



<sup>11</sup> Now when David arose in the morning, the word of the LORD came to the prophet Gad, David's seer, saying, <sup>12</sup> "Go and tell David, 'Thus says the LORD: "I offer you three things; choose one of them for yourself, that I may do it to you." "' <sup>13</sup> So Gad came to David and told him; and he said to him, "Shall seven years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me."

<sup>14</sup> And David said to Gad, "I am in great distress. Please let us fall into the hand of the LORD, for His mercies are great; but do not let me fall into the hand of man."

<sup>15</sup> So the LORD sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died. <sup>16</sup> And when the angel stretched out His hand over Jerusalem to destroy it, the LORD relented from the destruction, and said to the angel who was destroying the people, "It is enough; now restrain your hand." And the angel of the LORD was by the threshing floor of Araunah the Jebusite.

**Main Idea:** When a chastened sinner receives God's Word, that's grace. God provokes David to make a request known to Him about which kind of chastening to receive; so also we are urged to come with confidence to His throne of grace. Finally, God's gracious mercy relents even in the midst of chastening—something which we may hope for under any chastening, because this is the sort of God Who has taken us for Himself.

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**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

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Second Samuel 24 versus 11 through 16. Let's ask God for his help. Oh Lord. How grateful we are to you for your Word. We know that we have sinned such as to be rightly condemned and abandoned like Saul so that you refused to speak unto him anymore. So how we thank you.

That for David's son. Your son, our Lord. Jesus Christ's sake. You are still speaking to us. You are life-giving word. So we pray that your spirit would help us now that he would grant to us faith as we listen, so, that the hearing would be mixed with faith and profit us.

So that by what you do by your spirit, using your word. Now then the day comes, when we have rested from our works. In this world we might enter your everlasting and blessed rest in Christ Grant to us even now to rest in him and rejoice in him and to rejoice in the hope of the glory of God by the peace that you have made with us in Christ, and by your love for us shed.

Abroad poured out into every corner of our heart. By your Holy Spirit for whose ministry. We ask now in Jesus name. Amen. Second Samuel, 24, verses 11 through 16. These are God's words Now. When David arose in the morning, The word of Yahweh came to the Prophet. Gad David Sear saying go and tell David Thus says Yahweh.

I offer you three things choose. One of them for yourself that I may do it to you. So God came to David and told him and he said to him, shall seven years of famine, come to you in your land or shall you flee? Three months before your enemies.

Well, they pursue you or shall there be three days plague in your land Now consider and see what answer? I should take back to him who sent me and David said to Gad I am in great distress, Please. Let us fall into the hand of Yahweh for his mercies are great, But do not let me fall into the hand of man.

So you always sent a plague upon Israel from the morning until the appointed time from Dan to beersheva. 70,000 men of the people died. And when the angel stretched out his hand over Jerusalem, to destroy it. He always relented from the destruction and said to the angel, who was destroying the people, It is enough.

Now, restrain your hand. And the angel of Yahweh was by the threshing floor of our owner of the Jebby site that sends this reading of God's inspired and inerrant word. It's been a couple of weeks since we were together, so Perhaps some of us have forgotten or at least the impact has worn off as it does, on our doll flesh, verse 10 and finally, David's heart condemning him.

You remember, Israel had committed some sin against the Lord and he doesn't tell us which it was, and

there are too many to choose from, but the way that God had chosen to discipline Israel. Chastise. Jason Israel was by allowing David to fall into slide into backslide into the sin of his own heart.

And after the nine months in 20 days of persisting in it and his heart not having condemned him or not having smitten him, Finally, Joab comes back and he gives the number to the king and something about that. Number roughly twice. As many as the Lord had delivered from Egypt and then brought into the wilderness caused David's heart to smite him.

And we too have often been in a place where the Lord will allow our hearts to have our sin, come to mind and our consciences. Well, smite us. And the Lord, then comes and he addresses us with his word Note. That this is the first thing that God does for his sinning guilty servant.

He gives him his word Now. When David arose in the morning, the Word of Yahweh came to prop the prophet. Gad David Sear saying go and tell David thus says Yahweh. Now, that is a great mercy. We do not deserve for the Lord to address us. And there had been one king of Israel before David and he too had sinned against God and yet one of the results of his sinning against God was, what that God would no longer speak to him?

That he would not have access to God's Word by the prophet. Indeed, you're probably remember Samuel even going to the witch of Endor and trying to get some access to God's Word that way. So already, just the fact that God is sending the prophet to David is a mercy of his grace, One of the temptations.

You are going to have when you are feeling guilty, as you will feel, unworthy to come to the public worship of God or you will feel uncomfortable to come before the Word of God or and this one especially afflicts us fathers and husbands. You will feel like you're just not in a place where you can lead family worship because of where you are and how convicted you feel.

You're right. You are unworthy. We are unworthy to come to public worship. We are unworthy to open our Bibles. We are unworthy to lead our families and yet, God in His mercy to unworthy sinners, sends His Word. Anyway, That's how he engages. Unworthy sinners Him. He is bringing or has brought to himself in Christ.

So first, we see the grace of God's Word, and then we see how even there is grace in God's punishment. There is grace in God's punishment, Part of this. We can see already is he is presenting David with options for reconciliation And he gives him seven years of famine or three months running from your enemies or three days plague.

