

## **The Fullness of David**

### **Part Seventeen**

(Peaceful Prosperity)

When we decide to pattern our expectations after those of the patriarchs and kings of Israel, we must adopt the attitude that they had. Sometimes, this attitude was a gift of the LORD, from an early age in life; as was the case in the very young king Josiah.

*Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.*

*And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,*

*Go up to Hilkiyah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house, Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.*

*Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.*

(2 Kings 22:1-7)

Sometimes, the attitude was slow in developing; as is the lesson that is contained in the fullness of David.

In all cases, though, there is one destination toward which we must set our course. In the latter day, at the dawn of the New Age, the Lord Jesus Christ presented the governing wisdom that must regulate our travel, in the LORD, in the kingdom of man.

*But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?*

*Jesus said unto him,  
Thou shalt love the Lord thy God with all thy heart, and with all thy soul,*

*and with all thy mind. This is the first and great commandment.  
And the second is like unto it,  
Thou shalt love thy neighbour as thyself.  
On these two commandments hang all the law and the prophets.*

(Matthew 22:34-40)

This attitude of upward--in reverence to God--and sideward--toward our neighbors--service to God appeared in power at the dawn of the second world (or maybe, third) of the Bible; in the time of Abraham. It is illustrated in the following episode of Abram's life, in the time before Abram was elevated, by God, to Abraham.

*And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.*

*And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites in their mount Seir, unto Elparan, which is by the wilderness. And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.*

*And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.*

*And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.*

*And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.*

*And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which*

*is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.*

(Genesis 14:1-16)

Contained in this action of Abram are the two commandments that Jesus spoke of. In this action of Abram's, the two commandments were a principal source of the energy that moved him to action. We need to be ready to move in that same power. This is the same power that filled the early soul of the redeemed congregation of Israel. This same attitude of Abraham is the force that was projected into the world by the children of Israel, as a part of the Design of the LORD for Israel; starting with the man, and moving through the congregation, as the force that would shape the nation.

*In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.*

*And Moses went up unto God, and the LORD called unto him out of the mountain, saying,  
Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.  
These are the words which thou shalt speak unto the children of Israel.*

(Exodus 19:1-6)

As the nation of Israel took root, the two-fold expression of service to God continued its march throughout the world. It burst forth in the kingdom that was shepherded by David as a brilliant display of both grace and service. At a time of God's choosing, David energized a kind of perpetual expression of the attitude of service. Vast resources were brought together for the continuation of the recognition of the presence and requirements for service that are of God. This is a time of beginning for Israel, in the peaceful prosperity of worship. It is a prosperity that was initiated by David, but his efforts did not accomplish the completion of the matter. At that time, worship in Israel lacked a settled peacefulness because David was a man of war. Even so, David laid the foundation for the peaceful prosperity of worship in the gathering of Israel.

*Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee. Only the LORD give*

*thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.*

*Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LORD be with thee.*

*David also commanded all the princes of Israel to help Solomon his son, saying, Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people. Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.*

(1 Chronicles 22:11-19)

David passed the continuation of the fulfillment of Israel's prosperity on to the next generations, as they would be directed by his son, Solomon. Under the hand of Solomon, who was under the Hand of God; the LORD set in motion a world-shaping manifestation of His glory. This particular manifestation of God's glory in the kingdom of man was in a human recognizable structure, as flowing from David, through Solomon. The work proceeded apace, and according to the LORD timing. Then, we had a visible reminder of the grandeur and beauty that is possible in our service to God.

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*And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.*

*And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest*

*on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.*

*And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.*

*And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.*

(1 Kings 5:1-9)

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*So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.*

(1 Kings 7:51)

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Of course, there had to be a grand inauguration--for the sake of both Israel and the eyes of the world. This is the kind of thing that we still do, to this day.

*And the king, and all Israel with him, offered sacrifice before the LORD. And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD. The same day did the king hallow the middle of the court that was before the house of the LORD for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brazen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.*

*And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.*

(1 Kings 8:62-66)

Moreover, as a result of our demonstration of the grandeur of the LORD, we have the same objective as Solomon did: we want to achieve peaceful prosperity. Actually, we should think of it as, *obtaining* peaceful prosperity; since, peaceful prosperity is a gift that comes from the LORD. Solomon obtained this gift, in his day, in the way of his time. It was present in the time that is toward the beginning of his reign.

*And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.*

*And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.*

*And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.*

(1 Kings 4:29-34)

Peaceful prosperity was also present toward the middle time of king Solomon's reign.

*And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. So king Solomon exceeded all the kings of the earth for riches and for wisdom.*

*And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver,*

*and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year. And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.*

*And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.*

(1 Kings 10:21-29)

But, peaceful prosperity is neither a formula, nor is it a permanent part of the days of man's life; in time, we would come to learn that. The time of that lesson is the time of king Rehoboam. Proceeding from king Solomon's quest for masses of substances, his son, Rehoboam, moved into a state of amassing large quantities of another type of kingly possession: authority. A disrupting wave, which is of the past, is about to overflow Israel. This is a repeat of the behavior of king David's, in that time when he said: *Go, number Israel . . .*

*And Satan stood up against Israel, and provoked David to number Israel. And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.*

(1 Chronicles 21:1-2)

In king Rehoboam, the overspreading of David's arrogance and lack of consultation with the LORD is carving a deeper and more fixed path across the family's generations. In the behavior of David's grandson, Rehoboam--who is, king Solomon's son--it shines a dark light on peaceful prosperity.

