

Meditation #1
2 Samuel 9:3
Rev. Richard Smit

And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?

King David had sworn twice to Jonathan that he would show the kindness of Jehovah to Jonathan, not only when he lived, but also after Jonathan's death, to his and Saul's houses in their generations (1 Sam. 20:11-17). Even after David reached the pinnacle of dominion over Israel, he was careful not to miss any opportunity in which he could fulfil that oath of friendship.

As soon as David learned about Mephibosheth of Lodebar, he supported him generously. He was a lame man who could never add any earthly glory or power to David's kingdom. Nevertheless, David reflected faithfully the unconditional, unmerited, and undeserved character of Jehovah's kindness unto His people. David restored to Mephibosheth all of the inheritance of Saul in the land of Canaan. He even brought Mephibosheth to Jerusalem, where he lived as a prince, eating daily from the king's table. He made arrangements for Ziba, Saul's servant, to manage the inheritance of Mephibosheth in his absence.

David kept his oath, though it cost him self-denial and a free, generous care of Mephibosheth. Indeed, David was a godly man who "swareth to his own hurt, and changeth not" (Ps. 15:4). Are you to that extent faithful to your commitments, promises, vows, or oaths, especially in your family or church?

David reflected honorably the unconditional, unmerited, undeserved, and infinite kindness of Jehovah to his elect people, revealed in our blessed King, our Lord Jesus. Our King kept faithfully Jehovah's oath of covenant kindness to us, which he swore to Abraham and his seed, even though the great cost of that oath was his own life in the accursed death of his cross. Nevertheless, that generous kindness of Jehovah is redemption from our self-love and quickness to excuse ourselves from our commitments, promises, vows, and oaths concerning our marriages, homes, churches, and public life. Not only did Christ freely redeem us unto righteousness before God, but also Christ miraculously has created us and renews us faithfully by his Spirit in his virtue of enduring kindness. Believe, then, that you possess by faith alone both forgiveness and also the kindness of Christ, in principle now.

Is there anyone to whom you must show the kindness of Jehovah? Many there are in your daily life to whom you in true faith ought to show the character of the wonderful kindness of Jehovah in Christ Jesus unto you.

Memory Verse: Psalm 117:1-2 O praise the LORD, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

Meditation #2
2 Samuel 11:3
Rev. Richard Smit

And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

That response to King David's inquiry made clear that Bathsheba was married. At once, the married king should have repented of his lust and turned his attention unto the pressing matters of the kingdom of God. Instead, David in his pride quickly fell. "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

David's pride was evident when he remained in Jerusalem rather than lead his army on the battlefield against Israel's enemies. In his spiritual laziness, he observed one evening from his palace, without shame, a woman bathing on an adjacent rooftop. The next morning he rejected the implied warning of the rhetorical question and pursued his evil lust. He not only committed adultery with Bathsheba, but he attempted to cover up his sin and fathering a child with Bathsheba by an arranged murder of her husband, Uriah.

By his heinous sins, David very highly offended God, incurred a deadly guilt, grieved the Holy Spirit, interrupted the exercise of his faith, very grievously wounded his conscience, and lost the sense of God's favour for an entire year until he returned into the right way of serious repentance, wherein by faith he beheld once again the light of God's fatherly countenance shining upon him for the sake of Christ (Canons of Dort, V, Art. 5). Indeed, a year later, David was returned by the Lord unto a sincere and godly sorrow, wherein he rejoiced with thankfulness in the complete remission of his sin (Ps. 51:1-12).

Shall the redeemed and renewed Christian abuse the mercy of God in Jesus Christ in a denial of His holiness and righteousness, while meddling with lust and a pursuit of evil desires? Shall the Christian proudly forsake his calling and, in ensuing spiritual laziness, yield to the temptations of Satan?

Beloved Christian, out of faith in Christ preserve a good conscience, fight your sin, and perform good works of thankfulness! Out of faith in the Lord flee from youthful lusts and walk in all humility, reverence of the Father, true piety, patience in tribulation, fervent prayer, constancy in suffering, confession of the truth, solid rejoicing in our Lord and God, and the serious and constant practice of gratitude and good works! (Canons, V, Art. 12) Be careful according to Scripture to continue in the ways of the Lord in daily repentance and true faith! The God of peace shall be with you.

Memory Verse: *Proverbs 29:23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.*

Meditation #3
2 Samuel 11:11
Rev. Richard Smit

And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

There are various words that could aptly describe Uriah's rhetorical question and oath to King David, such as loyal dedication, unswerving commitment, enduring faithfulness, and delightful integrity. Uriah was a Hittite, and not a Jew by birth. He was one of the few converts that God, by his grace, ingrafted into Israel. God gave him the qualities and privilege to serve in the army of Israel as one of David's mighty warriors.

