



<sup>17</sup> Then David spoke to the Lord when he saw the angel who was striking the people, and said, “Surely I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me and against my father’s house.”

<sup>18</sup> And Gad came that day to David and said to him, “Go up, erect an altar to the Lord on the threshing floor of Araunah the Jebusite.” <sup>19</sup> So David, according to the word of Gad, went up as the Lord commanded. <sup>20</sup> Now Araunah looked, and saw the king and his servants coming toward him. So Araunah went out and bowed before the king with his face to the ground.

<sup>21</sup> Then Araunah said, “Why has my lord the king come to his servant?”

And David said, “To buy the threshing floor from you, to build an altar to the Lord, that the plague may be withdrawn from the people.”

<sup>22</sup> Now Araunah said to David, “Let my lord the king take and offer up whatever *seems* good to him. Look, *here are* oxen for burnt sacrifice, and threshing implements and the yokes of the oxen for wood.

<sup>23</sup> All these, O king, Araunah has given to the king.”

And Araunah said to the king, “May the Lord your God accept you.”

<sup>24</sup> Then the king said to Araunah, “No, but I will surely buy *it* from you for a price; nor will I offer burnt offerings to the Lord my God with that which costs me nothing.” So David bought the threshing floor and the oxen for fifty shekels of silver. <sup>25</sup> And David built there an altar to the Lord, and offered burnt offerings and peace offerings. So the Lord heeded the prayers for the land, and the plague was withdrawn from Israel.

**Main Idea:** God's hand was against Christ for our sake, to pay the infinite cost of our atonement, and Christ's sacrifice was accepted for us.

**(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)

Second Samuel, chapter 24 verses 17 through 25.

These are God's words Then. David spoke to Yahweh when he saw the angel, who was striking the people and said, surely I have sinned and I have done wickedly but these sheep. What have they done? Let your hand. I pray be against me and against my father's house and Gad came that day to David and said to him go up erect and alter to your way on the threshing floor of our own up the Jebusite.

So David according to the Word of God went up as Yahweh commanded, Now our own looked and saw the king and his servants coming toward him. So Aruna went out and bowed before the king with his face to the ground. Then Aruna said why has my Lord the king come to his servant And David said to buy the threshing floor from you to build an altar to Yahweh that the plague may be withdrawn from the people.

Now Aruna said today. David Let my Lord, the king, take and offer up whatever seems good to him. Look, you're oxen for Burt sacrifice and threshing implements in the yokes of the oxen for wood. All these O king areona has given to the king and our own. I said to the king, may all be your God.

Accept you Then the king said to our owner. No, but I will surely buy it from you for a price nor will I offer burnt offerings to Yahweh. My God with that. Which cost me. Nothing. So, David bought the threshing floor and the oxen for 50 shekels of silver, and David built there, and altered, dialect, and offered burnt offerings, and peace offerings.

So you all make heated the prayers for the land on the plague was withdrawn from Israel.

So far the reading of God's inspired and and there it worked.

Well, this passage brings us to the end of first and second Samuel First, the second Samuel, especially being a portion of God's Word, in which the Lord's trains us to anticipate to look forward to Christ's coming by, who David is and the what God calls David to be. And to do, remember it started with the people of Israel.

Not wanting to be ruled merely by God's Word through and through occasional judges to be redeemed, but to have a king like the other nations and he gives them a king that is according to the desires and

expectations of man. And that's Saul and that doesn't turn out. Well, And then the Lord sees for himself among the sons of Jesse a king who is one, who is After his own heart one.

Who instead of following his own ideas of how to honor God, like Saul had, and ended up being rebuked, God desires mercy, rather than sacrifice me. Prefers of the demands obedience Instead, David would follow after God's heart. Now, we've seen that David looks forward to Christ and however he does, according to the Word and command of God lives, according to the character of God, but even David needed the Christ, didn't he?

Because there was much that David ends up doing That is not according to God's Word, that is not in and of itself after God's own heart. And so we are looking for the king that the Lord has provided and that ties very closely into this passage. Because one of the names for this same mountain of old before it was the hill of the Jebbie sites, and before it became Jerusalem, of course was Mariah.

And here in the mountain of the Lord, it had been provided. The Lord had provided the sacrifice as God had, as Abraham had told Isaac that the Lord surely would Well moving from first Samuel into second Samuel, the Lord gives us a promise and or gives David a promise and second Samuel 7.

You remember after David had had rest on every side and victory over his enemies and he had built himself, a nice big house. He said he wanted to build God out. And Nathan had said, oh yes, surely you don't have to pray about that. Do whatever comes into your heart.

He didn't say, you don't have to pray about that. He just told David to do, whatever it was in his heart. And then Nathan received the word from the Lord, that David would not be the one to build God a house. But part of the response was that God would build David a house.

