

Let's open up with a word of prayer. Let's pray. Our Heavenly Father, we thank you, God, for the ability to come on the Lord's Day to Sunday School. We thank you, O Lord, for this time. We pray, O Lord, that you'd be pleased now to have mercy upon us as we read your word, as we seek to understand your word, that you would come and meet with us and help us, O Lord, to behold the wonders of your goodness to us through it. God, be pleased to bless the worship of yourself this day, we ask in Jesus' name, amen.

Well, good morning to everybody. We are looking today at the 10th chapter in this commentary by Dr. Davis on 2 Samuel. And what we've seen in this portion is that the pinnacle of David's career as Israel's king, wait a minute, let me get to the right lesson. It'll be really, really good. 129, okay. Did you? It's a good one. Yeah, it's a great, it's a good one. Right. And so, what we want to do is look at 2 Samuel 10 this morning. And so, if you'll turn with me there, we'll look at what's going on here and listen as I read this chapter.

Now, it happened afterwards that the king of the Ammonites died, and Hanun, his son, became king in this place. Then David said, I will show kindness, or hesed, as we saw the word last chapter used multiple times in a relationship with David to a Saulite here. Now David is interested in showing hesed to the unconverted, to the man outside of Israel in this sense. And so pay attention to the context here.

Now David, he said, So David sent some of his servants to console him concerning his father. But when David's servants came to the land of the Ammonites, the princes of the Ammonites said to Hanun their lord, Do you think that David is honoring your father because he has sent consolers to you? Has David not sent his servants to you in order to search out the city, to spy it out, and overthrow it? So Anun took David's servants, shaved off half their beards, and cut off their garments in the middle, as far as their hips, and sent them away. when they told it to David. He sent to meet them, for the men were greatly humiliated. And the king said, Stay at Jericho until your beards grow and then return. Now when the sons of Ammon saw that they had become odious, or literally the word is stink, they stink to David.

The sons of Amon sent and hired the Armenians of Beth-Rab, and the Armenians of Zobab, 20,000 foot soldiers, and the king of Macca with 1,000 men, and the men of Tob with 12,000 men. Then David heard of it. He sent Joab and all the army, the mighty men. And the sons of Amon came out and drew up in battle ray at the entrance of the city. while the Armenians of Zobab and Rehab, the men of Tob and Makar, were themselves in the field. And when Joab saw that the battle was set against him in front and in the rear, He selected from the choice men of Israel and arrayed them against the Armeans. But the remainder of the people he placed in the hands of Abishai his brother, and he arrayed them against the sons of Ammon.

And he said, if the Armeans are too strong for us, then you shall help me. But if the sons of Ammon are too strong for you, then I will come to help you. Be strong, and let us show ourselves courageous for the sake of our people and for the cities of our God. And may the Lord do what is good in His sight.

So Joab said to the people who were with him, drew near to the battle against the Arameans, and they fled before him. And when the sons of Ammon saw that the Arameans fled before Abishai and entered the city, then Joab returned from fighting against the sons of Ammon and came to Jerusalem.

When the Armeans saw that they had been defeated by Israel, they gathered themselves together. And Hadadizar sent and brought out the Armeans who were beyond the river. And they said to Helam and Shobak, the commander of the army of Hadadizar, led them. And when he had told David, he gathered all Israel together and crossed the Jordan and came to Helium. And the Arameans arrayed themselves to meet David and fought against him. The Arameans fled before Israel, and David killed 700 chariots of the Arameans and 40,000 horsemen and struck down Shobak, the commander of their army, and he died there.

And so as we look at this chapter in 2 Samuel, We see that, first of all, 2 Samuel is made up of two stories of David. The first half of this story we've been looking at for the past few weeks. And what we've seen in the opening of this book is after David's rise after the throne of Saul's death. It culminates with David's great achievements in worship, in warfare, and in personal witness, as we saw when he dealt with Mephibosheth. This golden era of David's life centers on God's promises in the Davidic kingdom and the Davidic covenant that he made with David in 2 Samuel 7, as we saw in those chapters when we looked at it. And as we're going to see next week, Lord willing, in chapter 11, though, is that however abruptly this transitions to David's downfall with his sin with Bathsheba and his cover-up that follows, leading to years of decay and decline, as we'll see. Very disappointing. But what we see from this chapter, though, is this is the transition point that's being made right here. And this bridge between these two sections of 2 Samuel occurs in this chapter.

