

## 2<sup>nd</sup> Samuel Ch 10

2<sup>nd</sup> Samuel Ch 10 brings us to the peak, to the pinnacle of David's reign in Israel, to that point whereby he was in his prime as far as his success both politically and personally regarding the nation went. Ch 11 brings us to that infamous downfall of King David concerning his adulterous relationship with Bathsheba, you've heard the expression, "The bigger they are, the harder they fall." And that was certainly true in David's case, he was a giant of a man, and great was his fall, but that observation we'll make next time, as for tonight we'll see him continuing to stay in stride with the moving of the Spirit of God in his life.

We recall in Ch 9 his kindness to Mephibosheth, and how he wanted to show him the kindness of God for Jonathon's sake, and we took the time to show how David in so many ways represented the love and kindness of our heavenly Father who shows us love and kindness for Jesus' sake. That through Jesus the covenant was established whereby we could come to Him, be received by Him and have a relationship that's personal with Him. And He never brings up our lameness, because it's covered as we dine at His table of grace.

And chapter 10 reveals to us that with David that wasn't a one time act shown only to 1 person, and never to be displayed again, he was in the business of showing kindness, of doing good, and demonstrating the love of God, even to those outside the covenant, to those neighboring nations around him, to those who didn't know the Lord. Jesus said, "*You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.*" Matt 5:43-45 Or to understand that another way, God extends common grace to the believer and non-believer alike, He doesn't just bless the believer and then torch the non-believer, not allow them to work or earn a living for their families or whatever. He extends His common grace and mercies to everyone alike, and we're to do the same. Now we know that we're to exercise discernment, not casting our pearls before swine, or throwing that which is holy to the dogs, but we're speaking here of common grace, showing the love of God to everyone alike regardless of how they respond or react. In other words, there will be those who will be hostile towards you (verbally or otherwise) because you're a believer. But that doesn't mean that you suddenly become a jerk in return and just turn off the spigot of God's love towards them. What does the bible say, "*Do not be overcome by evil, but overcome evil with good.*" Rom 12:21 Now you probably wouldn't want to seek to engage that individual in the deep things of the heart of God, but as for common grace, we extend that to everyone alike. Look at these 1<sup>st</sup> couple of vs in Ch10

Vs1-2

Now Ammon would be modern day Jordan, and as for when Nahash showed David kindness we don't know, probably during his days of exile and leading his refugee lifestyle seeking to stay away from Saul.

But the point here and obviously what I want you to see and take note of, or underline or something, are those 4 words there at the front of vs 2, "I will show kindness." And this word "kindness" speaks of, "loving kindness", and "favor", even, "good deeds". It goes beyond just thinking kindly *about* someone, or having sympathy in your heart *towards* someone and it shows itself in mercy, or goodness, it's displayed in my actions towards them in a personal way.

David wants to do something nice for this fella, his dad has just passed away, and David wants to extend his condolences by some act of kindness and goodness towards him.

Maybe somehow help him in his hour of need; this is just a genuine act of goodwill by David towards this pagan king, Hanun. He's sending his personal ambassadors and representatives to just help comfort him in anyway they can on behalf of king David, to be kind.

And I want to camp out here for just a minute regarding the importance of kindness, loving kindness, good deeds. The bible says (and it's a good vs to have memorized, underscored in your heart that it might impact and change your life, and it's a vs to make sure your kids have memorized as well). We read in Eph 4:32, "*And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.*" The bible tells us, "*What is desired in a man is kindness.*" Prov 19:22

And again, "*Be kindly affectionate to one another with brotherly love, in honor giving preference to one another.*" Rom 12:10. And of course we're all familiar with the fact that, "*Love suffers long and is kind.*" 1 Cor 13:4

Be kind to one another, it's a huge key in life, being nice, being kind in word and in deed; in your marriage relationship, be kind to your spouse, in your relationship to your kids, and kids, in your relationship to your parents. I'm not saying that when your children are out of line that they don't need discipline, but what's the general demeanor of your relationship with them, with those around you, at work, on the jobsite, in the office or at school?

