

KH April 4-10

April 4 Su (optional) — 1 Corinthians 3:5-17 — Cooperative Builders

When David wanted to build a temple to house the ark of the covenant, God denied his request and said that He would build a kingdom house for David— a long line of kingly descendants that would stretch through the centuries until the birth of the Son of David, Jesus the Messiah. Today, we read in the NT about the building of another kind of house, the Church of Jesus Christ. Some believers in Corinth had a competitive attitude but Paul emphasized that it should be seen as a cooperative involvement.

⁵ *What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each.* ⁶ *I planted, Apollos watered, but God gave the growth.* ⁷ *So neither he who plants nor he who waters is anything, but only God who gives the growth.* ⁸ *He who plants and he who waters are one, and each will receive his wages according to his labor.* ⁹ *For we are God's fellow workers. You are God's field, God's building.*

¹⁰ *According to the grace of God given to me, like a skilled^[fn] master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it.* ¹¹ *For no one can lay a foundation other than that which is laid, which is Jesus Christ.* ¹² *Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—* ¹³ *each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done.* ¹⁴ *If the work that anyone has built on the foundation survives, he will receive a reward.* ¹⁵ *If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.*

¹⁶ *Do you not know that you^[fn] are God's temple and that God's Spirit dwells in you?* ¹⁷ *If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.*

ESV Footnotes

(3:10) Or *wise*

(3:16) The Greek for *you* is plural in verses 16 and 17

- The house that God is building today is His Church, “*God's building*” (v. 9). Notice that as the ESV footnote in v. 16 points out, all three times “*you*” is used in the last verses, the words are plural, referring to the people who make up the Church.
- Just as Paul planted and Apollos watered (v. 6), we have individual gifts and responsibilities for contributing to building the Church. Do you know, or are you fairly sure, what your spiritual gift is? God has given one to each Christian (1 Cor. 12:4-7). Are you actively using it to serve Christ in your church or as a ministry outside your church?

2 Samuel 7

¹⁸ Then King David went in and sat before the LORD and said, "Who am I, O Lord GOD, and what is my house, that you have brought me thus far? ¹⁹ And yet this was a small thing in your eyes, O Lord GOD. You have spoken also of your servant's house for a great while to come, and this is instruction for mankind, O Lord GOD! ²⁰ And what more can David say to you?

For you know your servant, O Lord GOD!

²¹ Because of your promise,

and according to your own heart, you have brought about all this greatness, to make your servant know it.

²² Therefore you are great, O LORD God.

For there is none like you, and there is no God besides you, according to all that we have heard with our ears. ²³ And who is like your people Israel, the one nation on earth whom God went to redeem to be his people, making himself a name and doing for them^[fn]

great and awesome things by driving out before your people, whom you redeemed for yourself from Egypt, a nation and its gods?

²⁴ And you established for yourself your people^[fn] Israel to be your people forever. And you, O LORD, became their God.

ESV Footnotes

(7:23) With a few Targums, Vulgate, Syriac; Hebrew you
(7:23) Septuagint (compare 1 Chronicles 17:21);
Hebrew awesome things for your land, before your

1 Chronicles 17

¹⁶ Then King David went in and sat before the LORD and said, "Who am I, O LORD God, and what is my house, that you have brought me thus far? ¹⁷ And this was a small thing in your eyes, O God. You have also spoken of your servant's house for a great while to come, and have shown me future generations,^[fn]

O LORD God! ¹⁸ And what more can David say to you

for honoring your servant?

For you know your servant.

¹⁹ For your servant's sake, O LORD, and according to your own heart, you have done all this greatness, in making known all these great things.

²⁰ There is none like you, O LORD, and there is no God besides you, according to all that we have heard with our ears. ²¹ And who is like your people Israel, the one^[fn] nation on earth whom God went to redeem to be his people, making for yourself a name

for great and awesome things, in driving out nations before your people whom you redeemed from Egypt?

²² And you made your people Israel to be your people forever, and you, O LORD, became their God.

