

David's Desire to Seek the Lord

by Chuck Smith

Pastor Chuck Smith explores David's desire to seek the Lord, emphasizing God's mercy and the significance of true sacrifice in repentance.

Duration: 25:05

Scripture: Job 1:6, Romans 2:14, Romans 8:1, Romans 8:31

Topics: "Seek The Lord"

Description

In this sermon, Pastor Chuck Smith discusses David's desire to seek the Lord in 2 Samuel chapter 24. David takes responsibility for the suffering of the people and acknowledges his own sin and wickedness. He pleads with God to punish him instead of the innocent sheep. Pastor Chuck emphasizes David's heart of a shepherd and his genuine concern for the people. The sermon also touches on Satan's role as the accuser and his attempts to keep believers from God.

Transcript

Oh, let the Son of God enfold you With His Spirit and His love Let Him fill your heart and satisfy your soul
Oh, let Him have the things that mold you And His Spirit like a dove Will descend upon your life And make you whole
Welcome to the Word for Today Featuring the Bible teaching of Pastor Chuck Smith Of Calvary Chapel, Costa Mesa, California
Pastor Chuck is currently leading us on a verse by verse venture Through the entire Bible And on today's edition of the Word for Today We'll be following David's desire to seek the Lord
As we pick up in 2 Samuel 24, verse 13 And now, with today's message, here's Pastor Chuck Smith
Paul the Apostle in writing to the Romans said There is therefore now no condemnation To those that are in Christ Jesus
What a remarkable statement You who have received Jesus Christ as your Lord and Savior There is absolutely no condemnation
In the second chapter of Romans he said Oh, how happy is the man to whom God does not impute sin
That man who is believing and trusting in Jesus Christ Though he may be weak and frail And even stumbling
As he is trusting in the Lord, loving our Lord Jesus Christ God doesn't impute iniquity to him
Paul goes on in the latter portion of Romans chapter 8 and says If God be for us, who can be against us?

The next question Paul asked was Who shall lay anything to the charge of God's elect? Who's going to make a list against you? Who's going to make a list of your failures? Of your shortcomings? Well, Satan is compiling a list
The Bible calls him the accuser of the brethren We see him in that role in the book of Job as he appears before God
And God says, hey, where have you been? He says, oh, going around the

earth Have you considered my servant Job? He's a good man, upright He loves good, he hates evil Oh yeah, but man He's a mercenary, anybody would serve you if you bless them like that Let me take away those things you've given him And that man will curse you to your face Accusing Job of being a mercenary In the book of Revelation, when Satan is finally cast out of heaven It says, woe, woe, woe to the inhabitants of the earth For the dragon, the accuser of the brethren Is cast out And he knows that he has a short time Who accuses them, he said, before God day and night continually Satan accuses you before God and then he accuses you to yourself He is quick to catch any flaw And to point it out And the purpose of his accusation is to keep you from God And usually it comes like this Who do you think you are asking God to help you out of this mess When this mess is all your fault to begin with If you had not been so stupid and disobedient and done your own thing Then you'd be alright Now that things are in such a mess you want to ask God to help you Great, who do you think you are to ask God to help you now And you see the whole purpose of it is to keep you from coming to God Because he knows that God is so merciful and God is so gracious The moment you come it's going to be all over He's going to wash it away and it's going to be gone And so he tries to keep you from coming By these accusations You're so weak God isn't interested in you You've failed him so many times I don't blame him for throwing you out Not listening to you And he just accuses you and is constantly charging you But you know Paul answers his question Not by declaring who is laying things to your charge He's just telling you who isn't laying anything to your charge And do you know who's not laying anything to your charge?

God Who is he that shall lay any charge against God's elect? He said it is God who has justified you God's not keeping a list against you God's not making charges against you God has declared you totally innocent of all charges Why? Because of my love and my faith and my trust in Jesus Christ Who has paid the price for my forgiveness Paul asks another question Who is he that condemns? Satan condemns Your friends may condemn you You may condemn yourself But I know one who does not condemn you Who is he that condemns?