But chapter 10 also links backwards to David's kindness to Jonathan, to his son Mephibosheth in chapter nine. And so I want you to see that, first of all, as we proceed down through this chapter, that this Ammonite war is the link with the chapters that follow by setting the stage of which David will ultimately let down his guard and fall prey to his most deadly enemy.

And what's his deadliest enemy? His sinful passions. And we're gonna see that as we proceed down through the chapters. And so that his deadliest enemy is not the Amorites. His deadliest enemy is not the Armenians. His deadliest enemy is not the sons of Ammon. The deadliest enemy is not the Philistines. The deadliest enemy is the enemy within. His sinful passions.

But that's for another day. Today, though, out of the promises of the Lord's covenant with David, who had given him rest, this victorious military campaigns in chapter 8 were secured by rest, by God's power. But it's so surprising that in the midst of this rest, Here we have another time of which he's got to go out to battle. That God had just given him rest where remember he was contemplating last chapter. Is there anyone of the house of Saul that I could do any kindness to? And yes, there was. But anyway, here we are now and God had granted this request. But in the midst of that request of that rest, we find that there is war.

There is this, well, but David is yet to remain strong in the faith and to maintain his rest, he must be ever vigilant. And that has application to the Christian, doesn't it? Because we too have rest in the Lord Jesus Christ, who tells us to come unto me, and I will give you rest, or to find our rest in him. But the same time, in the midst of rest, you must still be vigilant from those without. and from the sin within, as we'll see. But anyway, the same thing applies to the Christian who, through faith, enters rest provided by the Lord Jesus Christ. Yet, we still need to fight the good fight until the Lord Jesus Christ returns.

We see from passages like Ephesians 6 where we must stand firm against the wiles of the devil. Even in the midst of that rest, there is this context of war that we are to be alert, that we are to be capable of fighting. We are to be wary of the enemy and where they might be and how they might come to us. And we must beware ever more of the sin that indwells in our heart.

Well, 2 Samuel 10, though, provides us a picture of God's servant fighting victoriously in His might. And so that's what we're going to be doing. And so this chapter begins with David. And out of kindness, what does he say? He says, It happens afterwards. It happens after the kindness he'd shown to Mephibosheth. He said afterwards that the king of the Ammonites died and Hanun, his son, became king in his place. Verse 2, I will show kindness to Hanun, the son of Nahash, just as his father showed kindness to me. Now, we don't know the context of where Nahashma, but we don't know where in the world they might have come out. We've looked and don't see it there.

But it was yet as the Ammonites do, they disgraced David's ambassadors by shaving off half their beard. Now, they didn't get the bottom part of their beard and leave a great looking mustache. They laid it like half of the face like this, okay? And then they cut off their garments at their hips, kind of where my coat is, maybe a little higher than that.

And so these diplomats that had come from David were incredibly ashamed. and were embarrassed by the sign of the men of Israel was their beard, their full-growth beard that they had. But you can imagine, these were diplomats. These were not Joe Schmoe that had been sent to go see Hanan. These were diplomats from the kingdom of Israel that had come.

And so, and there was this, in page one, top of 130, Davis gives a comment that says, we can imagine them running the gauntlet through a mob of jeering men and women. Hanang should have stuck with convention. He had committed foreign folly. He had created a big stink.

All right? It's so amazing how there are wars, many wars, that have started over instances like this. that were just, someone was just mean to somebody else, and a war takes out, and all their families start warring, and things happen, or steal a cow, or they do something dumb, and so in this case, you can imagine though, here are the Ammonites that think this is a good idea. You know, these are, and we have to remember who we're dealing with. We're dealing with Ammonites. We've met these guys before.