ESV Footnotes

(17:17) Or and you look upon me as a man of high rank
(17:21) Septuagint, Vulgate other

1 Samuel 7 (cont.)

²⁵ *And now, O LORD God, confirm forever the word that you have spoken concerning your servant and concerning his house, and do as you have spoken.*

²⁶ *And your name will be magnified forever, saying, 'The LORD of hosts is God over Israel,' and the house of your servant David will be established before you.*

²⁷ *For you, O LORD of hosts, the God of Israel, have made this revelation to your servant, saying, 'I will build you a house.' Therefore your servant has found courage to pray this prayer to you.*

²⁸ *And now, O Lord GOD, you are God, and your words are true, and you have promised this good thing to your servant. ²⁹ Now therefore may it please you to bless the house of your servant, so that it may continue forever before you. For you, O Lord GOD, have spoken,*

and with your blessing shall the house of your servant be blessed forever."

1 Chronicles 17 (cont.)

²³ *And now, O LORD, let the word that you have spoken concerning your servant and concerning his house be established forever, and do as you have spoken,*

²⁴ *and your name will be established and magnified forever, saying, 'The LORD of hosts, the God of Israel, is Israel's God,' and the house of your servant David will be established before you.*

²⁵ *For you, my God,*

have revealed to your servant that you will build a house for him. Therefore your servant has found courage to pray before you.

²⁶ *And now, O LORD, you are God,*

and you have promised this good thing to your servant. ²⁷ Now you have been pleased to bless the house of your servant, that it may continue forever before you, for it is you, O LORD, who have blessed, and it is blessed forever."

A Humble "Who?" — Twice in this prayer passage, David asked the question, "Who?" Both questions were asked in humility. The first one had to do with David himself. He had the backing of all the nation of Israel as they acknowledged him as king and participated in bringing the ark to Jerusalem. Then, David went to this tent he had pitched for temporarily housing the ark: "*David went in and sat before the LORD and said, 'Who am I, O Lord GOD ... that you have brought me thus far?'*" (2 Sam. 7:18). "*Who am I...?*" David knew he had been chosen by God for this position because Samuel had informed and anointed him. Now, he had made it but he felt unworthy. That is the humility of not feeling worthy of being honored. It wasn't because he had a poor self-image; it was because he recognized the awesomeness of God. He knew he was there because of what God had done. The second who-question was about Israel: "*Who is like your people Israel ...?*" (v. 23). They had been chosen by God, too. Why? They were as undeserving to be God's chosen people as David was to be the chosen king. Choosing Israel was announced to Abraham, declared through Moses, and established through Joshua. Why me? Why us? The answer to both is "grace"—undeserved favor. If Christ's Spirit dwells in you, you are also chosen by God and you are part of the very large family of other believers that constitute part of God's chosen people. What a privilege! What an honor! Humbling, huh?

Meditation: Why did David say that he had "*found courage to pray this prayer ...*"? (2 Sam. 7:27). Why does one need courage to pray? Notice that his statement was preceded by the word "Therefore," which urges us to see what was said earlier. David had found courage to pray because God had "*made this revelation ... [that] I will build you a house.*" What was the basic prayer that David presented to God? It was this: Since You have promised it (v. 21), please perform it! (v. 25).

Do what You said You would do! That is being pretty bold, so that is why David said that he “*found courage to pray this prayer.*” God wants us to be bold in prayer as well. Hebrews 4:16 urges us, “*Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.*” Look for what God has promised in the New Testament and ask Him to perform it. Pray that “*Your ... will be done, on earth as it is in heaven*” (Matt. 6:10).

2 Samuel 8

¹ *After this David defeated the Philistines and subdued them, and David took Metheg-ammah*

out of the hand of the Philistines.

² *And he defeated Moab and he measured them with a line, making them lie down on the ground. Two lines he measured to be put to death, and one full line to be spared.*

And the Moabites became servants to David and brought tribute.

³ *David also defeated Hadadezer the son of Rehob, king of Zobah, as he went to restore his power*

at the river Euphrates. ⁴ And David took from him 1,700 horsemen, and 20,000 foot soldiers. And David hamstringed all the chariot horses but left enough for 100 chariots.

⁵ *And when the Syrians of Damascus came to help Hadadezer king of Zobah, David struck down 22,000 men of the Syrians.*

⁶ *Then David put garrisons in Aram of Damascus, and the Syrians became servants to David and brought tribute. And the LORD gave victory to David wherever he went.*

⁷ *And David took the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem.*

⁸ *And from Betah and from Berothai, cities of Hadadezer, King David took very much bronze.*

1 Chronicles 18

¹ *After this David defeated the Philistines and subdued them, and he took*

Gath and its villages out of the hand of the Philistines.

