

## **The Fullness of David**

### **Part Eighteen**

(Satisfying Rest)

The fullness of David is not a journey either to or in unconditional forgiveness: forgiveness is always conditional, even when it is freely given. A certain man of Jesus' day received a quiet condition to his acceptance of forgiveness: *lest a worse thing come unto thee.*

*After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*

*And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?*

*The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.*

*Jesus saith unto him, Rise, take up thy bed, and walk.*

*And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.*

*The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.*

*He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.*

*Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?*

*And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.*

*Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*

(John 5:1-14)

Also, forgiveness has a generational aspect to it. Toward the end of David's life, he taught his son, Solomon, about the forward moving obligation that comes with walking in the LORD'S forgiveness and redemption. At that time, David shared with his son the

message that he had received in one of his times of communion with the LORD . . .

*And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.*

*Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.*

*And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.*

(1 Chronicles 28:6-10)

After sharing the message with his son, David also provided the son with the means to accomplish the mission that had been entrusted to both of them. At that time, David had to provide the resources for the project because had not yet come into his own as king. Moreover, this is not a project that could be accomplished by establishing, what is now commonly referred to as, a building fund.

*Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.*

*He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.*

*And by weight he gave gold for the tables of showbread, for every table;*

*and likewise silver for the tables of silver: Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every basin; and likewise silver by weight for every basin of silver: And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.*

(1 Chronicles 28:11-18)

Though this is specifically pertaining to the physical, geological temple of Israel, it can also be applied to another kind of temple. In that temple, too, we receive our resources from a King, specifically, the King; and not from trying to accumulate them from the people or things of the earth.

*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

(1 Corinthians 3:16-17)

*What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

(1 Corinthians 6:19-20)

The splendor of Solomon's temple--as it is called, for reference sake--is the same sort of splendor that we need to build into our life of service to, and worship of, the LORD. This is a great opportunity that we have; for, it is an opportunity to continually commune with the LORD. Let us not abuse this opportunity, as these folks did.

*The word that came to Jeremiah from the LORD, saying,  
Stand in the gate of the Lord's house, and proclaim there this word, and say,  
Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel,  
Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.*

*Behold, ye trust in lying words, that cannot profit. Will ye steal,*

*murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.*

*But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.*

(Jeremiah 7:1-12)

Let us, instead, build practices and patterns that keep our temple in order, and maintains our self in a state of readiness for service to the LORD and to our fellow humans, as well as other portions of Creation. In that respect, an example of recovery of the geographical temple can give us some pointers on how to maintain our spiritual temple.

*But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.*

*And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD, And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it. Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD: But they gave that to the workmen, and repaired therewith the house of the LORD.*

*Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.*

(2 Kings 12:9-15)

As a generational responsibility, Solomon showed himself strong in fulfilling his portion of the full vision of David, for the worship of God in Israel and on into the world. As king, Solomon applied himself diligently to framing a most visible representation of the glory of God.

*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)

Understand this: the grandeur of the temple of Solomon, as well as any grandeur we may achieve in life, is not, by any measure, the fullness of God. These things are just the tip of the tip of the iceberg, so to speak (if they are even that much). Please hear king Solomon, as he tells us about the spans of God versus the tip that is within our breadth of comprehension.

*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?*

(1 Kings 8:22-27)

The place that is the destination of the fullness of David is not the temple, either geographical or biological. Instead, the place that is the destination of the fullness of David is the rest that comes when the work is settled. Though king Solomon moved mightily in achieving a measure of peaceful prosperity for Israel, still he did not bring the nation to the place of satisfying rest. In an encounter of Solomon's son, Rehoboam, with *Jeroboam and all the congregation of Israel*, there is a recap of the portion of Solomon's ministry that identifies one of his potential shortcomings, in his reign.

*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.*

(1 Kings 12:1-4)

In Rehoboam's search for satisfying rest for Israel, let us see how he carried the mantle of the fullness of David forward. This is, too, our obligation for our family, churches, or other organizations. As we move forward toward satisfying rest, we, too, must carry any burdens of the past that are residue of prior parts of our self. We, too, need to pay attention to the examples of Scripture. Sometimes, Scripture will tell us what we need to do, and sometimes, Scripture will tell us what we must not do. Among the things that we must not do is to let the negatives dictate the path that we will follow. From the fullness of David, this is a lesson that comes to us; packaged in the life of his grandson, king Rehoboam.