This is a rough bunch. This is something that Davis will talk about here in just a second. But David had wanted to show Hanun kindness. And David had wanted to show God's kindness to the unconverted, that man that's outside there from some action that his father had done. And look at what he does to his diplomats. Davis has three, Dr. Davis has three main headings. He gives a prophetic scenario, he gives commendable fidelity, and then he talks about an unexpected theology.

And so we've got to remember who these guys, look back in 1 Samuel chapter 11. We saw Nahash before, where Nahash, remember, was the guy that came, and this is the first time where Saul comes and rescues. And we see Nahash as the guy that wants to scoop out and take out the right eye of all the Israelites.

Jabesh, he came to them and said, well, I understand that you guys want to surrender to me and that's all good, but I want your right eye out. I'm going to take your right eye out. So what they had done was that, because as you held up your shield, you had to peer around the shield with your right eye. And so if they took out their right eye, they'd have to stick out more eyeball to look over here, which would make them more vulnerable and make them easier to kill.

But that's the same Nahash. That's this same Nahash. So these Ammonite guys are mean people, okay? We read about them in Amos where the Lord has a rebuke to them in Amos because the Ammonites are the one who were splitting open pregnant ladies to kill the generations that would follow after them.

And so they are, this is a terrible bunch, these Ammonites. And so they are, I love Davis's comments. He says, we shouldn't be too surprised at the group we're dealing with. These are Ammonites. He says, they're fiendish barbarism. In other words, they were fiendish barbers. I love that. And the tailors are not unusual considering the source of who these guys were.

We remember Nahash. We remember Hanun's father. But evidently he had shown some kindness to David of unknown time. We think it was said by the commentator that it was during the time that he was running from Saul that the Ammonites may have provided relief to David during some time. What's unusual, says Davis, about a little hacking off of the hair, a little tailoring to them. But the point is, they go on and say that this is a picture, though, of Psalm 2. And so I want to flip over to just for Psalm 2, just for a second. He said, this is a picture of God's kindness here and how the nations react.

In particular, those first three verses, it says, Why are the nations in an uproar and the peoples devising a vain thing? The kings of the earth take their stand and rulers take counsel together against the Lord and against His anointing, saying, Let us tear their fetters apart and cast away their cords from us. That's the attitude of these unconverted. That's the attitude of the nations that surround Israel at this time.

And so we should not be surprised. at who we're dealing with. We're dealing with Ammonites. We're dealing with those that before had wanted to gouge out right eyes and leave them subservient to the Ammon, but who would, oh yeah, but it's gonna cost you a right eye for you to be a subject to me. And so we must be careful then of who we're dealing with.

He says 2 Samuel 10 is a picture, a miniature picture of Psalm 2. Okay, the nation's devising against the Lord, the nation's scheming against the Lord's anointed, the nation's scheming against God, and they chafe under it. Here is King David showing kindness in diplomatic manners to another nation, in sympathy, to issue condolences to this man. And yet they think this is a great idea. Let's cut off their beards. Let's cut off their garments and send them packing. We'll just laugh. It'll be great fun.

Well, David says there is prophetic scenario that is building up here, that that's exactly what is going on, the Psalm 2, that's happening there. And he makes comments about that. He makes comments when he says, he says, it's far

easier for us, in 133, it's far easier for us to see Psalm 2 being fulfilled when we eavesdrop on the prayer of the Jerusalem church in Acts 4, verse 24. who quote Psalm 2 and in that context they're talking about Herod and Pontius Pilate. And in that case, those who are doing wicked scheme against the Lord and against His anointed. But in the context that's here in some miniature form, it is happening now with the Ammonites that are fighting here in chapter 10.

We do not think of Hanun and Hattiezer in that way. We look at them as bothersome episode on the Eastern front that we must read about before we can get to the really sensational stuff about David and Bathsheba. But David is Yahweh's chosen king and Hanun and Hattiezer and company have arrayed themselves against him and they lost as they all will lose ultimately. to the Lord and to his anointed. 2 Samuel is but a miniature Psalm 2 and proclaims, in spite of all resistance and hostility, the Davidic king will rule. How we need to take comfort in that. We're not going to let Ammonites bother us because we have a king who rules and will rule forever.