And that God would give David a descendant. Who would be the forever king? And we of course know who that forever king is now It's the Lord Jesus who already sits and throwned and rains and he is the king of kings and Lord of lords, but the identity of Jesus had not been so clearly seen up until this point.

The Lord has been telling us many things about him but looking forward to who the forever king will be as the big part of second Samuel. So first Samuel told us to look forward to the right to skin Second. Samuel teaches us to look forward to the forever king and David speaks out of his own personal ignorance here.

But by the help of the Spirit he is used by God to point us to Christ in a way that probably David himself could not have anticipated David's, David's heart, has condemned him, the he's been given the option, he eliminated option, two God, chose plaid, God sends the plague, and we left off last week with David's choice.

Turning out to have been on good grounds. He said don't let me fall into the hands of, man, but let me fall into the hands of God. For he is gracious. His mercies, His steadfast loves uses a plural of the word tested are great. And then when the when the plague is about to get to Jerusalem when the angels stretches out in over Jerusalem, in the last verse of last week's text, God does relent His hesidine are great or has custom our great.

His steadfast loves our great and the the angel has already restrained. His hand and find out in verse 17. That the Lord had a loud David to be able to see the angel. The parallel passage in Chronicles has actually a little bit amusing because there Ornan, which is another name for aruna.

He's threatening threshing with his children and his children. See the angel and scatter because they're terrified but Ornan just keeps on threshing. It's very interesting. But here is that the threshing floor of our own and the Lord tells us that David can see the angel. And he says, David says, surely I have sinned and I have done wickedly but these sheep.

What have they done Now? David doesn't know what we know from verse 1, that it was actually because Israel had done wickedly that God's anger, always anger had been aroused against them and that he'd actually given David over into a sin in order to punish Israel. And yet, David speaks prophetically, doesn't he?

When he says let your hand, I pray be against me and against my father's house. So huge request in light of second. Samuel chapter 7 In light of the fact that from David's line was to come the forever. King the Great King, the righteous King. And when David says, what have they done, let your hand.

I pray be against me and my father's house. We see in how these books fit into the rest of the Bible, how amazing it is that the Lord Jesus is the one who had done nothing wrong. He is the sheep, He is the lamb. Who is, who is without blemish and pure and he had done nothing, but it was precisely for the sake of his people, that the Lord's hand was against him and please the Lord to bruise him for our sake.

And by his stripes, we were healed. And so the first first main lesson in this passage for us is that the Lord's hand has been against Christ for our sake. The Lord's hand has been against Christ for our

sake. And the second lesson is that this comes at infinite cost to God and demands everything from us.

It's called this comes an infinite cost to God and and demands everything from us. So God comes to David, David's made this prayer and it seems at least from David's, current perspective. Perhaps that God has answered his prayer differently. He said I pray let your hand be against me and against my father's house and the prophet says up and he doesn't say.

All right, I'm executing you and four of your children. What does God say? He says, go up erect an altar to your way on the threshing floor of our land, the Jebusite. And so he invites David to make a substitutionary sacrifice which he ends up making. He offers burnt offering in verse 25 and the burnt offerings being accepted.

He offers also peace offerings and and yet these do indeed look forward to Christ. Now there's a haggling section in, in this passage. It's very, very similar in form. If you remember to an Abraham wanted to bury Sarah, I hadn't known to he hadn't owned a square foot of the land up until that point.

But Sarah died. And he wanted to bury the body of his wife where she would rise again in the last day in the land that had been promised to him. And so he asks for the cave that is he asks to buy the cave that have by the field of Ephraim the Hittite.

And Reference says, oh no. My Lord. I give you the cave and the field. All right, so here David asks to buy from Aaron the threshing floor and our owner says, no, I give it all to you. Take the threshing floor and the oxen, and the yokes and the threshing implements very similar, except for our own, as being generous, whereas Ephraim was getting ready to really twist in the Middle.

Eastern bargaining knife and take Abraham for 400 shekels by comparison. You can see King David pays only 50 here but our own you remember efferent saying what's you know 400 shekels between friends and he names names the price. But here our own has really in our place. He's the one who's hoping to benefit from the sacrifice says may always your God.

Accept you in verse 23, it's not just for the sake of David and for the sake of Israel, but as a Jebusite who remains in the land remains among the Israelites and has been recognizing David as his king throughout this. This passage our own is good. Would come through David finding the favor of the Lord, Very similarly to how our good comes with Jesus, perfectly deserving and being perfectly worthy of All of the blessing in favor of God, even of God himself because he is God and our behalf.

And there is a sense in which when, when we need atoning for, there's an impulse or a reflex that says, I give it all up. I want to participate in sacrificing in order to have the punishment of God turned away from me. But we may not do that and Aruna would not be permitted to do that.

David had said had prayed to God. Let your hand be against me and against my father's house and he was not about to let our owner be the one who pays the price for this sacrifice. So, I will not sacrifice unto God, that which cost me nothing. Now, he says that in the context of atonement, There is a secondary application to us that we're about to get to in the, in a moment.