² *And he defeated Moab,*

and the Moabites became servants to David and brought tribute.

³ *David also defeated Hadadezer*

king of Zobah-Hamath, as he went to

set up his monument^[fn]

at the river Euphrates. ⁴ And David took from him 1,000 chariots, 7,000 horsemen, and 20,000 foot soldiers. And David hamstringed all the chariot horses, but left enough for 100 chariots.

⁵ *And when the Syrians of Damascus came to help Hadadezer king of Zobah, David struck down 22,000 men of the Syrians.*

⁶ *Then David put garrisons^[fn] in Syria of Damascus, and the Syrians became servants to David and brought tribute. And the LORD gave victory to David^[fn] wherever he went.*

⁷ *And David took the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem.*

⁸ *And from Tibhath and from Cun,*

cities of Hadadezer, David took a large amount of bronze.

With it Solomon made the bronze sea and the pillars and the vessels of bronze.

ESV Footnotes

(18:3) Hebrew *hand*

(18:6) Septuagint, Vulgate, 2 Samuel 8:6 (compare Syriac); Hebrew lacks *garrisons*

(18:6) Hebrew *the LORD saved David*; also verse 13

2 Samuel 8 (cont.)

⁹ *When Toi king of Hamath heard that David had defeated the whole army of Hadadezer,*

¹⁰ *Toi sent his son Joram to King David, to ask about his health and to bless him because he had fought against Hadadezer and defeated him; for Hadadezer had often been at war with Toi. And Joram brought with him articles of silver, of gold, and of bronze.*

¹¹ *These also King David dedicated to the LORD, together with the silver and gold that he dedicated from all the nations he subdued, ¹² from Edom, Moab, the Ammonites, the Philistines, Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah.*

¹³ *And David made a name for himself when he returned from striking down 18,000 Edomites in the Valley of Salt. ¹⁴ Then he put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants. And the LORD gave victory to David wherever he went.*

¹⁵ *So David reigned over all Israel. And David administered justice and equity to all his people. ¹⁶ Joab the son of Zeruiah was over the army, and Jehoshaphat the son of Ahilud was recorder, ¹⁷ and Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, and Seraiah was secretary, ¹⁸ and Benaiah the son of Jehoiada was over^[fn] the Cherethites and the Pelethites, and David's sons were priests.*

ESV Footnote

(8:18) Compare 20:23, 1 Chronicles 18:17, Syriac, Targum, Vulgate; Hebrew lacks *was over*

1 Chronicles 18 (cont.)

⁹ *When Tou king of Hamath heard that David had defeated the whole army of Hadadezer, king of Zobah, ¹⁰ he sent his son Hadoram to King David, to ask about his health and to bless him because he had fought against Hadadezer and defeated him; for Hadadezer had often been at war with Tou. And he sent all sorts of articles of gold, of silver, and of bronze.*

¹¹ *These also King David dedicated to the LORD, together with the silver and gold that he had carried off from all the nations, from Edom, Moab, the Ammonites, the Philistines, and Amalek.*

¹² *And Abishai, the son of Zeruiah,*

killed 18,000 Edomites in the Valley of Salt.

¹³ *Then he put garrisons in Edom,*

and all the Edomites became David's servants. And the LORD gave victory to David wherever he went.

¹⁴ *So David reigned over all Israel, and he administered justice and equity to all his people.*

¹⁵ *And Joab the son of Zeruiah was over the army; and Jehoshaphat the son of Ahilud was recorder; ¹⁶ and Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests; and Shavsha was secretary; ¹⁷ and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were*

the chief officials in the service of the king.

God's Victories — These chapters summarize the victories of David's armies during the whole time of his reign. Israel's territory became its largest during David's lifetime. David and his generals would get all of the credit in this review, except for a very important twice-repeated statement: "*And the LORD gave victory to David wherever he went*" (2 Sam. 8:6, 14). The hand of the Lord was upon David, His chosen vessel. Also, David's heart was right, wanting to obey and please the Lord. Although these victories included the killing of many men and hamstringing horses, it was God's will. He sometimes does things that are uncomfortable to read about and hard for us to understand but He is good and perfect in all of His plans and ways, so we accept it now and will understand it later. We might never be a David but we can all be obedient. We may never be as wise as Solomon but we

can learn God's wisdom from His Word. We probably won't be a Billy Graham but we can still influence others to come to Christ. We are His chosen ones, too.