In extension of the fullness of David, as passing through Solomon, the discord of the house of David rested in king Rehoboam. Moreover, as a result of the behavior of Rehoboam the discord of the house of David reached critical mass: a nation was torn in two. But not just any nation; the nation that was torn in two is the one that houses the peculiar treasure of the LORD, in the congregation of Israel. As a result of the prideful actions of king Rehoboam, the people of Israel were placed in a position of devastation

that was even more destructive than the activity of the angel of king David's time; even so, the tone of the destruction was much like that of king David's resultant consequence. In other words, large numbers of the people of Israel died as a result of the action of the king. Here is the Scripture that describes the destruction of king David's time, which came upon Israel as a result of David's prideful action of numbering the people of Israel, out of time.

*So Gad came to David, and said unto him, Thus saith the LORD, Choose thee Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.*

*And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.*

*So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.*

*And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand.*

*And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.*

*And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.*

(1 Chronicles 21:11-16)

Here is the beginning of the destruction that came on the people of Israel as a result of king Rehoboam's pride and arrogance.

*So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David.*

*So Israel departed unto their tents.*

*But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.*

*Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.*

*So Israel rebelled against the house of David unto this day.*

*And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.*

*And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.*

*But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me.*

*They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.*

(1 Kings 12:16-24)

At this point; instead of rest, Israel had discord. The rest from warfare of David's reign was gone, along with the peace that prevailed in the time of the wisdom of Solomon. A new challenge was present in Israel; one that required Divine intervention. For, though the words, *Israel rebelled against the house of David unto this day*, was surely manageable by the LORD'S direct intervention, such was not the environment at that time. The environment had moved away from one in which the LORD applied tangible and evident pressure through signs and wonders. The shift in the environment had been designated by the people, and allowed by the LORD; as is set forth in the following Scripture.

*And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.*

*Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.*

*But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.*



*And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.*

(1 Samuel 8:1-9)

The current environment was as the LORD had foretold of Israel, through His prophet, Moses. It is a prophecy that was given to them in the days of the wilderness journey.

*But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.*

*Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.*

*And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.*

(Deuteronomy 32:15-19)

In that time of Rehoboam's decision and Israel's reaction to it, they set up the flow of history that gave us the following events of death and mayhem. This time the death and mayhem was at the hand of man, rather than from an abstract force such as a Heavenly angel.

*But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand.*

*And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. Thus the children*

*of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.*

*And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.*

(2 Chronicles 13:13-20)

As a result of the pride of the house of David, the period of rest that the congregation enjoyed in Israel, and on through the times of David and Solomon, dissolved; almost out of existence. Though the people reached for satisfaction, they could only obtain it from carnality; this is not rest. In order for one who is in such a place of discord to start moving forward anew, toward satisfying rest, there needs to be an over flooding of carnality, sweeping it away by many waves of wisdom. A good place to start in this return is with the following set of Scripture. First, in the move to true rest; we have to recognize our need for rest. To do this in the nation of Israel, the time came for them to hear, again, the prayer of the prominent servant of God, Moses.

*A Prayer of Moses the man of God.*

*LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*

*Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled.*

*Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.*

(Psalm 90:1-10)

Once we recognize our immersion in the purifying stress that is of the LORD (*Return, ye children of men*); then, we will be able to seek out and move in the understanding of the Source of our rest. With this recognition, we are moving closer to the satisfaction that comes from the LORD. All these things--the stress and the understanding--are a part of the extended life of the fullness of David, across many generations.

