

Timbits 3

1. **2SAM 7:6.** God here described His presence in Israel as having “...walked in a tent and in a tabernacle.”
 - A. This refers to God's presence in Israel from Moses' time and forward as He indwelt the tabernacle. **EXO 40:18-19, 34.**
 - B. Mind that His presence was then not a fixed but a mobile one. His mobility, among other things, distinguished him from the idol gods of fools. **REV 9:20.**
 - C. God walked in the midst of the camp to deliver them and make them victorious as long as they remained holy. **DEU 23:14.**
 - D. Jesus Christ's ministry at His first coming was likewise not a fixed but a mobile one.
 - (1) He had “...not where to lay his head” (**MAT 8:20**).
 - (2) He “...went about doing good...” (**ACT 10:38**), not confining His labors to a single location.
 - E. God yet walks in the midst of His church. **REV 2:1.**
 - (1) God's promise remains to walk in His house on earth if they be holy. **2CO 6:14-18.**
 - (2) How much it behooves us thus to perfect holiness in the fear of God. **2CO 7:1.**
2. **2SAM 10:1-5.** David's kind overture towards a royal Ammonite is scorned.
 - A. David was in a comfortable place in his life and reign and had gone into “kindness mode.” c/w **2SAM 9:1.**
 - B. Evidently, Nahash the Ammonite king had once shown kindness to David.
 - (1) Mind that Nahash had been a belligerent enemy of Israel. **1SAM 11:1-2.**
 - (2) *Nahash* (SRN #5176) means *serpent*. Hanun was truly serpent-seed, one of a “...generation of vipers...” (**MAT 3:7**).
 - C. Moses' Law stipulated that Israel was not to seek the peace or prosperity of the Ammonites. **DEU 23:3-6.**
 - D. How often have otherwise godly people done as David, ignoring God-imposed restrictions on a particular group because of a personal kindness shown by someone from that group?
 - (1) All too often a believer's definition of Christianity and righteousness gets wrongly adjusted because of personal interest in an enemy of the truth.
 - (2) Be cautious to not let common courtesies between men subvert your allegiance to God and your duty.
 - a. Gifts pervert judgment. **DEU 16:19.**
 - b. Friendship of the world is enmity with God. **JAM 4:4.**
3. **2SAM 12:29-31 c/w 1CH 20:3.** David dealt uncharacteristically harshly with these Ammonites.
 - A. It was during Israel's siege of Rabbah that David committed the great sin which stained his record (**1KI 15:5**), invited the sword upon himself and cost him a child. **2SAM 12:10-14.**
 - B. Have you ever reacted in such a way when sin has brought you down: unloading wrath upon someone or something that was associated with your failure?
 - C. Let us be wary of sullying an otherwise great victory over our enemy by an ungoverned passion. **JAM 1:20; 2:13.**
4. **2SAM 24:10-15.** David puts himself and Israel under judgment for an improper census.
 - A. His heart smote him *after* he had numbered the people. **v. 10.**
 - (1) How much better would it be for our hearts to smite us *before* we do foolishly! Cut off lust in the drawing stage before it conceives. **JAM 1:14-15.**
 - (2) Pre-folly smiting of the heart saves from post-folly smiting and God's judgment. **1CO 11:31-32.**