April 7 W Reading 69 — Psalm 60:1-12; 108:1-13 — David's reflections on war

Psalm 60

To the choirmaster: according to Shushan Eduth.

A Miktam^[fn] of David; for instruction; when he strove with Aram-naharaim and with Aram-zobah, and when Joab on his return struck down *twelve thousand* of Edom in the Valley of Salt.

Psalm 108

A Song. A Psalm of David.

- ¹ *My heart is steadfast, O God!
I will sing and make melody with all my being!*^[fn]
- ² *Awake, O harp and lyre!
I will awake the dawn!*
- ³ *I will give thanks to you, O LORD, among the peoples;
I will sing praises to you among the nations.*
- ⁴ *For your steadfast love is great above the heavens;
your faithfulness reaches to the clouds.*
- ⁵ *Be exalted, O God, above the heavens!
Let your glory be over all the earth!*

ESV Footnote

(108:1) Hebrew *with my glory*

- ¹ *O God, you have rejected us, broken our defenses;
you have been angry; oh, restore us.*
- ² *You have made the land to quake; you have torn it open;
repair its breaches, for it totters.*
- ³ *You have made your people see hard things;
you have given us wine to drink that made us stagger.*
- ⁴ *You have set up a banner for those who fear you,
that they may flee to it from the bow.*^[fn] *Selah*

ESV Footnotes

(60:1) Probably musical or liturgical terms

(60:4) Or *that it may be displayed because of truth*

Psalm 60 (cont.)

- ⁵ *That your beloved ones may be delivered,
give salvation by your right hand and
answer us!*
- ⁶ *God has spoken in his holiness:^[fn]
“With exultation I will divide up Shechem
and portion out the Vale of Succoth.*
- ⁷ *Gilead is mine; Manasseh is mine;
Ephraim is my helmet;
Judah is my scepter.*
- ⁸ *Moab is my washbasin;
upon Edom I cast my shoe;
over Philistia I shout in triumph.^[fn]*
- ⁹ *Who will bring me to the fortified city?
Who will lead me to Edom?*
- ¹⁰ *Have you not rejected us, O God?
You do not go forth, O God, with our
armies.*
- ¹¹ *Oh, grant us help against the foe,
for vain is the salvation of man!*
- ¹² *With God we shall do valiantly;
it is he who will tread down our foes.*

ESV Footnotes

(60:6) Or *sanctuary*

(60:8) Revocalization (compare Psalm 108:10);
Masoretic Text *over me, O Philistia, shout in triumph*

Psalm 108 (cont.)

- ⁶ *That your beloved ones may be delivered,
give salvation by your right hand and
answer me!*
- ⁷ *God has promised in his holiness:^[fn]
“With exultation I will divide up Shechem
and portion out the Valley of Succoth.*
- ⁸ *Gilead is mine; Manasseh is mine;
Ephraim is my helmet,
Judah my scepter.*
- ⁹ *Moab is my washbasin;
upon Edom I cast my shoe;
over Philistia I shout in triumph.”*
- ¹⁰ *Who will bring me to the fortified city?
Who will lead me to Edom?*
- ¹¹ *Have you not rejected us, O God?
You do not go out, O God, with our
armies.*
- ¹² *Oh grant us help against the foe,
for vain is the salvation of man!*
- ¹³ *With God we shall do valiantly;
it is he who will tread down our foes.*

ESV Footnote

(108:7) Or *sanctuary*

Not an Easy Road — The previous summary of Israel’s victory over the Philistines and surrounding nations was not easy, although God was with them and provided the victories. Psalm 60 reveals the difficulty they had, even causing them to wonder about God’s presence and help: “O God, you have rejected us...” (v. 1) and, “Have you not rejected us, O God?” (v. 10; also Ps. 108:11). God’s plans and promises are often plagued with problems. John Bunyan reminds us in “The Pilgrim’s Progress” that the road to the Celestial City is filled with troubles. We can now see a suggestion for *why* God had the people of Israel conquer and put into subjection surrounding countries: When Israel was in control, they had a captive audience; they could teach those people about Yahweh instead of being enemies with them. Part of the title of Ps. 60 (“*for instruction*”) implies this evangelistic purpose. That purpose is also shown clearly in David’s reference in Ps. 108 to giving thanks and praising God “*among the peoples ... [and] among the nations*” (v. 3) so that God’s glory would “*be over all the earth*” (v. 5). Unless we are involved in a jail ministry, we probably don’t have a “captive audience,” but we still have the privilege and responsibility of telling others about Jesus.

