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Trusting In Yourself Is Sin
1Chron. 21:1-22:1

In the early 70's psychology became the savior of mankind in progressive education teaching "self-esteem", to believe in yourself, rather than God.

* There is probably nothing more dangerous than believing in yourself because you are imperfect and sinful by nature!

After almost 30 years of indoctrination to believe in yourself, we arrived to the progressive Post-Modern that has very cleverly camouflaged their sinful lives by redefining sin and evil by their new "Politically Correct" vocabulary that is amoral filled with the poison of relativism.

* Man calls it an accident; God calls it an abomination.

* Man calls it a blunder; God calls it a blindness.

* Man calls it a defect; God calls it a disease.

* Man calls it a chance; God calls it a choice.

* Man calls it an error; God calls it an enmity.

* Man calls it a fascination; God calls it a fatality.

* Man calls it an infirmity; God calls it an iniquity.

* Man calls it a luxury; God calls it a leprosy.

* Man calls it a liberty; God calls it lawlessness.

* Man calls it a trifle; God calls it tragedy.

* Man calls it a mistake; God calls it a madness.

* Man calls it weakness; God calls it willfulness.

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God again takes a section of their past history to give His perspective and the importance of the event to teach returning Israel to warn them about the sin.

If I were going to choose a sin in the life of David, I would choose his sin with Bathsheba and murder of Uriah.

* Yet as horrible and destructive a sin as it was to so many, God puts His figure on a worse sin in the life of David, trusting in himself instead of God when he took a census of his military might!

The sin of David in numbering the people is characterized by three things. 1Chron. 21:1-22:1

- I.** The proudful heart of David. 21:1-6
- II.** The repentant heart of David. 21:9-17
- III.** The reconciled heart of David. 21:18-22:1

I. The proudful heart of David. 21:1-6

A. The sin of of David came through the temptation of Satan, "Now Satan stood up against Israel, and moved David to number Israel." vs. 1

* The parallel passage. 2Sam. 24

- 1.** The word Satan is used in two ways.
 - a.** The first way is when Satan "Satan" appears without the article to indicate a proper nam, as in our text, this being the first time in Scripture.
 - 1)** Names always relate to character.

- 2) Satan is presented not as a mere adversary from without, but as the tempter to injure and ruin a person by suggesting evil thoughts or acts from within.
- 3) The intent is to injure or ruin David and the nation of Israel.
- b. The second way is when the word Satan has the article present to indicate a title.
 - 1) Titles always relate to an office or relationships.
 - 2) The title Satan means “the adversary”.
Job 1-2; Zech. 3:1
- 2. This text in Chronicles give to us God’s interpretation of the account in Samuel, where it says, “Again the anger of the LORD was aroused against Israel, and He moved David against them to say, “Go, number Israel and Judah.” 2Sam. 24:1
 - a. There is no contradiction, God does not tempt man, but Satan and man tempts himself. Ja. 1:13
 - b. Yet God allows temptation from Satan, so the anger of God was due to David’s decision to give in to the temptation to count the people, allowing him to reap the consequences of his proudful sinful deed.
 - c. The word “again” refers to the famine in the land by the hand of God for Saul killing the Gibeonites. 2Sam. 21:1-14

- 2. The command of David the king. vs. 2
 - a. David addressd his top leaders, “So David said to Joab and to the leaders of the people.” vs. 2a
 - 1) Joab was his leading General responsible for the order to be carried out, he was his nephew, the son of his sister, Zeruah. 1Chron. 2:16
 - 2) The leaders were the captains of the army to help in the large task at hand.
 - b. This was an imperative command, “Go, number Israel from Beersheba to Dan, and bring the number of them to me that I may know it.” vs. 2b-c
 - 1) The reference “from Beersheba to Dan” indicated the whole of the nation, from the north to south.
 - 2) The census was to be given to David.
- 3. The check and warning to David by Joab. vs. 3
 - a. Joab reminded David the men the Lord had blessed him with were sufficient, “And Joab answered, “May the LORD make His people a hundred times more than they are. But, my lord the king, are they not all my lord’s servants?” vs. 3a-c
 - 1) Joab desired a hundred-fold blessing on the men of Israel.
 - 2) Joab declared all of them would still by his servants.