Against that background of Jehovah's covenant faithfulness, Uriah answered the king's question about why he did not go to his house to be with his wife, Bathsheba, while the army of Israel was fighting the Ammonites. Uriah would not enjoy the comforts of his own home and family while the army of Israel and the ark of the covenant were residing in tents on a battlefield, engaged in battle with the enemies of Jehovah. Clearly, Uriah knew the times in which Israel lived and knew what needed to be done. It was not time for rest and relaxation, but a time for warfare against the enemies of Jehovah. Uriah embraced his calling faithfully and wisely, so that not even the king could dissuade him. Later, he died in his loyalty to the Lord at the foot of the walls of Rabbah in Ammon, even though, unbeknownst to him, his death had been orchestrated by King David.

Uriah's faithfulness was a reflection of Christ. Christ was devoted entirely to the cause and counsel of the Father. Christ yielded not to temptations to forsake obedience to the Father. He remained faithful through rejection, contradiction, betrayal, being forsaken, and being denied. Christ died for his undeserving sheep in enduring love and unswerving commitment because that was the will of the Father. The power of that redeeming and holy love of Christ shines brightly in Uriah who, as a true son of Abraham, wavered not from his commitment.

In the press of persecutions, temptations, tribulations, and troubles in life, falter not and be not weary in well doing, fellow warrior of true faith in Christ. In the battle for the Lord's truth and cause, be strong in your Lord and in the power of his might. Live and labour in your daily calling and in the church for the sake of the Lord's kingdom and truth as Uriah did, even unto death. Likewise, "be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Memory Verse: *Psalm 144:1-2a Blessed be the LORD my strength which teacheth my hands to war, and my fingers to fight: My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust...*

Meditation #4
2 Samuel 12:9
Rev. Richard Smit

Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

What did David do? First, David had committed adultery with Bathsheba while Uriah was gone and on the battlefield. Second, in order to hide the fact that he was the unlawful father of the child that was conceived in Bathsheba's womb, David finally decided to take Bathsheba as his own wife after he had Uriah killed. The secret letter from David that Uriah handed to the captain of the army, Joab, contained instructions that Joab order a military maneuver against Rabbah that would expose Uriah and other Israelites to the most experienced and well-equipped Ammonite soldiers and certain death. On Joab's first attempt, Uriah was killed. Finally, David used the sword of the Ammonites to kill Uriah. That was exceedingly heinous and treasonous because, very briefly, David used the enemies of Jehovah to kill one of his faithful soldiers.

Jehovah judged what David did as pure evil. From the moment that he set his eyes in lust upon his neighbor's wife to the moment that he, after receiving news of Uriah's death, smugly married Bathsheba, David willfully engaged in evil against Jehovah. The brazenness of his sin is described as despising the commandment of Jehovah. The idea of "despise" is that David held up his nose against the commandment of Jehovah as though it were very stinky and putrid. He held in complete contempt Jehovah's beautiful commandment for the king of Israel to love Jehovah with all of the heart, mind, soul, and strength.

The question is "wherefore": for what reason or purpose? The answer is pride.

Dear reader, regarding your transgressions, wherefore do you hold up your nose at the commandment of Jehovah and do evil in his sight? For what reason do you entertain the evil lusts of your flesh? For what goal do you walk in the ways of wickedness, contrary to the commandment of Jehovah?

Wherefore? The answer is for the vanity, selfishness, and foolishness of your devilish pride.

Therefore, confess your sins unto Jehovah as only evil and a haughty despising of his good commandment.

Turn unto him in true faith for his forgiving mercy in Christ Jesus.

Seek Him daily in prayer for the grace to obey his good commandments in humble and cheerful thankfulness.

Memory Verse: Psalm 51:3-4 For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Meditation #5
2 Samuel 12:22-23
Rev. Richard Smit

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

David's sins had consequences. Some were long-term, as explained by the prophet, but there was a short-term consequence to David's sin: the child of David and Bathsheba must die. The prophet explained that Jehovah would make the child sick unto death so that the heathen nations around Israel would know that Jehovah would not tolerate the adultery and murder by King David.

Likewise, our righteous and merciful Father chastises his repentant people for their sins with various consequences. He does that in order to strengthen our faith in Christ our Righteousness, and for our spiritual purification unto holiness. Although there is that good, spiritual purpose of chastisement, yet the consequences of certain sins may be painful.

Although David for a time earnestly interceded for the life of his child, the child died as the Lord had determined. What did David do or say to his servants in response to the death of his child? How do you respond to the consequences of your sins that our loving Father gives to you?

Once the child died, David abruptly ended his fasting and immediately went to the house of Jehovah in order to worship him. In that sanctuary with Jehovah, David was taught and assured of Jehovah's grace so that the death of the child was not a curse upon David, nor upon the child. Jehovah's blessing was upon them, but not through the child being healed as David had prayed. Rather, his blessing was upon them, through the bitter consequence of David's sin, for the sake of the promised Messiah.