Yet, there are his servants here that have had half their beard taken off, and half their garments taken off, and a disgrace. They go and camp out in Jericho for some time. goes on and talks about, Davis also gives a second point that talks about a commendable fidelity.

And he's talking about Nahash must have given David some help. I've mentioned that before when Saul was tracking him down. Look at the top of page 134 where it says, the first full paragraph, that it says, I think the writer wants to cast David as the chesed doing king. In chapter 9, we entered a new section of the Saul-Samuel material.

At the very first, David appears as a faithful king, eager to act kindly and loyally towards Saul's family, and then as the grateful king, carefully to act kindly toward those outside of Israel. At the beginning of this section, we have a double picture of David as the chesed-doing king. And I want to read that next paragraph that talks about there from this J.P. Fulcombe. loyalty or hesed, he says, was according to chapter 9 the principle that guided David with respect to a branch of Israel's former royal family and thus part of the domestic policy. According to chapter 10, David also wants to apply this principle word as a guiding principle in his foreign policy. at this moment in particular with regard to the royal family of a neighboring country.

And so that's what David is doing. David has found rest. David is trying to show kindness and showed kindness to Saul's family and showing kindness now extended out to these non-covenant communities that are here. And he wants kindly those that are outside of Israel. He is the Chesed doing king.

Yet how do they deal with God's love, the extension of God's graciousness and condolences to Him? They reject it. They mar them. They cut off their beards. They cut off their garments, which is how those outside of Israel typically do with chesed love that comes to them in kindness and in mercy. In effort to show kindness, they reject it, make fun of it, spite them.

And so the pictures of the Lord Jesus Christ, when the Lord Jesus Christ was marred, when he was beaten, when crowns of thorns run, when his robe was divided and they laughed and blasphemed and mocked him and him. And so that's typically how the nations treat the Lord and his anointed.

Listen, but David's trying to show this, and so there's going to be problems. There's going to be trouble here, isn't it? But I want to go to the next to the last paragraph on 134. I propose, however, that the writer shows us two glimpses of David in order to form a foil against which we will see David later in chapters 11 and 12.

Here is David acting kindly and loyally There is David throwing kindness and loyalty to the winds. Here is David controlled by his covenants and memories. There is David driven by his glands and secrets." Listen to Davis. Don't you love that? How is he driven? He's driven by his glands and he's driven by his secrets. Listen.

That is, here David spares and mourns life, there he tramples and destroys life. And so he's making this context here, this contrast here is we have this shift in the book that's about to happen and slap us right in the face, next chapter we'll look at, Lord willing, I say next week. And this is the same man, well, But here, in chapter 10, we've got a commendable fidelity. Commendable fidelity. David extending Chesed to people outside. May have had some interest trying to appease the Ammonites. It didn't work, didn't it? And so, go down to the bottom of page 134.

Before we move on, Does not the apostle place the same claim in principle upon Christian believers in 1 Thessalonians 5.15? Now, what he's doing is he's gonna be talking about the context of which you and I now, we're not talking about David and so much, but we're talking about us here in this room. We're talking about us in the sense of how are we to deal with those like that.

1 Thessalonians 5.15, he said, let's don't miss the lesson here. He said, see that none of you repays evil for evil, but always seek to do good to one another and to all. Sometimes we leave the all out. Sometimes we think, I got to do good to Jimmy. I got to do good to you. I've got to do good to you.

But God says in 1 Thessalonians 5.15 that we're to do good to you and all.

And so that is to be a principle of which we are to show kindness, chesed, God's kindness to all around us, given our situations, when that opportunity presents ourselves. It's a very foundational part of being a deacon and serving the community. We're being kind to them. We're showing them the love of Jesus. Whether they accept it or not, we have shown them the kindness of God. in many ways, diaconal means, in which we feed people, we meet their needs or take care of them as we take meals to people, as you people are so well at doing. And so let's don't lose the lesson here of the outward showing of God's kindness to outsiders.