The bible tells us regarding Jesus in the book of Acts ch 10 vs 38 that He was anointed of God with the Holy Spirit and with power, and do you know how that displayed itself in His life? That vs tells us, it says that in His power and anointing He, "Went about doing good." In other words, He was nice, He did good, He displayed words and acts of kindness. What will be the overflow of the power and anointing of the Holy Spirit in your life? It's said in several different ways in the NT, but the bottom line is lovingkindness. The fruit of the Spirit is love, but love isn't a passive emotion, it's displayed not only in word, but primarily by my actions towards a particular individual. And so even as Jesus went about in the anointing and power of the Holy Spirit doing good, being kind, (which is of course the overflow of love) even so with us. If we're under the anointing and power of the Holy Spirit in our lives we will be kind to one another, tender hearted. The bible tells us it's the goodness of God that leads us to repentance, and the word "goodness" that's used in Rom 2:4 is the exact same word that was translated, "kindness" in Eph 4:32. And so God wants to pour His goodness, His kindness into you and out through you by the power and anointing of His Holy Spirit that others might be drawn to Him, to repentance.

Now will that always happen? Unfortunately it won't; some will receive the kindness of God, others will reject it, in the case with Mephibosheth, he received it, as we'll see with Hanun, he'll reject it, but we're to demonstrate it, either way. It's interesting to me that in ch 9, a man who was poor, who was lame, who was in exile and in hiding, humbly received the king's kindness, but this man of means, of notoriety, who was in the, "who's who" rather than the, "who's he?" This man of wealth and might wouldn't receive it, but rather rejected it, kindness was offered to both, one of whom would receive it, the other who would not (keep that in mind, we'll get back around to it later.)

Vs3

You know it's unfortunate but there are those who are always going to be skeptical regarding any act of kindness that may come their way, or within their sphere of influence. "Why is he really doing that? Do you think it's just that simple?" And they think there's always an underlying agenda, probably because they know that they wouldn't do anything kind themselves without an underlying agenda, or to somehow manipulate a situation in their favor.

When I came home from men's prayer Monday evening my wife was tuned in (I think for the 1<sup>st</sup> time, but it was the last episode of, "For love or money" or whatever that particular reality show is called).

And these 15 women having been narrowed down to 2 were trying to win this man's love, but the hook was that if they won his love and they were the pick, they could choose him, or a million bucks. And they knew that they had the chance to opt for the money and so the reason they're seeking his affection is so they could choose the money. And sure enough the one he chose to love, chose to love the money instead of him, the whole time she was being kind to him, she had another agenda. And then they offered to let her play again accept this time she was the one seeking a man, and if the man chose her instead of the money, she'd get 2 million bucks. And so after she'd boohooed to the man about wanting to help her parents with the money, she readily gave up the million she'd won in order to try to win 2 million, but if the man chooses the money she gets nothing. You see she's really not about the love; she's using love or kindness as a cover to her underlying agenda of serving only her own interests. And those type of people are never really able to trust anyone else's genuine kindness because they believe there's always some dirty twist to somehow give them the shortest straw and be taken advantage of.

But David is simply being nice; they're not buying it. "Why is he *really* doing this, or saying that?" I think we would do well to learn to take things at face value, if there's an agenda underneath, God sees it, and He'll deal with it in His time. But as for your part, as for my part, love what? "*Bears all things, believes all things, hopes all things, endures all things.*" 1 Cor 13:7 Doesn't mean we don't seek to discern according to the guidelines of the Word of God, but if there's no obvious compromise somewhere, or something plainly out of whack, then when someone tells you something, just believe them.

Every now and then I'll get that, "What did you *mean* by that?" As though I was sending a subliminal message that really went somewhere that I never plainly stated. But I'm a pretty simple fella, and most people are, and so when I say something, unless I've misunderstood the premise, that's what I mean, and most people are that way. But Hanun's advisors didn't buy in on David's kindness, and so Hanun being new to the throne, took their advice.

Vs4

Talk about being subjected to a "Mean streak" these guys were sent away streaking. They grabbed these ambassadors, shaved off ½ of their beards, which means not from Z-Z Top length to a couple inches, but rather they took one whole side of their faces and shaved them clean and left the other side. And in that culture the only clean shaven faces were those of slaves, and so their just belittling them, Lev 19:27 made it clear that they weren't to disfigure the edges of their beards and all, and so they're making a mockery of them and their God, now I don't know if they knew what Lev 19 said (the people of Ammon) probably not, but it shamed these guys just the same. Because the beard of a Jewish man at this time represented their masculinity, and they wouldn't shave it for anything, but they've shaved ½ their faces, treated them like slaves, and as if shaving ½ their beards wasn't a bad enough fashion statement, they made them go back in the tiniest of skirts, completely exposed to the elements if you know what I'm saying.