From that viewpoint of Jehovah's covenant mercies, why then should David continue to plead for the life of the child or to weep any longer? Certainly, David could go to the child in death, but he could not bring the child back against Jehovah's will, good pleasure, and need to uphold his righteousness and glory before the heathen nations. By the astonishing and abrupt change in David's behaviour and by his questions, the servants learned that David trusted in the mercies of Jehovah, humbly submitted to the righteousness of Jehovah and the consequence of his sin, resisted complaint, and refused needless sorrow for the child whose salvation he had no reason to doubt.

May we by faith in our Father's sure mercies to us in Christ, endure the consequences of our sins and weaknesses in a similar peace, humility, and honourable godliness.

Memory Verse: *Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*

Meditation #6
2 Samuel 14:5
Rev. Richard Smit

And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.

Five years earlier, Amnon, the firstborn of David, had raped Tamar, his half-sister and the full sister of Absalom. Although David was very angry at Amnon for his heinous rape and incest, David did not execute Amnon according to the law (Lev. 20:17). Resenting his father's partiality and disobedience to the law, Absalom avenged himself by his premeditated murder of Amnon, two years after his sin against Tamar. (2 Sam. 13:23-29). Being himself worthy of execution for murder, Absalom fled to Geshur and remained in exile from Jerusalem, the royal court, and the king's favour.

David mourned for Amnon, but eventually, as the months passed, he was comforted regarding the death of Amnon. For that reason, David did not pursue exiled Absalom in order to execute him, but merely kept him in exile as his punishment (2 Sam. 13:39-14:1).

Unsatisfied with David's handling of Absalom, the next in line to the throne, Joab sent to David a wise woman of Tekoa, who was instructed to persuade the king by a false story and persuasive acting that Absalom should be restored to Jerusalem and the royal court. She acted as a widow who needed protection for her only remaining son, who, although he had murdered her other son, was yet the only heir to her family's inheritance. As Joab had desired by this ruse, David admitted to his past inconsistencies and restored Absalom to Jerusalem. However, David restored Absalom only to house arrest in Jerusalem (2 Sam. 14:23-27). Only after Absalom protested to Joab regarding the unfairness of the situation was he finally forgiven, restored to the favour of the king, and given his full rights and freedoms in the royal court (2 Sam. 14:28-33).

Should not the wise woman of Tekoa's correct answer to the king's question have been an honest, divinely approved story, like Nathan's parable in 2 Samuel 12? It appears that without the word of God and without its approval, the fraud of Joab and the impersonation of the woman of Tekoa did not yield full repentance and faith unto godliness with proper wisdom in David. Instead, the continuing fatherly weaknesses and sins of David, even in his clumsy restoration of Absalom, became an occasion for Absalom's greater resentment and his developing conspiracy of evil against his father and king. This is an instance of the fulfilment of Nathan's prophecy concerning conflict in David's house (2 Sam. 12:10-11).

The Lord did not approve of David's sins as a father. Nevertheless, in his providence the Lord governed David's sins and sovereignly raised up the evils of Absalom against David with a view to the further revelation of his unconditional covenant of grace and mercy with David and his Seed, which is Christ.

Memory Verse: *Proverbs 13:24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.*

Meditation #7
2 Samuel 20:19
Rev. Richard Smit

I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

Wicked Sheba, a man of Belial and guilty of public schism in Israel, had fled for refuge to the city of Abel of Bethmaachah. While the walls of the city were about to be battered down by Joab and his army, a wise woman of the city pleaded in her wise way that he not destroy the city, but allow them to execute Sheba. He agreed. Sheba's severed head was cast out to Joab. The siege ended. The city showed that it was loyal to the cause of the house of David.

What in the woman's plea immediately convinced Joab to save the city? Her first concern, shared by all godly Israelites alike, was the fulfilment of the covenant of God in the generations according to God's promise to Abraham and his seed. Like the "peaceable and faithful" woman of Abel, godly Israelite women greatly desired to have children for the continuation of the covenant in their generations (Luke 1:25).

A second concern was the continuation of the inheritance in their generations. Their inheritance in the land of Canaan was a picture of their divinely measured, determined, and unmerited place in the heavenly house of God. The loss of an earthly inheritance was equivalent to no hope of a place in heaven with God. Realizing these things, Joab responded, "Far be it, far be it from me, that I should swallow up or destroy" (2 Sam. 20:20). He would not destroy the city, lest he cut off a mother in Israel and lest he sever families and their generations from their inheritances in Canaan.