Meditation: Let’s look at an apparent discrepancy in our reading for today. The title of Ps. 60 says that the occasion of this psalm was “*when Joab on his return struck down twelve thousand of Edom in the Valley of Salt.*” However, we read earlier in 2 Sam. 8:12 that “*David made a name for himself when he returned from striking down 18,000 Edomites in the Valley of Salt*” and in 1 Chron. 18:13, that “*Abishai, the son of Zeruiah, killed 18,000 Edomites in the Valley of Salt.*” There are two problems here: Who killed the Edomites and how many were killed? Did Joab kill them (Ps. 60), or

David (2 Sam. 8:12), or Abishai (1 Chron. 18:13)? The solution to this question is that the leader gets the credit. David is the leader of all Israel. Joab is the leader of all the Israelite army, and Abishai is a division leader in the army under Joab. The second question of how many were killed might be explained in that they described different battles. Remember that 2 Sam. 8 and 1 Chron. 18 are summaries that covered many years. The 12,000 killed by Joab's forces in the Valley of Salt (Ps. 60) may have been at an earlier or later time than the 18,000 mentioned in 2 Samuel and 1 Chronicles. Since Jesus said that God's word is truth (John 17:17), instead of questioning the Bible's accuracy, we need to look for reasonable explanations of its few apparent discrepancies.

April 8 Th Reading 70 — 2 Samuel 9:1-13 — David helps Mephibosheth

¹ And David said, "Is there still anyone left of the house of Saul, that I may show him kindness for Jonathan's sake?" ² Now there was a servant of the house of Saul whose name was Ziba, and they called him to David. And the king said to him, "Are you Ziba?" And he said, "I am your servant." ³ And the king said, "Is there not still someone of the house of Saul, that I may show the kindness of God to him?" Ziba said to the king, "There is still a son of Jonathan; he is crippled in his feet." ⁴ The king said to him, "Where is he?" And Ziba said to the king, "He is in the house of Machir the son of Ammiel, at Lo-debar." ⁵ Then King David sent and brought him from the house of Machir the son of Ammiel, at Lo-debar. ⁶ And Mephibosheth the son of Jonathan, son of Saul, came to David and fell on his face and paid homage. And David said, "Mephibosheth!" And he answered, "Behold, I am your servant." ⁷ And David said to him, "Do not fear, for I will show you kindness for the sake of your father Jonathan, and I will restore to you all the land of Saul your father, and you shall eat at my table always." ⁸ And he paid homage and said, "What is your servant, that you should show regard for a dead dog such as I?"

⁹ Then the king called Ziba, Saul's servant, and said to him, "All that belonged to Saul and to all his house I have given to your master's grandson. ¹⁰ And you and your sons and your servants shall till the land for him and shall bring in the produce, that your master's grandson may have bread to eat. But Mephibosheth your master's grandson shall always eat at my table." Now Ziba had fifteen sons and twenty servants. ¹¹ Then Ziba said to the king, "According to all that my lord the king commands his servant, so will your servant do." So Mephibosheth ate at David's^[fn] table, like one of the king's sons. ¹² And Mephibosheth had a young son, whose name was Mica. And all who lived in Ziba's house became Mephibosheth's servants. ¹³ So Mephibosheth lived in Jerusalem, for he ate always at the king's table. Now he was lame in both his feet.

ESV Footnote

(9:11) Septuagint; Hebrew *my*

Kind Grace — David's action in this story reflects the kindness of God's grace to us. Mephibosheth's self-image seems to have been pretty low, probably because of his lameness, mentioned twice (vv. 3, 13). Even part of his name, meaning "shame," reflected his condition and he also referred to himself as "a dead dog" (v. 8). Yet, David honored him by assigning to him all the land that had been owned by Saul and by inviting him to eat at his table regularly with his sons. We are also spiritually "lame," and when we recognize and admit that, we are invited to God's "table" of salvation. That kind of sinner's humility is captured in the 1707 hymn by Isaac Watts:

Alas! and did my Savior bleed And did my Sov'reign die? Would He devote that sacred head For such a worm as I?