So these guys were embarrassed, they were humiliated, they were disgraced, and the whole bit. Now as you know if you're an ambassador, you're a representative, these guys were representatives of the nation of Israel, and of king David himself. And so by treating these men this way, it was a slap in David's face personally, they were saying, "This is what we think of your kindness David!" And in reality it was a declaration of war, "We reject your kindness, and humiliate you on top of it."

How does this apply to you and me?

We're ambassadors of our King Jesus, of our Kingdom, the Kingdom of God, and some people will receive your kindness others will reject it, and they'll seek to humiliate you deprecate you in the most unkind ways; they'll seek to expose you and humiliate you and in essence declare war on you. They'll seek to "undo" you in front of everyone and send you home with your tail between your legs embarrassed and humiliated. And in reality whatever they do to you they're doing to your King Jesus, remember these words of Jesus, "*I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.*" Matt 25:40 Well, what then are we to do about that? More on that in a bit.

Vs 5

You know a lesser individual would've made a great political campaign out of this, would've show pictures on CNN, placed it all over the public eye and airwaves in order to outrage the nation and get them all riled up for war, get the popular vote in his favor. But David was being kind to these guys, taking concern for their dignity and their honor, and he told them to hang tight until they were restored and not to worry about it.

## Vs6

You see they knew that they'd declared war on Israel; they knew David was offended and repulsed at how they'd treated his dignitaries. And so they hired some 33,000 mercenaries plus their own men and prepared for war.

## Vs7-12

Now back in vs 7 we have this 1<sup>st</sup> mention of the, "Mighty Men" of David. And you can read Ch 23 of this book and get an idea what this phrase means, you'll read of one of his might men killing 800 men single handedly, that's one tough dude. Another guy who killed 300, one who fought so long and hard with the Philistines that when the battle was over his hand was stuck to his sword, he couldn't even lift it off, I mean there's just an amazing record of some of these guys. A guy who killed two war heroes, and went down into this pit and killed a lion by himself on a snowy day, and fought this huge Egyptian with a staff, took the Egyptians own spear away from him and killed him with it. I mean these guys were lean mean fighting machines; they were the seals, or the rangers of today, the elite fighting forces of David. But that wasn't always the case was it, who were they in the beginning, do you remember? Those who were distressed, in debt and discontented, and they came to David while he was in exile and he formed and fashioned these guys into who they became. And that's how we come to our King, and he transforms our lives, makes of us warfaring soldiers who fight the good fight of faith, 1 putting 1,000 to flight and two 10,000, that's what the bible says.

And so David heard of this alliance that was being built up against him and so he sought to rally his troops quickly and get there before they came together. But as you can see in vs 9 when Joab came riding out onto the battlefield he realized that he was getting there about the same time they were preparing to merge and so the translation of vs 9 is, "We're surrounded." The battle line was against him before and behind. Now apparently the Syrians were the noted fiercer of the 2 armies because he selected the best men to face off against them and the remainder he set towards the people of Ammon. But what I want you to notice is that through the course of his observation of the situation, the overwhelming odds against them; that in the course of his strategizing one thought never even entered his mind, "Surrender." That was never even an option, he didn't say, "What are we doing here? I was never told it was going to be like this, and if this is the case I'm out." "This is way too hard, the pressure is on, the enemy is on me like a flood, forget it."

And so to with you child of God, when the enemy is upon you like a flood, and you feel pressed in on every side, surrounded, outgunned and out numbered. Retreat and surrender is never an option, the only thing on Joab's mind was attack. He immediately went on the offense, was seeking how to best dismantle the enemies efforts, the white flag was never even carried in his pocket because surrender was never an option. What are you going to do when the pressure is on? Think, "Man it was never this bad in the world, I may as well throw in the towel and give up!" God forbid, it's not about giving up whenever we can't see a way out, because God's into making a way where there is no way. Man's impossibilities are God's opportunities.