Paul says well I'll tell you who doesn't It is Christ who has died Yea rather is risen again And is even at the right hand of the Father Making intercession for you Not condemning you He's interceding for you Just the opposite of condemning Glorious God is for me And then Paul finally says Who shall separate us from this love of Christ? Any names, anything and everything he can think of in the universe And something that maybe not even has been created yet I'm persuaded that neither height nor depth Nor principalities nor powers nor things present Nor things to come Nor any other created being is able To separate me from the love of God Which is in Christ Jesus my Lord Now you have to go back to the very first question That Paul asked in this series of questions And it was What shall we say to these things?

Glorious to be in Christ Glorious to be a child of God Glorious to have my sins forgiven And the penalty of my sin Already born by Jesus Christ So our position is completely different from that of David Who lived prior to the blotting out Through the blood of Jesus Christ And thus there was the penalty to be enacted against Israel Against God had the case in the beginning And the penalty that was enacted was A choice as far as David was concerned You can have the seven years or three years Whichever is the correct number Of famine in the land Or you can have three months in which your enemies Prevail against you in the field of battle Or you can have three days of pestilence With the hand of God stretched out against the nation The prophet Gad said to him What shall I go tell the person who sent me?

And David said unto Gad I'm in a great strait Man, this is tough But let us now fall into the hand of the Lord For His mercies are great I don't want to fall into the hand of man I'd rather fall into the hands of God than the hands of man The hands of man can really rip you to pieces Man is unmerciful So I know that God is

merciful Let me fall in the hands of God So the Lord sent a pestilence upon Israel from the morning Even to the time appointed And there died of the people from Dan even to Beersheba Seventy thousand men So there was a plague that struck Israel The time appointed is thought to be three o'clock in the afternoon Seventy thousand of these men that he had numbered for battle The Lord began to decimate his troops That he had just numbered And when the angel stretched out his

hand upon Jerusalem to destroy it The Lord repented him of the evil and said to the angel that destroyed the people It's enough Stay now your hand And the angel of the Lord was by the threshing place of Arunah The Jebusite Or as his name in Chronicles, Ornan The Jebusite Now, it repented the Lord This again is a phrase that we have difficulty with Because we are told that God is not a man that he should lie Nor the son of man that he should repent Hath he not spoken and shall he not make it good He said through the prophet Malachi Behold, I am the Lord, I change not And repentance means change Man, however In describing the actions of the infinite God Is bound to finite language And we do not have a vocabulary or words That can adequately describe the actions of God And thus we have to

describe them with language The words that we have Now here is the angel of God Ready to stretch out his hand And David, we read, saw this angel of the Lord With a sword drawn coming to Jerusalem And suddenly the angel stopped His hand was stained Now as the angel was coming with the seeming intent Of destroying Jerusalem And suddenly the change, the angel stopped It would appear from the human standpoint That God changed his mind about destroying Jerusalem And thus it repented God And so we are describing it from human language Because here is the angel, looks like he is ready to strike He doesn't strike But in reality God never intended him to strike Jerusalem He was there in a threatening posture But God doesn't change, God doesn't repent But the apparent thing, if you were looking at

it From the human standpoint You say, well he was just ready to wipe out Jerusalem And he didn't, you know And so God changed his mind No, that's not what happened We have to use human language to define the actions of God But God all the while was intending to spare Jerusalem And so the angel of the Lord was there By the threshing place of Arunah, the Jebusite Now the city of David Was actually on the hillside Below what today is this old city of Jerusalem Called the hill of Ophel And from where the Dung Gate is in Jerusalem today On down that hillside Going down to the spring of Gihon And the pool of Siloam And that whole hillside area Was the city of Ophel Which was the city of Jerusalem in David's time Up where the Temple Mount stands today Was outside of the city walls of David's

time So the angel was coming from the north section there And David was down there below In the city of Ophel, or the city of David Looking up back towards the north Where the Temple Mount presently is And he saw there the angel with a drawn sword And it was above the threshing floor of Arunah And so David spake unto the Lord When he saw the angel that smote the people And he said, Lord, I have sinned And I have done wickedly But these sheep, what have they done?