Notice that it was David who took the initiative to seek out a descendant of Jonathan that he could bless for the sake of the memory of his close friend. God also took the initiative to seek us out: Jesus said, “*For the Son of Man came to seek and to save the lost*” (Luke 19:10) and Paul wrote later that “*God shows his love for us in that while we were sinners, Christ died for us*” (Rom. 5:8). We didn’t deserve that but God in His kindness reached out to us with undeserved grace.

Meditation: Do you sometimes get confused about genealogies in the Bible? Part of the problem is that sometimes the Hebrew word for “father” can also be used for a grandfather. We see a good example of that in our reading for today when David said to Mephibosheth, “*I will show you kindness for the sake of your father Jonathan, and I will restore to you all the land of Saul your father*” (v. 7). Saul was actually his grandfather. To complicate things further, Mephibosheth is referred to twice as Saul’s “*grandson*” in vv. 9-10, even though the Hebrew word used there is the word for “son” (translated literally in the NKJV). We could call this genealogical telescoping.

2 Samuel 10

¹ After this the king of the Ammonites died, and Hanun his son reigned in his place. ² And David said, "I will deal loyally^[fn] with Hanun the son of Nahash, as his father dealt loyally with me." So David sent by his servants to console him concerning his father. And David's servants came into the land of the Ammonites. ³ But the princes of the Ammonites said to Hanun their lord, "Do you think, because David has sent comforters to you, that he is honoring your father? Has not David sent his servants to you to search the city and to spy it out and to overthrow it?" ⁴ So Hanun took David's servants and shaved off half the beard of each and cut off their garments in the middle, at their hips, and sent them away. ⁵ When it was told David, he sent to meet them, for the men were greatly ashamed.

And the king said, "Remain at Jericho until your beards have grown and then return."

⁶ When the Ammonites saw that they had become a stench to David, the Ammonites sent and hired

the Syrians of Beth-rehob, and the Syrians of Zobah, 20,000 foot soldiers, and the king of Maacah with 1,000 men, and the men of Tob, 12,000 men.

⁷ And when David heard of it, he sent Joab and all the host of the mighty men. ⁸ And the Ammonites came out and drew up in battle array at the entrance of the gate, and the Syrians of Zobah and of Rehob and the men of Tob and Maacah were by themselves in the open country.

ESV Footnote

(10:2) Or *kindly*; twice in this verse

1 Chronicles 19

¹ Now after this Nahash the king of the Ammonites died, and his son reigned in his place. ² And David said, "I will deal kindly with Hanun the son of Nahash, for his father dealt kindly with me." So David sent messengers to console him concerning his father. And David's servants came to the land of the Ammonites to Hanun to console him. ³ But the princes of the Ammonites said to Hanun, "Do you think, because David has sent comforters to you, that he is honoring your father? Have not his servants come to you to search and to overthrow and to spy out the land?" ⁴ So Hanun took David's servants and shaved them

and cut off their garments in the middle, at their hips, and sent them away; ⁵ and they departed. When David was told concerning the men, he sent messengers to meet them, for the men were greatly ashamed. And the king said, "Remain at Jericho until your beards have grown and then return."

⁶ When the Ammonites saw that they had become a stench to David, Hanun and the Ammonites sent 1,000 talents^[fn] of silver to hire chariots and horsemen from Mesopotamia,

from Aram-maacah, and from Zobah.

⁷ They hired 32,000 chariots and the king of Maacah with his army, who came and encamped before Medeba. And the Ammonites were mustered from their cities and came to battle.

⁸ When David heard of it, he sent Joab and all the army of the mighty men. ⁹ And the Ammonites came out and drew up in battle array at the entrance of the city, and the kings who had come

were by themselves in the open country.

ESV Footnote

(19:6) A *talent* was about 75 pounds or 34 kilograms

2 Samuel 10 (cont.)

⁹ When Joab saw that the battle was set against him both in front and in the rear, he chose some of the best men of Israel and arrayed them against the Syrians. ¹⁰ The rest of his men he put in the charge of Abishai his brother, and he arrayed them against the Ammonites. ¹¹ And he said, "If the Syrians are too strong for me, then you shall help me, but if the Ammonites are too strong for you, then I will come and help you. ¹² Be of good courage, and let us be courageous for our people, and for the cities of our God, and may the LORD do what seems good to him." ¹³ So Joab and the people who were with him drew near to battle against the Syrians, and they fled before him. ¹⁴ And when the Ammonites saw that the Syrians fled, they likewise fled before Abishai and entered the city. Then Joab returned from fighting against the Ammonites and came to Jerusalem.