*Who knoweth the power of thine anger? even according to thy fear, so is*

*thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O LORD, how long? and let it repent thee concerning thy servants.*

*O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.*

*Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.*

(Psalm 90:11-17)

*O satisfy us early with thy mercy:* this is the beginning of our cry for the satisfying rest that is of the LORD. Rehoboam is a chief example of the way we, as leaders of anything, must not go. In the case of his lack of control of his passion and ambition, Rehoboam thought that he could exercise privilege of the highest sort, even up to oppressing the people of the LORD in Israel. By absorbing the lesson of Rehoboam, we will realize that in matters of righteousness, the LORD does not give special privilege to those of us who are blessed with either high authority or high reputation. That you hold a portion of high authority will not guarantee rest. Having a high reputation will not guarantee satisfaction. In God, alone, is the place of satisfying rest: trying to achieve it by our own means will not force it to happen. Your personal high position is not a shield against the requirement to yield to God.

*Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands. In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. For he will not lay upon man more than right; that he should enter into judgment with God.*

*He shall break in pieces mighty men without number, and set others in their stead. Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.*

(Job 34:18-25)

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The indiscretions that we achieve today will have an affect on our tomorrow. Specifically, there is always someone watching our actions, even if they only receive it second-hand; such as, it being a part of a published historical record (this includes word-of-mouth distribution). We need to take special care in safeguarding the LORD'S RIGHT to our present life: this care will produce our productive historical images, if we are prudent about our reputation. Then, the generations-to-come will see that God has not abandoned us, and left mankind in unchecked control over us.

Yes, when we sin, and spout artificial excuses afterwards; we are shouting to the world, telling it that we are in control. The world hears us; then, it shows us that it is actually the owner of the means of our perceived control, and that, therefore, it is in control of us. This is one of the major ill seeds of situational ethics. It is a seed that we must never plant, either in public or in private. The assignment that we have, in this respect, is huge.

*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

*For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*

*Be ye therefore perfect, even as your Father which is in heaven is perfect.*

(Matthew 5:43-48)

Yes, I know that we are human; but, I also know that this is a consequential existence. Moreover, I do know that, indeed, we will do dumb things; wherefore we must be ready to feel the sting of our actions, and to take the degradation that comes with such behaviors: this is in accordance with the preaching of the Lord Jesus Christ, and it must be a guiding light for us all. For; by keeping the light of the LORD before us, we will not move to the points of acceptance that allow our egregious actions to be excused. Actions have consequences, and some of these consequences are the lives of others. Woe unto anyone who does not recognize their obligation to the extended family of man; especially, to the little children, and, as a child of God, to our self.

*At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?*

*And Jesus called a little child unto him, and set him in the midst of them,  
And said,  
Verily I say unto you, Except ye be converted, and become as little*

*children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.*

*And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*

(Matthew 18:1-7)

It is important for us to understand the fullness of David without trying to apply the principle of preferential dilution. However, even when we do understand the fullness of David, it is folly for us to seek to replicate the example of David. It is futile and self-defeating for us to anticipate the application to our self of David's remedies that were of the LORD, and look for them to appear, unaltered, in our life. There is a better way to return to stasis in the LORD, and in God's righteousness. The fullness of David, end-to-end, tells us where we may begin any recovery that is needed: it is not the end of our recovery. Somewhere along the line of the fullness of David, there is a point that matches our circumstances. Therefore, please store these words of David in your mind, and, too, soak your actions and history in them. In that way, they might bring out the light of the LORD in your remaining life whenever there is a need to reset its course, in the Spirit.

*Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities.*

*Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me.*

*Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*

(Psalm 51:7-13)

From the beginning of recovery--or, if possible, from the beginning of life--we need to continue our journey, forever, on the path toward satisfying rest, in the LORD. This is the path that pleases the LORD God, our Father; which is what we, as His children, must be about the business of doing. This is the root of your continual beneficial reputation in the LORD, and of your eternal life. For, eternal life is the destination at which we are guaranteed satisfying rest. As a result of David's service to the LORD, the fullness of David spanned time until it reached the point of Divine rest, in the Spirit.

In the Latter Day, at the extreme end of the fullness of David, the LORD sealed an eternal example into our reality. When we latch on to this example, we will have no more need for excuses. Please accept the example that supersedes all other examples, and, thereby, prosper in the LORD, in the Spirit; and, too, in the fullness of David, in the flesh.

*If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.*

*Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

*Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

(Philippians 2:1-11)

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**The Fullness of David**

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**END OF SERIES**  
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