- b.** Joab reproved David, “Why then does my lord require this thing? Why should he be a cause of guilt in Israel?” vs. 3d-e
- 1) He cautioned David that he was trusting in his vainglory “requiring this thing” putting his confidence in size of the military, rather than God.
 - 2) He confronted David about the consequences on the nation by his presumptuous orders.
 - 3) The narrative is much the same in Samuel. 2Sam. 24:2-25
- c.** David stood his ground, “Nevertheless the king’s word prevailed against Joab. Therefore Joab departed and went throughout all Israel and came to Jerusalem.” vs. 4
- 1) David did not take the sound advice of Joab, this is the ugly face of pride.
 - 2) Joab left to carry out the census ordered by David and returned.
 - 3) The route is given in Samuel. 2Sam. 24:5-8
- 4.** The census was reported to David by Joab. vs. 5
- a.** Joab fulfilled his mission, “Then Joab gave the sum of the number of the people to David.” vs. 5a
 - * The time it took was mine months and twenty days. 2Sam 24:5-8

- b.** Joab delivered the number tallied, “All Israel had one million one hundred thousand men who drew the sword, and Judah had four hundred and seventy thousand men who drew the sword.” vs. 5
- * The total of the census differs from Samuel, a possible explanation is given to us in Chronicles, “Joab the son of Zeruiah began a census, but he did not finish, for wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David.” 1Chron. 27:24
- 5.** The exclusions by Joab of the census. vs. 6
- a.** This verse is unique of Chronicles, the two tribes were not counted, “But he did not count Levi and Benjamin among them.” vs. 6a
 - * The Levites were not to be numbered God said. Num. 1:47-50
 - b.** The reason is given, “for the king’s word was abominable to Joab.” vs. 6b
 - 1) Joab considered the census abominable “ta ab” abhorred and detestable.
 - 2) Perhaps even in attempt to avert the judgment of God?

Illustration

“Woe to those who go down to Egypt for help, And rely on horses, Who **trust** in **chariots** because they are many, And in horsemen because they are very strong, But who do not look to the Holy One of Israel, Nor seek the LORD!” Is. 31:1

Application

1. Satan has attempted to destroy God’s seed from the beginning.

- a. Cain slew Abel. Gen. 4:1-8
- b. The massacre of infants in Egypt. Ex. 1:15-16
- c. Saul tried to kill David. 1Sam. 16:13
- d. Satan tempted David to number the people. 1Chron. 21:1
- e. Athaliah destroyed all the seed royal, but Joash was hidden in the house of the Lord. 2Kings 11:1-6
- f. Haman plotted to destroy Jews. Esther 3
- g. Herod commanded to slaughter the infants. Matt. 2:16
- h. Premature attempts to kill Christ. Gospel
- i. The temptation of Jesus. Matt. 4; Mk. 1; Lk. 4
* From Cain to the attempt to have Joseph expose Mary, he has tried.
- j. The final conflict will be when Satan gives his power and authority to the Anti-christ. Rev. 13:2; 17:12

2. Pride will always insist on having its own way.

- a. Whenever a person has the opportunity and availability.

- b. Whenever a person has the authority and power to have their way.
- c. Therefore the believer is to be humble sumitting to the will of God found in the word of God.
 - 1) Being very aware of his proud heart. Jer. 17:9
 - 2) Being able to receive checks, warnings and reproof.
 - 3) Being able to trust God in all things at all times.
* “Trust in the LORD with all your heart, And **lean not** on your own understanding; In all your ways acknowledge Him, And He shall direct your paths. Do not be wise in your own eyes; Fear the LORD and depart from evil.” Prov. 3:5-7
- d. Satan destroys, “Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.” 1Pet. 5:8-9
* The warning is a real one, not hypothetical!

The proudful heart of David!