It's important. It's important for us to get that lesson. Isn't this the thrust of Jesus' argument based on the will, wideness of God's mercy? And he's quoting from Matthew 5, 47. That's the passage talking about, showing God's mercy from that passage. In short, our chesed should include Ammonites and other pagans. We have to be showing Ammonites kindness, as David did here. Just small, quick thing.

The third thing he goes on and talks about this unexpected theology that is here, and we read from the theologian Joab here. I say that with tongue and cheek. Because we know Joab. We know Joab. We know his sneakiness. We

know the stuff he does. How does Davis call him? An iron-nerved, hard-bitten, vindictive, blood-spilling, look-out-for-number-one military man. That's so perfect, describes Joab. But he's saying that there is theology that is here that we must learn from Joab in the sense, as we look at certain verses, like the verses 11 and 12 here in our chapter, where it says, I'm in the wrong chapter again, all right.

He says, if the Arameans are too strong for me, then you shall help me. But if the sons of Ammon are too strong for you, then I will come to help you. Be strong and let us show ourselves courageous for the sake of our people and for the cities of our God. And may the Lord do what is good in his sight, okay?

And that's the phrase he's really getting at. That's the phrase he's really getting at because he tells us here that there is this unexpected theology that's come from the lips of Joab here in the midst of getting ready to fight this battle. Here had they come and then they're being squeezed by two sets of the Ammonites are on one side and the Arameans on one other. These are the Syrians is who these guys are. and are on the other side and they're caught between this. And so Joab is talking to his brother and he's saying, I'm gonna fight this group here and you fight this group and we will see what the Lord does. We'll see what it is that the Lord does here in this place. He said, and may the Lord do, this is Lord, this is Yahweh.

May Yahweh do what is good in his sight, okay? And Davis is going on and trying to talk about, in this segment here, about how there was this unexpected theology that is here, and we get it from Joab, of all people. And so he says in the bottom of 136, he says, not only is Joab, do we meet an explicit theological note in this chapter, go over, I'm sorry, 136, it says, He holds the, in the middle of 136, he says, to the contrary, he's talking about himself, he says, I hold this affirmation that as any believer's firmest solace is an all of life's uncertainty. He back up there and he says, in fact, always the resting place of God's beleaguered people, Yahweh will do what he thinks good.

And he's going on and gonna quote a sermon by John Calvin. And it is printed the last part of 136 and 137. I'm gonna read it because it's so good. And now just picture just a minute, Calvin preached every day. And so this was preached on a Tuesday, August the 11th, 1562. Here is Calvin preaching through this passage right here. And he's trying to make the point that Davis is making.

And so he quotes this section, and by the way, if you see the footnote on the bottom of page 137, it says, I found Calvin's whole discussion, pages 463 to 69. If you want that, let me know and I'll email it to you. And so I'll have to scan it tomorrow or this week and I'll send it to you. Crazy good, wicked good, really good reading. But as Calvin's talking about this, and so listen to Calvin as he's talking about Joab here.

Well, if someone still claims that Joab did not show that he trusted in God, that he was not thoroughly assured of the promises of the law, the reply to that is that God does not give particular promises about this or that to his children. We certainly have this point, which should have been made firmly persuade us that God will never abandon us. And then at the end, he will show that our hope is in him, was not in vain, so that our faith will not be frustrated when it rests upon his mercy and his truth. Nevertheless, we must remain in suspense about many things."

Just for a second. You and I have no problems dealing with, you know, God's gonna take care of us. God's gonna feed us, God's gonna watch over us, God's gonna watch over us in his acts of kindness and providence. My problem is when's he gonna do it? When am I gonna get well? When am I gonna be able to make enough money? My problem in the midst, I don't have an issue with the promise this made to me. And what he says here is, this is the theology behind Joab here. Joab doesn't have the sense to know, doesn't have the ability to know.

