his son, Solomon, words of zeal for service.

*Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and*



*his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.*

(1 Kings 2:1-4)

Sometimes, damage reversal will span from one generation to the succeeding one, or ones. We must not become either anxious about discovering a resolution, or dismayed about incompleteness of the work. Even in this--damage reversal--it is as David said: *the battle is the Lord's, and he will give you into our hands*. In any time of anxiety and dismay, we must do as Scripture tells us to:

*Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.*

(Psalm 46:10)

As we say this to those twin forces of depression:

*The LORD of hosts is with us; the God of Jacob is our refuge.  
Selah.*

(Psalm 46:11)

For, once we have done that; then, we will open our soul to the following powerful words of devotion from the friend of God. Only, in this case, the “*the Egyptians whom ye have seen to day*” will be those twin forces of depression: anxiety and dismay. Thereby, we will experience the Divine Power that both energizes, and accomplishes, damage reversal.

*And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.*

(Exodus 14:13-14)

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We have read how Solomon, as king, moved forward in the LORD, for a time only. As time passed, Solomon became, as is said, weary in well doing. In Solomon's weariness, we see a need for an additional stream of energy that we must collect into our lives, in order to walk in the fullness of David; we need to have peaceful prosperity. Having structure does not guarantee stability; we need to go beyond that. In our search for the place that is beyond damage reversal; peaceful prosperity is our next place of visitation. In the meantime, here is the promise that is the frame for peaceful prosperity.