We do well to heed the 3-fold exhortation of Joab as found there in vs 12, #1 Be of good courage, don't get *discouraged*, be of *good* courage. #2 Be strong for our people and for the cities of our God. Or to put it another way, what you do and the way you handle the warfare about you will have ramifications upon the lives around you. You throw in the towel and a whole host of people will be impacted and suffer the weight of that, so think of the people around you and how what you do affects and damages them, be strong in the Lord and in the power of *His* might, for our people and the cities of our God. And then finally #3 May the Lord do what is good in His sight. In other words, "I'm going to stand strong, we're going to do all we can to stand, and God's will be done, if we go down it'll be trusting in Him." He's saying let's do our best and commit the rest, and God's will be done. Good advice.

### Vs13-19

Notice there was no real peace until David had defeated the enemy, and that's the way it always is, until there was a decisive victory there would be terrorist activity suicide bombings and all the rest. But once they were completely and utterly defeated, then they could negotiate peace. Now this ch ends with some unfinished business at Rabbah regarding the people of Ammon, the Syrians have been dealt with but the people of Ammon are still at large, it would be like Osama having been silenced, but Hussein is still at large. (Of course we still don't have Osama, but it would be similar to that) and the winter is coming on and so the campaign will continue next spring which will bring us to ch 11).

But there are a couple of things I want you to see before we close. 1<sup>st</sup> of all we seen in this ch David being compassionate and kind, by way of his ambassadors, and when that kindness was rejected it brought about the king's wrath, he offered grace, they chose of their own accord, judgment.

David sent out his servants to be kind, but when it came time for judgment *he* took care of that. And the parallel is obvious, the Son of David, our King, Jesus Christ has commissioned us to be messengers of mercy, demonstrators of His kindness, extenders of His grace. There will be those who receive it, and those who reject it, what made the difference between Mephibosheth and Hanun? They were both sons of kings, but Mephibosheth was poor and he knew it, he was lame, and he knew it, he had a need and he knew it. And as to where Mephibosheth was in poverty and with out hope, Hanun was being promoted into a position of prominence, he was rich, powerful, influential, didn't see a need for David's kindness. And so as to where Mephibosheth received the King's kindness, Hanun rejected it, now they both had need of it, but Hanun's choice resulted in judgment. It didn't have to be that way, but he rejected David's offer of grace because he couldn't see his need for it.

Now I don't want to place God in a box because no one is beyond the grasp of God, but where does the true harvest lie? With those people in which power has been vested, the wealthy, and influential, the Hollywood's who's who?

That's not what Jesus said. He said, "*Come to Me, all you who labor and are heavy-laden, and I will give you rest.*" Matt 11:28 He said, "Blessed are the poor in spirit", "Blessed are the meek" "those who mourn." In other words those who understand that they're spiritually bankrupt and deprived, those who can see that they have a need that goes beyond anything they're able to cope with and deal with on their own. The Holy Spirit through Paul said, "*For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are.*" 1 Cor 1:26-28

Those who are broken, and poverty stricken of spirit, the weak in this world, they're the one's ready to receive the King's offer of grace, His kindness.

Now there are also those like Hanun who are proud, arrogant, self-sufficient, who won't receive the grace the King extends through you. But rather they'll tear into you, seek to embarrass and humiliate you, slice and dice you and declare war. What do you do? Exactly what David's ambassadors did back in vs 5; stay put and let the King deal with it. Don't give way to wrath, don't repay evil for evil, "*Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.*" Rom 12:19 In other words, you be the messenger of mercy you've been commissioned to be, and when you're belittled or embarrassed, sent away in shame and all the rest, don't take it upon yourself to deal with the situation. Don't seek to defend yourself; if it needs be that judgment is delved out, the King Himself will tend to that. Let the Lord vindicate you.

So we're to be sharing the best, the love and grace of God, the message of Jesus Christ and Him crucified. But we're to be prepared the worst, the rejections that may come and that'll happen but that's ok, God loves the Hanuns to, wants to offer them His compassion just the same. But when they turn on you, don't turn back on them, let your King fight for you. Your beard will grow back, He'll cover you in the garments of His righteousness, you just stay put and let Him deal with the matter. He's the one they've declared war on, not you, and He'll take care of the matter.

Next time Ch 11.