

Rejecting the King's Kindness

2 Samuel 10

I. INTRO

- A. 2 Samuel has been about the establishment of David as king
 - 1. David, the original warrior poet, who killed Goliath and wrote about half of the Psalms
 - 2. David, the king who was promised an eternal dynasty by God
 - 3. David, the king who shows lovingkindness to friend and foe alike
 - 4. David, the ancestor of Jesus (which is why we study him)
- B. Last week, we saw the remarkable lovingkindness of David
 - 1. How it was rooted in the lovingkindness that God gave him
 - 2. How David paid it forward towards Mephibosheth in Jonathan's name
 - 3. How David continues to do so here...
- C. God showed kindness to David... David showed kindness...
 - 1. God shows kindness to everyone
 - 2. The technical term for this is "common grace"
 - a) It refers to the idea that God gives good gifts to everyone, even those who despise his name
 - b) *"You cause the grass to grow for the livestock and plants for man to cultivate, that he may bring forth food from the earth and wine to gladden the heart of man, oil to make his face shine and bread to strengthen man's heart." (Psalm 104:14-15)*
 - c) Whether you despise or adore the Lord, he causes your chickens to lay eggs, your grass to grow, and gives good gifts
 - 3. Common grace also refers to the idea that God gives us what we don't deserve, and withholds what we do deserve (e.g., death). After all, we don't DESERVE sunshine, rainbows, and laughter...
 - a) *Ephesians 2:1-3, [1] And you were dead in the trespasses and sins [2] in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—[3] among whom we all once lived in the passions of our flesh, carrying out the desires of the flesh and the mind, and were by nature children of wrath, like the rest of mankind.*
 - b) All mankind deserves death... but God is gracious and patient
 - (1) His love reaches out, pursues, and shows kindness
- D. But don't be deceived or ignorant... There is a purpose to God's kindness:
 - 1. *Romans 2:4-5, Don't you see how wonderfully kind, tolerant, and patient God is with you? Does this mean nothing to you? Can't you see that his kindness is intended to turn you from your sin?*
 - a) God's kindness is supposed to warm your heart towards him

(1) So you see his goodness... so you exp his patience...

2. *But because you are stubborn and refuse to turn from your sin, you are storing up terrible punishment for yourself. For a day of anger is coming, when God's righteous judgment will be revealed.*

- a) But for those who receive the common grace of God... for those who experience his kindness... and REJECT it?
- b) The Bible says they store up wrath... no excuses on the day of judgment #HEAVY!

E. THE POINT: God is kind... but not everyone wants God's kindness...

II. 2 Samuel 10 records the death of a tyrant and the kindness of a king

A. *[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 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.*

- 1. Let me tell you about the Ammonites...
 - a) Ammonites were ancient relatives of Israel through Lot's incest
 - b) Denied the Israelites' passage during their exodus wandering
 - c) Outside of the PL, God originally forbade them from attacking
 - d) They worshipped Molech and practiced child sacrifice
 - e) Nahash = serpent (same word from Genesis 3)
 - f) Apparently, at some time when David was fleeing King Saul, they provided him with quarter
- 2. How will David respond? Revenge? Subjugation? No... kindness
 - a) David is going to extend hesed (lovingkindness) yet again
 - b) Deal loyally = act with lovingkindness
- 3. Isn't this what God does for us?
 - a) *Romans 5:10, ...While we were enemies we were reconciled to God by the death of his Son...*
 - b) God has shown lovingkindness not to the deserving, but to the undeserving

B. *[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."*

- 1. So David sends his delegates 43 miles NE of Jerusalem, outside the PL, to go and offer condolences out of kindness and respect.
 - a) But his kindness is rejected
- 2. Hanun, the son of Nahash, apparently is a serpent as well
 - a) Shames them (beard, privates)
- 3. But what is David's response? Does he fly off the rails? No...

- a) He sends a delegation to show kindness to his disgraced friends
- b) He is calm, collected, and controlled
- 4. We don't see him freaking out. We don't see him rallying the troops.
 - a) His lack of vengeance is another form of kindness
- 5. Just like the LORD, His kindness, his forbearance, his long-suffering has a purpose (Rom 2:4)
 - a) *2 Peter 3:9, The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.*

C. [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.

- 1. The Ammonites realize they made a bad decision
 - a) They figure the best defense is a good offense... they hire mercenaries and decide to rally their troops
- 2. But STILL, David is controlled.
 - a) He sends Joab and his special forces (mighty men)
 - b) But this is a defensive measure
 - c) We do not get the vibe that David is out of control
 - d) He doesn't want a fight // he wants peace