II. The repentant heart of David. 21:7-17

- A. The displeasure of God and repentance of David. 21:7-10

1. The judgment of God, “And God was displeased with this thing; therefore He struck Israel.” vs. 7
* The words “this thing” is counting the people.
2. The confession of David, “So David said to God, “I have sinned greatly, because I have done this thing; but now, I pray, take away the iniquity of Your servant, for I have done very foolishly.” vs. 8
 - a. There must always be an acknowledgment of our sins.
* David’s heart condemned him after he numbered the people. 2Sam. 24:10
 - b. Followed by the confessing of our sins.
* Like all sin there is guilt, shame and consequences that cannot be escaped.
 - c. Resulting in the forgiveness of our sins.
* For nothing can be undone or redone, there is no going back!
3. The commissioning of God’s prophet to David, “And the LORD spoke to Gad, David’s seer, saying, “Go and tell David, saying, ‘Thus says the LORD: “I offer you three things; choose one of them for yourself, that I may do it to you.”’” vs. 9-10
 - a. Samuel says David arose in the morning and God spoke to Gad, David’s seer or prophet, one of the sources for Chronicles. 2Sam. 24:11; 1Chron. 29:29

- b. This manner of judgment was left to David, “chose one of them”.
- B.** The dilemma of David regarding the consequential judgment. 21:11-13
1. The judgment was by the authority of Yahweh through Gad, “So Gad came to David and said to him, “Thus says the LORD: ‘Choose for yourself.’” vs. 11
 2. The choices were each severe, ““either three years of famine, or three months to be defeated by your foes with the sword of your enemies overtaking you, or else for three days the sword of the LORD--the plague in the land, with the angel of the LORD destroying throughout all the territory of Israel.”” vs. 12a-e
 3. The patient mercy of God, “Now consider what answer I should take back to Him who sent me.” vs. 12f
 4. The wise choice of David, “And David said to Gad, “I am in great distress. Please let me fall into the hand of the LORD, for His mercies are very great; but do not let me fall into the hand of man.” vs. 13
 - a. This is confirmed. 2Sam. 24:12-14
 - b. The word great distress “TWOT”, means to bind, tie or shut up, being under great pressure.

- c. The wisdom of David cast himself in the hands of Yahweh, who is perfectly just and equitable, unlike man!

C. The judgment executed on Israel. 21:14-15

1. God's wrath poured out, "So the LORD sent a plague upon Israel, and seventy thousand men of Israel fell." vs. 14
* From the morning to the appointed time and from Dan to Beersheba. 2Sam. 24:15
2. God's mercy imparted, "And God sent an angel to Jerusalem to destroy it. As he was destroying, the LORD looked and relented of the disaster, and said to the angel who was destroying, "It is enough; now restrain your hand." And the angel of the LORD stood by the threshing floor of Ornan the Jebusite." vs. 15
 - a. Samuel adds that it took place as the angel of the LORD was destroying the people. 2Sam. 24:16c
 - b. The word relented "ra ah", means he regarded and considered the disaster and put an end to it, "It is enough".
 - c. The angel of the LORD could very well be a pre-incarnation of Jesus.
 - d. The name Ornan and Araunah are the same person, it is one of 7 or 8 forms of the name. 2Sam. 24:15

D. The sorrowful consequences of the sin of David. 21:16-17

1. The horrific sight of judgment from heaven, "Then David lifted his eyes and saw the angel of the LORD standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem." vs 16a-b
* Samuel says David saw the angel who was striking the people. 2Sam. 24:17a
2. The humble submission before God, "So David and the elders, clothed in sackcloth, fell on their faces." vs. 16
* Samuel does not mention the elders. 2Sam. 24:17
3. The heartbroken intercession, "And David said to God, "Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these sheep, what have they done? Let Your hand, I pray, O LORD my God, be against me and my father's house, but not against Your people that they should be plagued." vs. 17
 - a. David took full responsibility for his sin.
 - b. David saw the damage he brought on the people by his sin.
 - c. David pleaded for sparing of the people.