But the first application here is that it is God who pays the price. Not we We're not able to pay anything unto God for for our sin, And the price that God pays is not 50 shekelene, and it's not a couple of oxen, and some wood and a piece of property.

It is himself in his Son. It is an infinite cost. And so we hear in what David says, when he says, I will surely buy it for from you for a price. Nor will I offer burnt offerings to Yahweh. My God with that, which costs me nothing. One of the primary things.

We're supposed to see here is that our God says, I will purchase the salvation, the forgiveness, the redemption, the blessing of my people, and I insist on paying it all. And I insist on paying myself. So not only is it is God's hand against Christ for our sake, But that comes at infinite cost to God.

Now we respond to that, by giving all that, we are when we come and we offer as the scripture sometimes calls, it the sacrifice of praise or a broken and contrite, heart unto God. Just like, you are offering yourself up to God and your soul in the praying and your soul in the singing and your heart and your mind and your your submission to him as you heard the preaching and we were offering ourselves up to him.

Those are not attuning sacrifices, but those are responses to God. Aren't they? In offerings of praise And when God has established that costliness to himself as the is the template as what establishes, what an offering or what a sacrifice looks like that does have application to it doesn't it?

And how we ought to offer ourselves entirely unto the Lord in the worship. Especially Lord's Day by Lord's Day. But then what we do in the on the Lord's day and in the public worship, that should condition. How we live the rest of the week. Shouldn't it, We're off, we're to offer our bodies, you know, Romans 12

verse 1 and response to the mercies of God and independence upon the mercies of God were to offer our bodies, and he uses the word for corpse there.

So he really means like your flesh and bones to God as living sacrifices. So, there's an application to the public worship and how completely we want to give ourselves unto the Lord. And, you know, that might have a bunch of different applications for you. They might have an application for what you do throughout the week to be ready to participate with as good, a will as possible.

If you're a pastor isn't behind and you don't get the harbinger on the Wednesday, you would have from the Monday. You know what the songs are going to be what the passage are going to be and you might prepare throughout the week. You might plan, what you are willing to do on a Saturday afternoon and how late you're willing to go.

According to what, you know, the implications are going to be for how fit for offering yourself in worship are going to be the next morning. So there is application of that, but the primary application is to see the infinite cost to say, thanks be to God for his indescribable gift, describing the redemption by Christ, and in the last place in the first place, it's God's hand is against Christ for our sake.

And the second place, God has given Christ at infinite cost to himself and demands that we give everything to him. And then in the third place, that Christ's Christ sacrifice has been accepted. When our Luna says, to the king, may always your God, except you and then, at the end of verse 25.

So Yahweh heated, the prayers for the land and the plague was withdrawn from Israel. God doesn't need cows. He doesn't eat meat. The cattle on a thousand hills belongs to him. He does not have a body, He created steak and roasts for us to be able to feel viscerally.

How good something is, and to smell the goodness of it. So that we would understand. Even in our, even in our fleshliness, something of the delight of God in his Son and in his son's righteousness and in his son's sacrifice. But God doesn't need or care. For roast beef.

He he at times complains about the sacrifices of his people. He says don't trample my courts. What the reason that the offering was accepted, the reason the prayers for the land were heated is because these things looked forward to Jesus. You could have known already and second Samuel 24, that Christ's sacrifice would be offered completed accepted and he would rise again from the dead.

You you would know at least that the acceptance was coming. That's one of the things at the end of Romans 3, that the Apostles excited about This is how when it looked like God was passing over sins. We now know that God is both just righteous and the justifier of those who have faith in Jesus Christ and it displays that God has been righteous.

All along to do things like this to heed the prayers of a sinful king for a sinful people. For the sake of his sinless, Son, who would be offered as the sacrifice for us. And if you could look forward and know that surely there would be an acceptance sacrifice at the end of second Samuel, 24.

How much more Can you look backward from 2021 to the death and resurrection of Jesus? And know that there has been an accepted sacrifice, Your prayers are heard, because Jesus is sacrifice, has been accepted. He has consecrated as we often pray at the prayer meetings, He is consecrated even the holy things which has people offer By that priceless blood of the Lord.

Jesus Christ, a man. Let's pray.

Thank you, Lord. Jesus, for filling your word by your spirit with that, which shows us what you were doing, incoming, and living, and dying, and rising again for us and filling your word with that, which points us to you and makes us to rejoice over your finished work to rejoice in you, our resurrected, and reigning Lord.

And we pray as those who have several times now today considered how we need our faith strengthened, how we need to grow in it that your spirit would use. Now this portion of your word also that we have just considered together and that you would open our understanding to comprehend the things about you in it so that we might respond with joy and we might respond with worship.

Grant it? We ask in your own name. Lord, Jesus. Amen.