1 Chronicles 19 (cont.)

¹⁰ When Joab saw that the battle was set against him both in front and in the rear, he chose some of the best men of Israel and arrayed them against the Syrians. ¹¹ The rest of his men he put in the charge of Abishai his brother, and they were arrayed against the Ammonites. ¹² And he said, "If the Syrians are too strong for me, then you shall help me, but if the Ammonites are too strong for you, then I will help you. ¹³ Be strong, and let us use our strength for our people and for the cities of our God, and may the LORD do what seems good to him." ¹⁴ So Joab and the people who were with him drew near before the Syrians for battle, and they fled before him. ¹⁵ And when the Ammonites saw that the Syrians fled, they likewise fled before Abishai, Joab's brother, and entered the city. Then Joab came to Jerusalem.

Moved by Emotions — This story started out well. David had a friendly relationship with the Ammonites, so he wanted to show kindness to their new king. He was moved to action by his kind emotions. However, the suspicious attitude of the new king moved him to blatantly cut off diplomatic relations by his act of shaming David's messengers. The messengers' emotions of being "*greatly ashamed*" (2 Sam. 10:5) resulted in their action of hiding out in Jericho until their beards grew out. The text doesn't say that the Ammonites were moved by the emotion of fear but it was certainly involved. Recognizing that their shaming action had made them "*a stench to David*" (v. 6), they hired Syrians to help protect them. Joab probably also had the emotion of fear when he saw that Israel's army was trapped (v. 9), so he challenged his brother Abishai, "*Be of good courage*" (v. 12). His next statement would better be described as "trust" rather than "emotion." He continued, "...*may the LORD do what seems good to him.*" It was time for God to act. We are not told that there was any fighting at all because when Israel's armies "*drew near to battle*" (v. 13), both the Syrians and the Ammonites fled. God is moved by our trust in Him. What battle do you face today? Are you doing everything you can? Okay then, trust God to do for you that which you cannot accomplish!

Meditation: The same Hebrew word (*chésed*) translated "*loyally*" in 2 Sam. 10:2 and "*kindly*" in 1 Chron. 19:2 is the same word used when David wanted to show "*kindness*" to Mephibosheth for Jonathan's sake (2 Sam. 9:1). It is used throughout the OT for God's kindness to mankind. God promised David that He would raise up a son from him to build a temple and that His "*steadfast love*" (*chésed*) would not depart from him. The same word is used three times in David's Psalm 103, including this promise to all of us: "*But the steadfast love [chésed] of the LORD is from everlasting to everlasting on those who fear him*" (v. 17).

We read of David's act of grace to Mephibosheth, showing unexpected and unmerited kindness to a crippled man. Grace could be defined as undeserved kindness. Read this chapter from Romans today, looking for the six times "grace" is mentioned, learning how it is described and what we gain by it, and seeing the greatest example of it.

¹ Therefore, since we have been justified by faith, we^[fn] have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith^[fn] into this grace in which we stand, and we^[fn] rejoice^[fn] in hope of the glory of God. ³ Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

⁶ For while we were still weak, at the right time Christ died for the ungodly. ⁷ For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— ⁸ but God shows his love for us in that while we were still sinners, Christ died for us. ⁹ Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹ More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

¹² Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men^[fn] because all sinned— ¹³ for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴ Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. ¹⁵ But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶ And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷ For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

¹⁸ Therefore, as one trespass^[fn] led to condemnation for all men, so one act of righteousness^[fn] leads to justification and life for all men. ¹⁹ For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰ Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, ²¹ so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

ESV Footnotes

(5:1) Some manuscripts *let us*

(5:2) Some manuscripts omit *by faith*

(5:2) Or *let us*; also verse 3

(5:2) Or *boast*; also verses 3, 11

(5:12) The Greek word *anthropoi* refers here to both men and women; also twice in verse 18

(5:18) Or *the trespass of one*

(5:18) Or *the act of righteousness of one*

- Grace provides access into a relationship with God through faith (v. 2).
- Grace comes to many as a free gift from God (v. 15).
- Grace provides a quality of an abundant life with Christ (v. 17).

- Grace conquers and reigns over sin (vv. 20-21).

Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt!
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb was spilled.

Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sin.
— Julia H. Johnston, 1910