Illustration

I know men and women that repented and were forgiven for their sin, but the damage due to their sin was great. And though forgiven they had to live with the horrific devastation.

Application

1. All manner of sin in the life of a believer is displeasing to God.
 - a. The word sin is the missing of the mark.
 - b. The mark is perfection.
 - c. The entire human race miss the mark, but believers are able to hit the mark, unless we trust in ourselves.
 - 1) The Seraphim flying over the throne of God, “And one cried to another and said: “**Holy, holy, holy** is the LORD of hosts; The whole earth is full of His glory!” Is. 6:3
 - 2) Habbakkuk says, “You are of purer eyes than to behold **evil**, And cannot **look** on wickedness. Why do You **look** on those who deal treacherously, And hold Your tongue when the wicked devours A person more righteous than he?” Hab. 1:13
2. The sins of a believer at times have grave consequences to other people.
 - a. The marring of one’s witness when falling into fornication or becoming pregnant.
 - b. The destruction of a Christian marriage and children by adultery.
 - c. The continuation of drinking or using drugs and perhaps killing others in a car accident!

- * “Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to **sin**; and **sin**, when it is full-grown, brings forth **death**. Do not be deceived, my beloved brethren.” Ja. 1:13-16
3. All manner of sin must be repented by the believer.
 - a. Acknowledging his sin.
 - b. Confessing his sin.
 - c. Asking forgiveness of the sin.
 - d. Abandoning the sin.
 - e. The word repenting “metanoia”, means a change of mind heartily and genuinely, seeing the sin first against God, not merely regretting the consequences!

* “Now I rejoice, not that you were made sorry, but that your sorrow led to **repentance**. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces **repentance** leading to salvation, not to be regretted; but the sorrow of the world produces death.” 2Cor. 7:9-10

The repentant heart of David!

III. The reconciled heart of David. 21:18-22:1

- A.** The commission to David from God to build an altar for sacrifice. 21:18-26
- 1.** The command to David, “Therefore, the angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite.” vs. 18
 - a.** The angel of the LORD is still using the prophet Gad to speak to David.
 - b.** The altar was to offer sacrifice for atonement of his sin.
 - c.** The threshing floor of Ornan was on top of Mount Moria, where the temple would be built.
 - 2.** The obedience of David, “So David went up at the word of Gad, which he had spoken in the name of the LORD.” vs. 19
 - 3.** The awesome sight, “Now Ornan turned and saw the angel; and his four sons who were with him hid themselves, but Ornan continued threshing wheat.” vs. 20
 - a.** Ornan saw the angel and continued to thresh wheat,
 - b.** Ornan’s four sons hid themselves, in fear.
 - c.** Samuel does not mention the four sons. 2Sam. 24:20
 - 4.** The reverence of Ornan for David, “Then David came to Ornan, and Ornan looked and saw David. And he went out from the

- threshing floor, and bowed before David with his face to the ground.” vs. 21
- a.** Samuel says he saw the king and his servants. 2Sam. 24:20
 - b.** Ornan humbled himself before David.
- 5.** The petition of David to Ornan, “Then David said to Ornan, “Grant me the place of this threshing floor, that I may build an altar on it to the LORD. You shall grant it to me at the full price, that the plague may be withdrawn from the people.” vs. 22
- a.** David asked that he sell the threshing floor to him to build an altar to the LORD.
 - b.** David wanted to pay a fair value for it.
 - c.** David wanted God to remove the plague.
- 6.** The benevolence of Ornan towards David, “And Ornan said to David, “Take it to yourself, and let my lord the king do what is good in his eyes. Look, I also give you the oxen for burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I give it all.” vs. 23
- a.** Ornan felt so privileged to have a part of putting an end to the pestilence.
 - b.** Samuel say, “May the LORD your God accept you.” 2Sam. 24:23e
- 7.** The responsid, “Then King David said to Ornan, “No, but I will surely buy it for the full price, for I will not take what is yours