*And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.*

*And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me.*

*And the people departed.*  
(1 Kings 12:1-5)

As did king David; Rehoboam, too, had counsel from others who knew the LORD'S way, and who were willing to provide the king with straightforward advice. Compare the following statements from their respective advisors.

David's wise advisor's advice:

*And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?*

(1 Chronicles 21:3)

Rehoboam's wise advisors' advice:

*And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?*

*And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.*

(1 Kings 12:6-7)

As David did; so, too, was the behavior of king Rehoboam: instead of listening to sound advice as from the LORD, Rehoboam accepted the lure of covetousness; bowing his soul, as a servant to authority. Though the contrary advisors for Rehoboam were not as seasoned as king David's advisor (Satan); still, the second set of advisors for king Rehoboam pushed him to a decision that would spawn a similarly caustic result for the people of Israel.

*But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?*

*And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to*



*your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.*

(1 Kings 12:8-11)

We really need to remember that prosperity is not a thing that man can demand; it is a gift from God: so, too, is peace. By discarding this fact, and attempting to contrive his own kind of peace within prosperity, Rehoboam slid, headlong, into great loss.

*So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.*

*Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.*

(1 Kings 12:12-15)

Now, let us review. According to the words of *the old men, that stood before Solomon his father while he yet lived*, the people were willing to do their part to secure prosperity for king Rehoboam--these words say as much: *they will be thy servants for ever*. The people were just asking the king to work with them, so that it would be a peaceful prosperity for all: *make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter*. In other words, the people were saying, "O king, do not flaunt your authority".

We, who hold authority, need to take to heart what people are saying to us, and we must do so in the same spirit as the old men counseled Rehoboam: for, the petition of the people of Israel, in that day, is a timeless request. Rehoboam rejected a reasonable request that had the imprint of the LORD'S intervention: some of our present day leaders are guilty of this behavior, too. Instead of yielding to wisdom that is of the LORD; such misguided leaders--then and now--attach themselves to modern, comfortable concepts to which they are accustomed. They base their decisions on things that they have had a hand in; elevating these proprietary things over the precise and rigorous, yet excellent, principles of Scripture. That is, many of the modern leaders look for doctrine that has the same feel as the *young men that were grown up with him* had for Rehoboam. Scripture warns us about that.

*O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.*

*Grace be with thee.*

*Amen.*

(1 Timothy 6:20-21)

Scripture also foretold that the carnality of the kingdom of man would spawn those ones that eschew the fullness of David, as they plot their own deviant course.

*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.*

(2 Timothy 4:1-4)

The time of the supremacy of *itching ears* is a similar environment to the one that gave birth to this environment in which only duplicitous, king-pleasing prophecy was acceptable.

*And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.*

*And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.*

*So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear?*

*And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.*

*And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?*

*And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.*

*And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?*

*And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.*

*And the LORD said, Who shall persuade Ahab, that he may go up and fall*

*at Ramothgilead?*

*And one said on this manner, and another said on that manner.*

*And there came forth a spirit, and stood before the LORD, and said, I will persuade him.*

*And the LORD said unto him, Wherewith?*

*And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets.*

*And he said, Thou shalt persuade him, and prevail also: go forth, and do so.*

*Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.*

(1 Kings 22:13-23)

During times of duplicitous, king-pleasing prophecy, both peace and prosperity are suppressed, in favor of ambivalence and confusion.

*But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the spirit of the LORD from me to speak unto thee?*

*And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.*

*And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.*

*And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me.*

*And he said, Hearken, O people, every one of you.*

(1 Kings 22:24-28)

Such activities of man fall into the general category of, *prophesy a lie*; as the LORD said of another group of manipulators of truth.

*I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come:*

*and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.*

*Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.*

(Jeremiah 27:5-10)

We need to keep our focus on peaceful prosperity, and not accept prosperity with discord. This does not mean that there is an absence of rigor in God's gift of prosperity. Indeed, God's gift of prosperity requires vigilance, such as Jesus Christ spoke of.

*Then Peter began to say unto him, Lo, we have left all, and have followed thee.*

*And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

*But many that are first shall be last; and the last first.*

(Mark 10:28-31)

Some of the messengers of today--such as the prosperity preachers--only speak of the prosperity part, without stressing the obligation that comes with prosperity. Among those obligation is the following:

*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.*

*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 puttest thine hand unto. 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 15:7-11)

To reach the point at which one understands the uniqueness of God's prosperity for each individual and for a specific group, David had to experience much disruption of his life. The trials that David experienced made him stronger in his understanding of the LORD and of His way; and, too, in his appreciation of the gift of prosperity with prestige. In time, David came to an understanding of the peace that is of the LORD: this is the type of peace that Jesus Christ presented to his disciples.

*Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*

*These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.  
Let not your heart be troubled, neither let it be afraid.*

(John 14:23-27)

Yes, we are on a road that passes through the blessed peaceful prosperity that is of the LORD. However, our individual prosperity is unique; we cannot look to others to serve as a pattern for this point on our journey to everlasting. Moreover, we may cheat our life's potential if we constrain the impact of God in our life by insisting on limiting our reach, restricting it to a human pattern. If you ever get the urge to do so, consider this: Jesus Christ told us that, in a certain sense, we even will go beyond the example of his works.

*Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*

*Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*

(John 14:9-12)

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Peaceful prosperity is a good place to be, but when we return we will explore a better place: satisfying rest. For now, consider this marvelous satisfying event of the New Age: the entry of the apostle Paul into his place of satisfying rest, in the LORD and with the Lord.

*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 4:6-8)

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**-- Next, in The Fulness of David --**  
**Satisfying Rest**

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