- (3) Be tender to the voice of *conscience* (the internal acknowledgement or recognition of the moral quality of one's motives and actions). **1TI 1:5.**
- B. A loving Father here gave His child a number of options for punishment. Parents, take heed to some advantages to this approach:
- (1) The child bears some responsibility for the amount of pain he suffers. If he chooses foolishly, he stings not only for the original error but also for his poor judgment.
- (2) By giving the wayward child options to choose from, he has a minor control in the matter. And sometimes this makes a big difference in the overall goal.
- C. David wisely put his punishment in a merciful God's hands rather than man's hands.
- D. Interestingly, a law existed which called for plague for an improper census. **EXO 30:12.**
5. **COL 2:13-14.** The forgiveness of our sins in Christ was the blotting out of the Law.
- A. **blot:** To spot or stain with ink or other discoloring liquid or matter; to blur. **fig.** To efface, wipe out of existence, sight or memory; to annihilate, destroy.
- B. *Blot* sometimes described the destruction of sinners. **DEU 9:13-14.**
- C. *Blot* sometimes refers to a blemish or spot. **JOB 31:7; PRO 9:7.**
- D. *Blot* is also descriptive of the wiping away of sin. **PSA 51:1, 9; ISA 43:25; 44:22.**
- E. God, Whose righteous law demanded our being blotted out instead blotted out the law which condemned us and blotted out our sin.
- F. The only liquid that could blot out the law and our sin was the blood of a blot-free Lamb. **JER 2:22; JOB 9:30-35 ct/w 1PE 1:18-19.**
6. **HAB 3:1-2.** Having been instructed, Habakkuk prays for revival.
- A. **HAB 1:1-17** is Habakkuk's perplexity and complaint to God about the seeming injustice of God suffering Judah to be punished by a nation (Babylon) more wicked than itself.
- B. **HAB 2:1** shows that he fully expected God to straighten him out in response.
- C. **HAB 2:2-20** was God's answer to Habakkuk: Be patient---Babylon will be sorely judged for their own sins when God's purpose with them is accomplished.
- D. In **HAB 3:2**, he acknowledges positively what God had said, then prays.
- (1) This underscores how important it is for us to pray *according to*, not *contrary to* God's declared will. **PRO 28:9; JAM 4:3 ct/w 1JO 5:14-15.**
- (2) If we are deaf to what God speaks, should we surprised if He is deaf to what we speak? **PRO 1:24-28.**
- (3) Also, Habakkuk does not pray, "Remember our merits" but essentially, "Remember thy mercy." Such a man goes home justified and with an answer of peace. **LUK 18:9-14; HAB 3:17-19.**
7. **MAR 4:26-29.** Christ sets forth an aspect of the kingdom of God: gradual growth to maturity.
- A. This parable was uttered on the heels of the parable of the sower sowing the seed of the word in the heart (**MAR 4:3-20**) which Matthew calls, "...the word of the kingdom..." (**MAT 13:19**).
- B. "1. When the corn is ripe, it bows the head and stoops lower than when it was green. When the people of God are near ripe for heaven, they grow more humble and self-denying than in the days of their first profession. The longer a saint grows in this world, the better he is still acquainted with his own heart and his obligations to God--both of which are very humbling things. Paul had one foot in heaven when he called himself the chiefest of sinners and least of saints. 2. When harvest is nigh, the grain is more solid and pithy than ever it was before; green corn is soft and spongy, but ripe corn is substantial and weighty: so it is with Christians; the affections of a young Christian, perhaps, are more fervent and sprightly, but those of a grown Christian are more judicious and solid: their love to Christ abounds more and more in all judgment (Phil 1; 9)." (Flavel)

- C. Ripe corn (seed) is more durable than green: frost or burning sun no longer affect it as when it was green and full of moisture. So it is with the stalwart, mature Christian: the troubles of life are much less troubling as he ripens in grace, faith, understanding and experience. **ISA 40:30-31.**
 - D. The fully ripened seed has the best quality of germination. It has the greater likelihood of generational continuance.
 - (1) So it is with the mature Christian just before he is harvested. His amassed wisdom and experience in faithful perseverance best teach and inspire the next generation. **2TI 3:10-11; 4:6-8.**
 - (2) Let us pray that God would make our days of maturity fruitful germ for the next generation. **PSA 71:9-18; 92:13-15.**
8. **2CH 29:20-21.** King Hezekiah restored long abandoned worship and sacrifice for the sins of the people.
- A. Here seven goats were offered for a sin offering for the whole congregation. **v. 21.**
 - B. The Law only required one goat for such a sin offering. **LEV 4:13-14; 16:15.**
 - C. It is likely that because of the multitude of sins and the long time they had not been atoned for that seven goats were offered.
 - D. *Seven* is commonly seen in Scripture as the number of *perfection*. Complete satisfaction for the sins of the people was here implied.
 - E. By contrast, Jesus Christ was only once offered for the long history of a multitude of sins of the elect and all their future sins. **ROM 3:24-25; HEB 9:25-26.**
 - F. **(HEB 10:14)** For by ONE offering he hath PERFECTED FOREVER them that are sanctified.