Similarly, our believing concern must be the continuation of God's covenant in the generations of the family of the church of Jesus Christ. Our believing concern must be maintaining our goodly inheritance in our generations. For us that inheritance refers to our place in the covenant and kingdom of God, as well as the heritage of his living truth according to our Reformed faith.

How much is the continuation of the covenant in the generations of believers and their seed a concern to you? Is your goodly heritage of God's truth and a place in his covenant of foremost concern to you?

Sheba hated the covenant of Jehovah, the coming Messiah, and the inheritance, because of which he was justly destroyed. The godly woman of Abel is a beautiful testimony of the grace of God by which she cherished the continuation of believers and their seed in their goodly heritage. Pray earnestly that the Lord work in you that same faithfulness to him.

Memory Verse: *Proverbs 22:28 Remove not the ancient landmark, which thy fathers have set.*

Meditation #8
2 Samuel 22:32
Rev. Richard Smit

For who is God, save the LORD? and who is a rock, save our God?

Who is God?

Who is "I AM THAT I AM"?

Who says, "...and there is none else, there is no God beside me..." (Isa. 45:5a)?

Who was in the beginning and made the beginning of creation and history?

Who created all things in six days of twenty-four hours?

Who, according to the counsel of his will and good pleasure, governs all things by his almighty and everywhere present power?

Who sent forth his only begotten Son into our flesh to save his chosen people from their sin?

Who will show in the appearing of our Lord Jesus Christ who is "the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen" (1 Tim. 6:15-16)?

Surely, man can say none of these things, although he proudly may want to be God (Gen. 3:5). The antichrist can say none of these things, even though he will impersonate God (2 Thess. 2:4). The gods of the world, past and present, cannot be God, in spite of the vigorously defended claims of their many fanatic false prophets and deceived, devout disciples.

Who is God alone? Jehovah. He is *the* God!

He is the sovereign, unchangeable God of his covenant people in Christ. He is "merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex. 34:6-7).

That Jehovah God is "our God," who has taken us for his inheritance for the sake of Jesus Christ through the work of his Holy Spirit in the means of grace.

He is our Rock, who destroys his enemies, but who is unto his church her fortress, deliverer, shield, high tower, refuge, strength, and power. He is through Jesus Christ the unchangeable and inexhaustible living Rock of goodness and mercy for our salvation day by day.

Because Jehovah God is our living Rock, let us turn away from all of the superstitions and dead gods of this world. Let us turn from our evil ways and turn unto Jehovah. Let us confess our sin and daily trust in him alone through our Lord Jesus Christ for all things. Let us know him alone in his revealed word in his inspired Scriptures. In that knowledge, let us worship and exalt him alone, and no other god beside him.

Memory Verse: *2 Samuel 22:47 The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.*

Meditation #9
2 Samuel 24:17
Rev. Richard Smit

And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

David had disobeyed God by his numbering the men of Israel in order to know the size of his army. David's chosen consequence of his sin was a plague upon the people. On the first day of the plague, 70,000 men from Dan unto Beersheba died. However, as the Angel of the Lord came to strike Jerusalem with the devastating plague, he amazingly stopped at the threshing floor of Araunah, situated on the top of Mt. Moriah. (2 Chron. 3:1)

Seeing the Angel of Jehovah, the under-shepherd of the people of God confessed his sin unto the Lord willingly and without excuse. David took on himself all the blame for his presumptuous sin and pleaded that the people were innocent of his sin. Thereby he acknowledged that he deserved punishment, and not the people of Israel. He besought the Lord to lift the plague of disease from the people and let the hand of the Lord be upon himself and his father's house for his pride and sinful act. (1 Chron. 21:17)

There on the top of the mountain, David built an altar unto the Lord and sacrificed burnt offerings and peace offerings. In connection with those sacrifices, the Lord confirmed that he remembered his covenant oath which he swore to Abraham when he offered up his son, Isaac, upon an altar on that very same mountain. (Gen. 22:1-20) Because of his mercies in the substitutionary atonement of the promised Lamb of God, Jesus Christ, for his elect remnant, the Lord stopped short of complete destruction of Jerusalem and the house of David. Not long after, that good news would be revealed in type at the altar of burnt offering in the temple, which would be built by Solomon in that same spot. (2 Chron. 3:1)

Do you confess your sin before the Lord as David did? True faith embraces accountability for our sins of which the Holy Spirit convicts us by his Word. True faith confesses with wholehearted grief, "I have sinned! I have done wickedly!" True faith knows that the sinner should perish.

But why are we not consumed by the plague of the Lord as we deserve? Look by faith to the reason for the wonder of our redemption: Christ, our Substitute, who washes us in his blood, delivers us from the curse, and raises us unto life with him in his covenant. Keeping your eyes of faith fixed on him, your only righteousness and life, rejoice evermore in the riches of his mercies in all love to him and godliness.

Memory Verse: *Psalm 89:1 I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.*