Now, that's kind of strange isn't it? Here's a sinner. Who deserves God's wrath and God gives that sinner. The option of how to be punished, isn't how to punish the sinner, the prerogative of God himself. So, even just by the fact that the prophet comes with God's Word. And then by this kind of weird and surprising thing, that God does and giving David options, you can see God stooping down engaging David in, in a way that is merciful and compassionate, It even it makes us scratch, our heads as it were.

But God has given us to call upon his name and He has given us encouragement here, that he listens to our voice. You don't have and I don't have the prerogative of how God is going to make things work out in our life or how he's gonna discipline us for our sin, or what He is going to do in his providence.

But we do have the ear of God, and that's what God by the word that he sends through. Gad tells David is that he has the ear of God. He not only does he have the mouth of God, the word of the prophet coming to him. But he's invited to address God through His prophet and to make a request You and I have that too.

Don't we We have a high priest who has passed through the heavens and is able to sympathize with us and he has taken his seat in glory. And part of the reason that he has taken his seat and glory is to invite you to provoke, you to come to the throne of heaven, Knowing that you have no right to be there.

Just like we read this. And we're like, what? Right, would David have to choose from these three? Well you has it because God gave it to him. What right? Do you have to come to the throne of grace, you who come through Christ? Have it because God gave him to you and you are invited.

Indeed commanded. Let us come to the throne of grace with boldness that we may there find grace and mercy to help us in our time of need. So there's grace in God's Word, there's even grace here or graciousness in the expression of the punishment and that we we see that.

Even when we are under the discipline of God, we may hope in the midst of it in the mercy of God, right? The prophet gives David three options. David only eliminates one. I don't know why it took me so long in the times that I've been through this passage to see that.

I used to what which one of the three did he? Because he says let us not fall into the hand of men but fall into the hand of I guess he must have picked the plague because that's what God does. He doesn't

actually pick the plague. Doesn't he, he throws it back to God.

He says, option two is out because my enemies are involved and they are not merciful but option one and option. Three come in the immediated action of God and He is merciful. And so he before whom I once refused to eat and drink and was on my face, and the servants are whispering worried that if the child dies.

What is the king going to do? Because this is how he's acting. Even while the child is just sick. And yet he said, while he lived, I said, who knows what God? Might hear my prayer. You see the way that David hoped in the unexpected and surprising mercy of God, Well, it's actually not.

So unexpected is it or surprising? It's unexpected and surprising to our flesh. But this is the way God is, He can be hoped for hoped in for mercy, beyond any human expectation and David's exactly. Right? He leaves options one and three. Open. God picks option three, but he doesn't finish.

It does. He he says the plague starts for the morning and from the morning and goes to the appointed time. What appointed time is that not three days The appointed time at which he would tell the angel of Yahweh. Stop. God does exactly what David had hoped. He he relinquishes the not the word he relents.

He relents and from the destructions right there in verse 16, You always relented from the destruction and said to the angel, who's destroying the people. It is enough. And it's important that this is at Jerusalem, The plague starts in Dan and Beersheba. Dan is the northernmost city. Beersheba is the southernmost city.

If you wanted to say something was happening and all Israel, you would say. Oh, that happened from Dan de Beersheba. Most of the time you could say they were idolatrous from tan, divership or unfaithful or something, and you would probably be right. But so the picture in the text is of the plague of God, coming and coming and coming and coming, and it gets kind of to the middle where Jerusalem is, where the threshing floor of Aruna is where not just God, would stop here.

And next week, if God preserves us to one, another will will hear about the sacrifice that is commanded, and look forward to Christ there. But that would become the sight on which the temple would be built, and that would be the, the location. Not only where those sacrifices would be made, but right outside of that location on that hill is where our Lord Jesus would return for our sins, which is the way that God could pass over the sins that had been formerly completed and still righteously justified those who believe in Jesus Christ.

And if he could do that, prospectively looking forward to Christ and David could hope that God would be merciful even while he punished him. How much more? You dear Christian, looking backwards at the finished sacrifice of Jesus. Can you even in situations, in your life, where in the providence of God, you know, it's less than but still.

According to what you might have thought to deserve or might have thought to expect from what you said, or what you did? And yet you can hope in God's mercy that it will not even be completed. As far as any of us might have been expected, as you might have expected, but that God is pleased to relent for the sake of Christ and His sacrifice.

So God merciful and sending his word God merciful in provoking us to call upon him and and making us know that even sinners who are his through Jesus have his ear at a throne of grace and God enjoying or pleased to make display of his character. Even according to what David had expected from his character, man.

Don't let me have any anything from man, but let me fall let us fall into the hand of Yahweh for his mercies. His steadfast loves are great. Let's pray Our Father in heaven. We thank you for this example of how merciful you are to us, even when we have sinned, even when our consciences are accusing us, We thank you that here, we are having sinned in the previous week.

And yet at the beginning of this one, you have brought us to yourself and you have dressed us for many places in your word, We thank you that you have provoked us to call upon your name, even as we are doing now and that we have confidence in our Savior who has passed through the heavens that your thrown to which we come is unto us, a throne of grace to find mercy and help in our time of need.

We thank you O. God, that your mercies are great. And we pray that you would give us the faith and hope of David based upon, resting upon the complete sacrifice of Christ, which would take place and which now has taken place at that location. We praise you. God for the peace that you have made for us in the Lord.

Jesus that there is therefore now no condemnation for us who are in him and that therefore, we know that there can be no separation between us and your love, which is in him. In his name. We bless you and ask these things. Amen.