D. Let me summarize the rest of the chapter here:

- 1. When Joab realized he was trapped between two armies—the Syrians in front and the Ammonites behind—he split Israel's forces.
 - a) He took Israel's best troops to face the Syrians, and put his brother Abishai in charge of the rest to fight the Ammonites.
 - b) Joab encouraged his men with faith and courage:
 - (1) "Be strong for our people and the cities of our God, and may the LORD do what seems good to him."
 - c) They attacked boldly, and the Syrians fled first, causing the Ammonites to panic and retreat into their city.
- 2. Later, the Syrians regrouped, summoning reinforcements from beyond the Euphrates under Hadadezer and his general Shobach.
 - a) David himself then led all Israel across the Jordan to meet them in battle at Helam.
 - b) The Syrians were crushed: 40,000 soldiers were killed, 700 chariots destroyed, and Shobach was mortally wounded.
 - c) Seeing this decisive defeat, the kings allied with Hadadezer surrendered and made peace with Israel. From then on, the Syrians refused to help the Ammonites again.

III. CONCLUSION

- A. Let me tie this together a bit
 - 1. God established David's kingdom – a kingdom of kindness
 - 2. A tyrant king and enemy of Israel dies
 - 3. David decides to extend kindness to his enemies
 - a) He sends a delegation of kindness to the Ammonites...
 - b) He sends a delegation of kindness to his shamed countrymen...
 - c) He sends a defensive troop in case the Ammonites attack...
 - d) He sends (and comes with) the full army to crush his enemies
 - 4. David shows kindness... he shows forbearance... he shows longsuffering... but eventually the fuse burns out
- B. When you read the Bible, it's important to know that these stories aren't just moralistic lessons. They point to something deeper, something "more true"
- C. Jesus tells a parable in Mark 12:1–12
 - 1. *[1] "A man planted a vineyard and put a fence around it and dug a pit for the winepress and built a tower, and leased it to tenants and went into another country. [2] When the season came, he sent a servant to the tenants to get from them some of the fruit of the vineyard. [3] And they took him and beat him and sent him away empty-handed. [4] Again he sent to them another servant, and they struck him on the head and treated him shamefully. [5] And he sent another, and him they killed. And so with many others: some they beat, and some they killed. [6] He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.' [7] But those tenants said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' [8] And they took him and killed him and threw him out of the vineyard. [9] What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. [10] Have you not read this Scripture:*

"The stone that the builders rejected has become the cornerstone; [11] this was the Lord's doing, and it is marvelous in our eyes?"

[12] And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them. So they left him and went away. (ESV)
 - 2. The world has stood in opposition to the LORD since Genesis 3 when we entered into the Great Rebellion, joining forces not with Hunan, son of Nahash... not even joining with Nahash, King of the Ammonites... but joining with "Nahash, the Serpent of Old."
 - 3. Over the years God has sent servants, messengers, the Prophets to show kindness and to warn... Some they treated shamefully, some they killed
 - 4. But then he sent his beloved Son, born of a woman, born under the Law, to redeem those trapped under the Law, to save those trapped in this kingdom of evil

- a) Of course this was part of God's plan. He knew they would kill his Son. Indeed, Jesus had to die in order to be the "fall guy" for humanity.
 - b) This too was an act of kindness from the King
- 5. But still... people reject his kindness..
- 6. Still... they refuse to acknowledge their wrong...
- 7. Like Hunan, even in their mistake, rather than falling before the king in repentance, they resist... striving to gather the armies for rebellion
- 8. In that in-between stage, we currently wait
- 9. The king WILL return, and he will dash his enemies as one breaks pottery upon a cliff... See, there is a picture of Jesus we don't like to consider, but it is equally true
- 10. The king who is kind, is also a king who is just → and he will bring wrath
 - a) *Isaiah 34:6, The LORD has a sword; it is sated with blood; it is gorged with fat...For the LORD has a sacrifice in Bozrah, a great slaughter in the land of Edom.*
 - b) *Isaiah 63:1–6, [1] Who is this who comes from Edom, in crimsoned garments from Bozrah, he who is splendid in his apparel, marching in the greatness of his strength? "It is I, speaking in righteousness, mighty to save."*
 - [2] Why is your apparel red, and your garments like his who treads in the winepress?*
 - [3] "I have trodden the winepress alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood spattered on my garments, and stained all my apparel. [4] For the day of vengeance was in my heart, and my year of redemption had come.*
- D. The king is kindness, but his kindness serves a purpose → to be patient as he awaits your repentance.
 - 1. But how long will you resist? How long will you refuse to surrender and bend the knee?
 - 2. In your obstinance, you are storing up wrath for yourself
 - 3. For the day will come when Jesus Christ, the risen will, will judge the quick and the dead, and on that day it will be too late to cry for mercy
- E. Today is the day of salvation. Today is the day for repentance. Tomorrow may be too late.**