Let your hand, I pray thee, be against me And against my father's house Lord, I'm the guilty one And David here felt a great responsibility For what was happening to the people And this is what made David such a great king He had the heart of a shepherd He really had the people at heart God, I'm the guilty one, I'm the one that sinned I'm the one that's done so wickedly These poor little sheep, they've not done anything, Lord Strike me, strike my house But all these sheep, Lord, they're innocent They weren't, but in David's eyes they were And he was pleading for the people Again, acknowledging his sin, his wickedness And Gad came that day to David and he said unto him Go up and raise up an altar unto the Lord In the threshing floor of Arunah the Jebusite And so David, according to the saying of Gad Went up as the Lord

commanded And Arunah looked up and he saw the king and all of his servants Coming on toward him And Arunah went out and he bowed himself Before the king on his face upon the ground And Arunah 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 unto the Lord that the plague may be stayed From the people And Arunah said unto David, let my lord the king take And offer up what seems good unto him Behold, here are the oxen for the burnt sacrifice And the threshing instruments and the other instruments Of the oxen for wood Now the threshing floor was usually a flat rock And they would take the oxen And they had sort of a sled that was made of wood And they would ride this sled over the top of the grain It would roll under the wooden slats And as it rolled over the grain It would knock the husk off And then knocking the husk off of the grain It was usually in an area that was open Where there was a breeze And then they would throw the grain in the air And the husk would fly away And the grain would fall back down on the flat rock threshing floor And so up there on the side of Mount Moriah There was this flat rock area The threshing floor of Arunah Where he had his oxen and the instruments for threshing This type of a sled that they ran over the top of the grain Suddenly Arunah looks down towards the city gates And here comes the king and all of his mighty men And he thinks, wow, he's coming up the hill towards me And he says, why are you coming, you know, to my place?

And David said, I want to buy your threshing floor That I can build an altar here under the Lord and offer a sacrifice Arunah said, hey, here is the ox and here is the wood You go ahead and do it, no charge I'll give these things, he said to the king And he said, may God accept your sacrifice May God accept you And the king said to Arunah, no way I will surely buy it of thee at a price Neither will I offer burnt offerings unto the Lord my God Of that which doth cost me nothing David realized that sacrifice is a sacrifice And if it doesn't cost you anything, it's no sacrifice I will not offer to the Lord that which cost me nothing I won't give castoffs to God David was very honorable in this Refusing to offer God something that didn't cost him So David bought the threshing floor and the oxen For 50 shekels of silver And David built there an altar unto the Lord And he offered the burnt offerings and the peace offering And so the Lord was entreated for the land And the plague was stayed from Israel So it stopped right there, didn't come on down to the city of Jerusalem Now, in Chronicles it says that he bought For 600 shekels of gold A vast difference between the 50 shekels of silver And 600 shekels of gold How come the discrepancy?

You have to get into the Hebrew language actually To discover that it is not a discrepancy Here, David is buying from Arunah This threshing floor with the oxen itself For the 50 pieces of silver However, he then went ahead and purchased The whole field and house and everything else from the fellow There are two Hebrew words, one is Goran and the other is Magom And David gave the 50 shekels of silver for the Goran The threshing floor and the oxen But for the Magom, he went ahead then and paid The 500 shekels of gold Having built there the altar unto the Lord The plague was stayed, it then came to David That this is the place to build the temple of God And so he bought the whole place In order that Solomon might then build the temple of God And later on we read, and Solomon built the temple of God There on the place that David had purchased from Ornan The field and all the Magom that he had purchased from Ornan The temple was then above the city The people would look up and see the temple above them Presently, of course, the site of the city of Jerusalem Has been expanded, the walls of the city actually Are pretty much outside of where the city of David was And the temple mount today is within the walls of the city of Jerusalem We'll return with more of our verse-by-verse venture Through the Bible in our next lesson As we begin our study of 1 Kings And we do hope you'll make plans to join us But right now, I'd like to remind you That if you missed any part of today's message Or perhaps you'd like to order a copy For that special friend or loved one You can do so by simply contacting One of our customer service representatives And

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