He's not sure if they're gonna win or not. He says, God has told me that he is with his people. He doesn't know who's going to be killed. We don't know who's going to be killed in this battle. There are going to be people killed. God's people from Israel are going to get killed in this battle with the Ammonites and from those of the Amorites. And they're going to be killed by that.

And he understands the big principles of that. The problem that I have, and I don't know about you, is that I have to wonder when. Am I going to have enough money to pay my bills? Am I ever going to get well from this disease I've got? And that's where you and I start to doubt.

Well, we can take comfort and confidence in this that Joab says right here. Where it says, he says, he says, and may the Lord do what is good in his sight. That's my confidence. No matter what happens, and no matter what event I may find myself in in my life today, God will do what is good to him. And there I can find my confidence. Right there.

And so he's going on and saying, that's what Calvin is talking about. Let's read on. It says, nevertheless, we must remain in suspense about many things. And that's what he's talking about. We don't know. We believe those hard promises. We have issues with when. When is this gonna happen though? I've been praying a long time. I don't know. When's this gonna happen to me? When am I gonna get relief from this issue and problem that I've got? Joab gives us good counsel. The Lord will do what is good to him.

Calvin goes on and says here, he says, for instance, when we ask God for our daily bread, it is not that we are assured that He will send us a good harvest or a good vintage. We should leave that in His hands and patiently await what pleases Him. When we have many illnesses, we must rest assured that He has not forgotten us and that we have such access to Him that in the end, we should feel that He had looked on us in pity. The promise of God should be fully sufficient in regards to that.

However, when we would like to have the word that today or tomorrow He will restore our health, and we do not know, we are even in doubt of living or dying. And he goes on and says right here, Calvin goes on to point out that Joab could have no absolute certainty of victory. and deliverance from this Armean and Ammonite jam because he had no specific promise about this particular situation. Hence he concludes, we see therefore that Joab's uncertainty was not a lack of faith, for we can certainly doubt, although we embrace the promises of God and hold them as absolutely certain and infallible. What we doubt are the things which are not clear to us.

That is how he wants us to remain in suspense about many things and to leave off his secret counsel and his providence. You see, and that's the hard part for us, isn't it? That's the hard part. We understand that God's gonna take care of us, and we don't understand God's secret will, and Calvin twice has used the word suspense that's

there, and that characterizes a lot of us. We live in suspense. We don't know how this is gonna turn out. I'm not sure this is gonna be okay. I'm not sure I'm gonna make it. I'm not sure I'm gonna live through this disease.

And it's suspense that is there. But here is what we need to do is we take our eyes off of that. In the midst of that, we find that our God will do to us what is good to him, whatever it is that happens to us. He goes on and says that this is strange chemistry. In the middle of the bottom part of 137, this is strange chemistry. What he means is this is hard for us to swallow. Taking Joab's word into our own dilemma may make us both more confident and less certain. I may have confidence in that. You want to make a comment? It may make us less confident, but it will also less certain.

We don't know, but we do know that the Lord will do good to us regardless of what happens to us. At some point, will we not see that if Yahweh will do what He thinks good, that we also will be what is good for His people? If Joab stirs up our faith, we owe him our thanks." And so that's what he's talking about here, about this unexpected theology and comfort and possibly even, could we call it encouragement? that we could have. In the midst of our uncertainties, we believe God's promises. We don't doubt God's promises. Our problem, or my problem, is when. When we're going to get relief from this that we've prayed for for so long. When are we going to find relief? When are we going to know? I don't know.

And the suspense that we have in there is exactly where God has placed us and exactly where this encouragement needs to come to us. And we say, may the Lord do what is good in his sight. Regards to my health, regards to my occupation, regards to my relationship I may have with this or that or whatever's going on over here. I find comfort that the Lord will do what is good in His sight. That's my confidence. That needs to be your confidence, too. Let's pray for us. God, we pray that You would help us, O Lord, to learn even theology from Joab. We pray, Lord, that You'd be pleased now to come and be with us as we come to worship, we ask in Jesus' name. Amen. Thank You for