- for the LORD, nor offer burnt offerings with that which costs me nothing.” vs. 24
- a. David did not want to give to God what was someone’s elses.
 - b. David wanted to give to God what cost him something.
8. The determined price, “So David gave Ornan six hundred shekels of gold by weight for the place.” vs. 25
- a. The threshing floor and oxen for 50 shekles of silver. 2Sam. 24:24
 - b. The 600 shekles of gold for the sight of the temple.
9. The sacrifice of David to God, “And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and He answered him from heaven by fire on the altar of burnt offering.” vs. 26
- a. The sight of the altar was at the sight of the future temple. 2Chron. 3:1
 - b. The burnt offering was for complete dedication and consecration to God.
 - c. The peace offering was for fellowship and communion with God, having been forgiven.
 - d. The fire was God’s acceptance of the offering of David, like Elijah on Mount Carmel. 1Kings 18

- B.** The propitiation for the forgiveness and cleansing of David’s sin. 21:27-22:1
1. The sacrifice was accepted and David’s sin was covered, “So the LORD commanded the angel, and he returned his sword to its sheath.” vs. 27
 - a. The sacrifice expiated the sin of David.
 - b. The posture is one of peace and oneness with God.
 - c. This is without doubt the Angel of the LORD is a pre-incarnate appearance of Jesus Christ. vs. 12, 15, 16, 18
 - * “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.” 2Sam 24:25
 2. The clear understanding of David’s forgiveness was affirmed, “At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there.” vs. 28
 - a. The Lord spoke to David.
 - b. The fellowship was restored.
 3. The explanation for the location of David’s sacrifice, “For the tabernacle of the LORD and the altar of the burnt offering, which Moses had made in the wilderness, were at that time at the high place in Gibeon.” vs. 29

- a. We do not know how long the ark and tent were at Jerusalem.
- b. We do not know when they were moved.
- 4. The clarification how the judgment of God hindered David from going to Gibeon, “But David could not go before it to inquire of God, for he was afraid of the sword of the angel of the LORD.” vs. 30
* This is at the time it was bring poured out!
- 5. The dedication sight for the future temple, “Then David said, “This is the house of the LORD God, and this is the altar of burnt offering for Israel.” vs. 22:1
 - a. The house of the LORD where all could offer prayers to God.
 - b. The altar of burnt offerings to dedicate oneself entirely to God
 - c. “Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.” 2Chron. 3:1

Illustration

Any person who has ever been forgiven a great debt by another person is so thankful for the restored relationship because they realize the value of being one with that person.

* So each of us who have come to Christ!

Application

1. God has made only one sacrifice available to be justified before God.
 - a. One way to God the Father. Jn. 14:6
 - b. One name, Jesus Christ. Acts 4:12
 - c. One mediator between God and man, the man Christ Jesus. 1Tim. 2:5
 - d. One propitious offering for sin. 1Jn. 2:2
2. The fellowship we have with God as believers is broken when sin comes into our lives.
 - a. This can be by words.
 - b. This can be in deeds.
 - c. This can be in thoughts.
 - d. This can be in attitude.
 - e. This means God knows the intents and motives of our hearts. 1Cor. 4:5
 - 1) “If I regard iniquity in my heart God will not hear me.” Ps. 66:18
 - 2) “Behold, the LORD’S hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have **separated** you from your God; And your sins have hidden His face from you, So that He will not hear.” Is. 59:1-2
 - 3) “If we confess our sins, He is **faithful** and just to forgive us our sins and to cleanse us from all unrighteousness.” 1Jn. 1:9
3. The benefits of being reconciled to God are many.
 - a. We have access to God any time.
 - b. We can petition God for our needs.
 - c. We can intercede for others, sinners or saints.

- d. We can be guided, directed and imparted wisdom to live our lives.
- e. We have sweet fellowship with our Lord Jesus.
 - * “And you, who once were alienated and enemies in your mind by wicked works, yet now He has **reconciled** in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight-- if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.” [Col. 1:21-23](#)

The reconciled heart of David!

Conclusion

The sin of David in numbering the people is characterized by three things.

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- II.** The repentant heart of David!
- III.** The reconciled heart of David!